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THE

MONTHLY REPOSITORY

OF

THEOLOGY

AND

GENERAL LITERATURE.

———POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names:—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between shewy language and sound sense;—to warn him not to pay himself with words:—to shew him, that what may tickle the ear or dazzle the imagination, will not always inform the judgment:—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

JANUARY TO DECEMBER INCLUSIVE.

1814.

VOLUME IX.

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HACKNEY:

Printed for the Editor, by C. Stower;

PUBLISHED BY SHERWOOD, NEELY AND JONES,

PATERNOSTER ROW.

1814.

Baron
Cockey Moor

PREFACE.

THE Ninth Volume of the MONTHLY REPOSITORY is now committed to a liberal and discerning Public. The favourable reception which the work has experienced in periodical numbers is an earnest that the Volume will not be disregarded. The MONTHLY REPOSITORY is devoted to the great and glorious cause of Christian Truth and Liberty; and the conductor, correspondents and subscribers are honoured by the assurance that it is an instrument, however humble, in so noble a service.

For the assistance of so many and such able contributors the Editor returns his thanks: he cannot, perhaps, repay their kindness better than by pledging himself that the MONTHLY REPOSITORY shall be carried on with a strict regard to the principles of impartiality and free inquiry—which have obtained for it a steady support during Nine Years.

The ensuing Volume will be printed with a new Type, which, though somewhat smaller than the present, will be clearer and more legible: by this and other arrangements the capacity of each number will be increased, and there will be less necessity for deferring or dividing the papers of correspondents.

With the Number for January 1815, to be published on the First of February, will be given an Engraved Portrait of the late Reverend Dr. PRIESTLEY; which the Editor designs, if the public patronage shall enable him to execute his purpose, as the first of a series of heads, likenesses of eminent Unitarian writers. The second Engraving which the Editor contemplates is from a portrait, that has lately come into his possession, of the Unitarian martyr, MICHAEL SERVETUS: but the time of its appearance must depend upon the reception which the improved Volume shall meet with.

Once more, the Editor solicits the support and co-operation of all his fellow-Christians who agree with him as to the desirableness of maintaining and spreading a Theological Magazine which is open to free and at the same time temperate discussion, and which avows and cherishes the Protestant principle, that the Bible, and the Bible only, is the standard and authority of revealed religion, and consequently that every individual Christian may of right, and should as matter of duty, resolutely form and openly declare his judgment of the sense of scripture.

The Editor will add only, that the New Year is about to set in auspiciously, and that the return of Peace is likely, under the blessing of a gracious Providence, to favour the hopes and exertions of all who consult the best interests of the human race.

Hackney,
Dec. 30, 1814.

THE

MONTHLY REPOSITORY

OF

Theology and General Literature.

No. XCVII. JANUARY. [Vol. IX.

UNIVERSITY COLLEGE LONDON

HISTORY AND BIOGRAPHY.

Brief Memoir of Mr. Chillingworth.

"The Bible—the Bible only."

[Intending to lay before our readers, in the present Volume, a series of extracts from the Incomparable Advocate of the Protestant principle, in the manner of those from Milton, in our last Volume, we judge it proper to preface them with a short account of the writer. At a time when the Bible Society is calling the Protestant world to a recognition of their one great principle, it is presumed that a memoir, however imperfect, of Chillingworth, with a selection of passages from his works, now in comparatively few hands, will not be deemed unsuitable to a publication, of which the object is to promote truth by helping forward inquiry. We could not begin a volume with a name or subject more agreeable to our views, or which we should prefer exhibiting as a pledge of our motives in carrying on the present work. Ed.]

William Chillingworth, son of William Chillingworth, a citizen, and once mayor, of Oxford, who carried on the trade of a brewer, was born in St. Martin's parish in that city, in October, 1602, and received baptism there on the last of that month. His baptism is here recorded, because it was rendered memorable by his having had as a godfather, William Laud, then Fellow of St. John's College and Master of Arts, and afterwards Archbishop of Canterbury. To the end of his own eventful life, Laud was the friend and patron of Chillingworth. With all his errors, this prelate was of a noble and generous disposition: he, like his master, Charles I. was cast upon times unsuited to his genius; and like that monarch also, he expiated, by the dignified manner of his death, the faults of his life.

After Chillingworth had been educated in grammar learning under Edward Sylvester, a noted Latinist and Grecian, or in the free school joining to Magdalen College, or in both, he became a scholar of Trinity College, under the tuition of Mr. Robert Skinner, on the second of June, 1618, being then of about two years standing in the University; and going through with ease the

classes of logic and philosophy, was admitted Master of Arts in the latter end of 1623, and fellow of the said College 10th of June, 1628.* "He was then observed," says Wood, "to be no drudge at his study, but being a man of great parts would do much in a little time when he settled to it. He would often walk in the college grove and contemplate, but when he met with any scholar there, he would enter into discourse and dispute with him, purposely to facilitate and make the way of wrangling common with him; which was a fashion used in those days, especially among the disputing theologists, or among those that set themselves apart purposely for divinity."†

While he resided in college, Chillingworth was in correspondence with Laud, then archbishop, and is said to have sent his grace weekly intelligence of what passed in the University.‡

Little is known of Chillingworth's college studies. His works, though wholly theological, corroborate the satement of his biographers, that he applied with great success to mathematics: no one could have reasoned so closely and conclusively who had not been thoroughly exercised in the rigid methods of demonstration. It were less to have been expected that he should have courted the

* Wood. Athen. Oxon. Vol. II. col. 20. 1st ed. In allusion to the place of both Chillingworth's birth and education, Fuller says, (Worthies, p. 339, 340), after his quaint manner, "by the benefit of his birth, he fell from the lap of his mother into the armes of the Muses."

† Wood, ut sup.—Aubrey says, in his account of Chillingworth, (in his Lives, lately published with *Letters, &c. from the Bodleian, &c.*) "My tutor, W. Browne, hath told me, that Dr. Chillingworth studied not much, but when he did, he did much in a little time. He much delighted in Sextus Empericus. He did walk much in the college grove, and there contemplate, and meet with some *cod's-head* or other and dispute with him and baffle him. He thus prepared himself before-hand. He would always be disputing; so would my tutor. I think it was an epidemick evil of that time, which I think now is grown out of fashion, as unmannerly and boyishe."

‡ Aubrey relates, that in this correspondence with Laud he betrayed the contents of a private letter, written to him by Dr. Gill, master of St. Paul's School, with whom he maintained an epistolary intercourse for some years. Gill, it is alleged, in one of his letters had called King James and his son *the old fool and the young one*, and this letter, it is added, was communicated by Chillingworth to the archbishop, upon which a storm was raised, from which Gill was with difficulty saved. This story rests upon no foundation, or a very slight one. Chillingworth's life was ransacked by his theological opponents, whilst he was yet living, and if so severe a charge as treachery to a friend could have been brought against him, there is no doubt it would have been urged by the Puritans whom he offended by neglect, or the Romanists whom he had provoked by his apostacy, (as they termed it) and continued to irritate by his writings. If the facts were, upon the whole, as they are stated by Aubrey, Chillingworth's conduct would admit of some lighter censure than that belonging to treachery: he might be only imprudent in disclosing what ought to have been concealed, nor will the disclosure appear a certain sign of premeditated infidelity to a friend, to any one who considers the age and character of the prelate, and of his adopted son; Laud, suspicious, intriguing, sagacious, and constantly devoted to the crafts of the priesthood and of the state,—Chillingworth, forward, frank, ingenuous and confident.

playful Muses; yet he must have made some essays, at least, in verse, as Sir John Suckling introduces his name into his Sessions of the Poets.*

Chillingworth contracted some friendships at Oxford, which illustrate his character, and had probably no small influence upon his opinions and conduct. A friend in whom, as will appear by two letters which we shall hereafter transcribe, he reposed an early religious confidence, and whom in his last will he denominates his "deare father," was Dr. Sheldon, afterwards bishop of London, and, upon Juxon's death, promoted to Canterbury. It were useless to inquire what points in Sheldon's character conciliated the esteem of Chillingworth: for the prelate who obstructed the healing design of the conferences at the Savoy, and who promoted the Act of Uniformity, and the Five-mile-Act, our Protestant champion could scarcely have entertained respect; he could certainly have felt no predilection arising from congeniality of sentiment on great principles and important plans of ecclesiastical policy: but Sheldon's character might change with his place;† Chillingworth knew him not as a prelate; and Burnet, who regarded him with no reverence or affection, has recorded¶ that he was dextrous in business, quick of apprehension and of a true judgment; generous and charitable; exceedingly pleasant in conversation, and having an art, that was peculiar to him, of treating all that came to him in a most obliging manner.

Another friend of Chillingworth's was Lucius Carey, Lord Falkland; a nobleman who was the ornament of his age, who joined the court party in the civil war without bringing his love of liberty into question, and who fell [in the battle of Newbury, Sept. 20, 1643] in the thirty-fourth year of his age, "having so much dispatched the true business of life, that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocency: Whosoever," (adds Clarendon, whose picture of this truly noble royalist, glows in the bright colouring of truth as well as of friendship), "leads such a life needs be the less anxious upon how short warning it is taken from him."‖ Falkland and Chillingworth were endeared to each other by an equal love of learning and truth. It is related of the former, as an instance of his resolution and perseverance, that he once resolved not to see London, to which he was greatly at-

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* Fragmenta Aurea, 1646, p. 7. Suckling writes the name *Shillingsworth*; the spelling even of proper names not being yet uniform. With Chillingworth, others are brought forward as candidates for poetical fame who will not now be considered as successful votaries of the Muses: Selden, for instance, is said to have "sate hard by the chair."

† "My Lord Lucius Falkland was wont to say, that he never knew any one that a paire of lawne sleeves had not altered from himself, but only Bp. Juxon."
Aubrey's Lives, in *Letters, &c. from Bodleian*, &c. 8vo. 1813. Vol. II. p. 376.

¶ Hist. of O. T. 8vo. 1809. Vol. I. p. 247.

‖ *Hist. of Rebel.* Vol. II. Pt. 1. 8vo. Oxf. 1707. p. 359.

tached, till he had perfectly learned the Greek tongue, and that, in consequence he retired to his house in the country and pursued the Greek with such indefatigable industry, that in a short time he was master of it and accurately read all the Greek historians. At this time, probably, he cultivated the acquaintance of Chillingworth; for "his house being within little more than ten miles of Oxford," [at Great Tue, or Tew, Oxon.] "he contracted familiarity and friendship with the most polite and accurate men of that University; who found such an immenseness of wit, and such a solidity of judgment in him, so infinite a fancy, bound in by a most logical ratiocination, such a vast knowledge, that he was not ignorant in any thing, yet such an excessive humility as if he had known nothing, that they frequently resorted and dwelt with him, as in a college situated in a purer air; so that his house was a university in a less volume; whither they came not so much for repose as study; and to examine and refine those grosser propositions, which laziness and consent made current in vulgar conversation."†

Lord Falkland is said to have been the FIRST SOCINIAN IN ENGLAND, and to have been converted by the perusal of the first copy of the *Fratres Poloni*, which which was brought into this country.‡

The names of Falkland and Chillingworth were suitably joined in a common saying at Oxford in their day, which has been handed down to us; namely, "that if the Great Turke were to be converted by naturall reason, these two were the persons to convert him."

Besides these persons, the ever-memorable Mr. John Hales, enjoyed the friendship of Chillingworth; a friendship conciliated and strengthened by the similarity of their studies and bent of mind: both were patronized by Laud, both adhered to the royal cause, in the struggle between Charles I. and the parliament, and both were reproached as Socinians. Hales is represented to have assisted Chillingworth in his argument against the Church of Rome.*

† Clarendon. ubi sup. pp. 351, 352.

‡ For this fact, which many will be inclined to dispute, it is necessary to give our authority, who is *Aubrey*. He says, in his life of Falkland, "I have heard Dr. Ralph Bathurst say, that when he was a boy, my Lord lived at Coventry, (where he had then a house) and that he would sit up very late at night in the study, and many times came to the library at the schoole there. The studies in fashion in those days (in England) were Poetrey and Controversie with the Church of Rome. My lord's mother was a zealous Papist, who being very earnest to have her son of her religion, and her son upon that occasion laboring hard to find the truth, was so far at last from settling on the Romish church, that he settled and rested on the Polish (I mean Socinianisme).—*He was the first Socinian in England;* and Dr. —— Cressey, of Merton Coll. (Dean of —— in Ireland, afterwards a Benedictine Monk,) told me at Sam. Cowper's, (1669) that *he himself was the first that brought Socinus's books; shortly after my lord comeing to him. and casting his eie on them, would needs presently borrow them to peruse; and was so extremely taken and satisfied with them, that from that time was his conversion.*"

Life of Falkland, in *Letters, &c. from Bodleian, &c.* Vol. II.

* Of Hales, the acute inquirer, the fearless reasoner, the far-seeing expo-

With such friendships, and with a well known disposition for inquiry, and an ardent love of truth, we cannot be surprised that Chillingworth turned his attention to the controversy between the Protestants and Papists, which in his day chiefly agitated men's minds. He contracted an acquaintance at Oxford, with a celebrated Jesuit, who went under the name of John Fisher, but whose true name was John Perse or Percey; who was very active in making converts to the Church of Rome.† The Jesuit urged upon the young inquirer the necessity of an infallible living judge in matters of faith; an argument which would seem irresistible if it be previously admitted, as in the Church of England, that the Church hath power to decree ceremonies, to decide controversies and to impose articles and creeds upon her members. To concede this authority to a fallible head is a manifest practical absurdity. But if this power be necessary to the church, and be inherent in any visible body, the superior pretensions of the Church of Rome can scarcely be disputed. Led by this reasoning, the ingenuous Chillingworth forsook the communion of the Church of England, and, "with an incredible satisfaction of mind, embraced the Romish religion."*

Soon after his conversion he addressed the following letter *to his very loving friend* (for so runs the superscription) *Mr. Gilbert Sheldon.*

"Good Mr. Sheldon.—Partly mine own necessities and fears, and partly charity to some others, have drawn me out of London into the countrey. One particular cause, and not the least, was the news of your sickness, which had I found it had continued with you with any danger; no danger of my own should have kept me from you. I am very glad to hear of your recovery, but sorry that your occasions do draw you so suddenly to London. But, I pray, leave a direction with Charles Green, where you may be spoken with, and how I may send to you; and you shall very shortly hear further from me. Meanwhile let me intreat you to consider most seriously of these two queries:—

"1. Whether it be not evident from scripture and fathers and reason; from the goodness of God and the necessity of mankind, that there must be some one church infallible in matters of faith?

"2. Whether there be any other society of men in the world, besides the church of Rome, that either can upon good warrant, or indeed at all, challenge to itself the privilege of infallibility in matter of faith?

"When you have applied your most attentive consideration upon these questions, I do assure my-

sitor of truth, the sometimes quaint, but rarely mean and commonly eloquent writer, one of the few theological authors who are at the same time witty and accurate, instructive and amusing;—we may perhaps give some account, hereafter, with selections from his Works.

† See Des Maizeaux' Hist. and Crit. Account of the Life and Writings of Wm. Chillingworth. 8vo. 1725. pp. 5, 6. *Note.*

With Fisher, Laud had a Conference, 24th of May, 1622, by order of the King; the account of which is in print.

* Des Maizeaux, p. 7.

self your resolution will be affirmative in the first and negative in the second. And then the conclusion will be that you will approve and follow the way wherein I have had the happiness to enter before you; and should think it infinitely increased, if it would please God to draw you after. I rest your assured friend, &c."

To secure his conquest, Fisher persuaded Chillingworth to go over to the college of the Jesuits at Douay, and he was desired (and, it is presumed, prevailed upon) to set down in writing the *motives* which had engaged him to embrace the Romish religion.

Dr. Laud, then Bishop of London, was extremely concerned at hearing of Chillingworth's lapse and of the place of his retirement; but, relying upon his integrity and candour, he entered into correspondence with him, and succeeded in persuading him to begin the inquiry anew.*—After a stay of two months, the young convert left Douay and returned to England. His enemies have ascribed his departure to his impatience under certain menial offices which were imposed upon him to try his temper: but this supposition is by no means necessary to account for his removal; a slave Chillingworth could not be, but the slavery of the mind was the first object of his dread and abhorrence; his life and writings confirm the assertion of his friends that it was in pursuit of mental rather than bodily ease that he quitted the community of the Jesuits.

Upon his arrival in England, (1631) he was received with great kindness and affection by Laud, with whose approbation he retired to Oxford to pursue, at his ease, his religious inquiries. Here he read the chief books on the Romish controversy, and conversed freely with the most eminent men on both sides of the question. In the end, he declared for Protestantism, though he continued still to inquire, as appears by a letter to his friend Sheldon, written after his restoration, in which he avows some scruples about leaving the Church of Rome and returning to the Church of England, which gave rise to the report of his having a second time embraced the Romish faith. Chillingworth had too much sense not sometimes to doubt; and too much frankness and integrity not to acknowledge his doubts.

The final decision of this future champion of Protestantism was helped forward by the conversation and writings of Mr. Hales and Lord Falkland, and by Daillé on the Fathers,† and by some

* Archbishop Laud, in his speech before the Lords, on the first day of his trial, March 12, 1643, appealed to the letters that passed between him and Chillingworth, in order to vindicate himself from the charge of popery. "Mr. Chillingworth's learning and abilities (says he) are sufficiently known to all your lordships. He was gone and settled at Dowaye. My letters brought him back; and he lived and dyed a defender of the Church of England." *Hist. of the Troubles and Tryals of Wm. Laud*, &c. p. 227.

† Chillingworth appears not to have met with Daillé's book, till some time after the period of his re-conversion; but we cannot consider him as settled all at once in his Protestant principles. Both his friends and enemies allow that the principle of Daillé's treatise was found by him useful, and even essential to his defence of Protestantism; and

Socinian works;† of his free use of which, traces may be found in his own incomparable books.

One of Chillingworth's first acts on his return to the Protestant faith was to write a reply to the *motives* for embracing Popery, which he had formerly penned: this paper is lost. He was now drawn into controversy with the advocates of the Church of Rome, and his defences of Protestantism appeared in quick succession: the titles and dates of these shall be given at the end of the Memoir.

But it was not possible that this great man should confine his in-

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nothing short of a justification of Protestantism could have satisfied him to take up his rest in a Protestant communion.

Smith, the first English translator of Daillé, says, in the advertisement to his work, printed in London, 4to, 1651. "The translation of this tract hath been often attempted, and oftener desired by many noble personages of this and other nations: among others by Sir Lucius Cary, late Lord Viscount Falkland, who with his deer friend, Mr. Chillingworth made very much use of it in all their writings against the Romanists."

Bp. Hurd has the following reflections upon the turn given to the Romish controversy by M. Daillé, and upon the aid furnished by his book to Mr. Chillingworth. "After a prodigious waste of industry and erudition, a learned foreigner, at length shewed the inutility and folly of pursuing the contest any further. In a well-considered discourse, *On the use of the Fathers*, he clearly evinced that their authority was much less than was generally supposed, in *all* points of religious controversy; and that their judgment was especially incompetent in *those* points which were agitated by the two parties. He evinced this conclusion by a variety of unanswerable arguments; and chiefly by shewing that the matters in debate were for the most part such as had never entered into the heads of those old writers, being indeed of much later growth, and having first sprung up in the barbarous ages. They could not therefore decide on questions, which they had no occasion to consider, and had, in fact, never considered; however, their careless or figurative expression might be made to look that way by the dextrous management of the controversialists.

"This discovery had great effects. It opened the eyes of the more candid and intelligent inquirers: And our incomparable Chillingworth, with some others (Lord Falkland, Lord Digby, Dr. Jer. Taylor, &c.) took the advantage of it to set the controversy with the Church of Rome, once more, on its proper foot; and to establish for ever, the old prin-

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ciple, THAT THE BIBLE, and that only (interpreted by our best reason), IS THE RELIGION OF PROTESTANTS. *Introduction to Prophecies*, 4th ed. 1776. Vol. II. pp. 215, 217.

† The Socinian works alluded to are particularly two, translations of which are inserted in the *Phœnix*, 1708, Vol. II. and both of which are there wrongly ascribed to Mr. John Hales. The first is the *Brevis Disquisitio: or a brief Inquiry touching a better way than is commonly made use of to refute Papists*, &c. written by Joachim Stegman (See Sandii Bib. Antitrin. p. 132, 133); the second is the *Dissertatio de Pace, &c. or a Discourse touching the Peace and Concord of the Church*, written by Przipcovius (See Sandius, p. 123), and abroad attributed to Episcopius, as at home to Mr. Hales. Consult *Des Maizeaux' Hist. and Crit. Account of the Life and Writings of the ever-memorable Mr. John Hales.* 8vo. 1719. p. 4, &c. and *Note B.*

Of Hales' *Tract on Schism*, the following curious account is given by Anthony Wood: "All or most of this pamphlet was taken, as 'tis said, from *Socinus*, and written about the year 1636, partly as some think out of discontent, that he had no preferment conferred on him, partly as others say for the encouragement of some great masters of wit and reason to dispute the authority of the Church, and partly at the request of his friend *W. Chillingworth*, who desired some such matter of, to be used by, him, in the composition of his book, intit. *The Religion of Protestants*, &c." *Athen. Oxon.* Vol. II. Col. 22. and Des Maizeaux ub. sup. p. 9. *Note C.*

quiries to the Popish controversy, or be an implicit believer in the dogmas of any church. He feared no examination; he evaded no question. In his eye nothing but truth was sacred. There is extant a letter of his, without a date, addressed to a friend who had demanded his judgment upon the Arian hypothesis; concerning which he replies that it is "either a truth or at least no damnable heresy:"* And another letter is happily preserved, which may be pronounced one of the finest compositions of this great master both of reason and of language, one of the most noble protests against spiritual tyranny which was ever penned, and one of the most glowing pictures of the triumph of a virtuous mind which was ever exhibited. That Chillingworth did not to the end of life maintain the spirit of this admirable letter does not abate its excellence. It was occasioned by an offer of preferment in the church of England, made to him by some of his friends, in the year 1635:—the preferment he would have gladly accepted, but the condition of acceptance (subscription to the 39 articles) he could not comply with; he therefore wrote the following letter from Tew, the seat of his friend Lord Falkland, Sept. 21, 1635, *to the right worshipfull and his much honoured friend Dr. Sheldon.*

"Good Dr. Sheldon,

"I do here send you news, as unto my best friend, of a great and happy victory, which at length with extream difficultie I have scarcely obtained over the onely enemie that can hurt me, that is, my selfe.

"Sir, so it is, that though I am in debt to your selfe and others of my friends above twenty pounds more than I know how to pay; though I am in want of many conveniences; though in great danger of falling into a chronicall infirmitie of my body; though in another thing, which you perhaps guesse at what it is, but I will not tell you, which would make me more joyful of preferment then all these (if I could come honestly by it); though money comes to me from my father's purse like blood from his veins, or from his heart; though I am very sensible that I have been too long already an unprofitable burden to my Lord, and must not still continue so; though my refusing preferment, may perhaps (which fear, I assure you, does much afflict me) be injurious to my friends and intimate acquaintance, and prejudicial to them in the way of theirs; though conscience of my own good intention and desire, suggests unto me many flattering hopes of great possibilitie of doing God and his church service, if I had that preferment which I may fairly hope for; though I may justly fear, that by refusing those preferments which I sought for, I shall gain the reputation of weaknesse and levity, and incur their displeasure, whose good opinion of me, next to God's favour, and my own good opinion of my selfe, I do esteem and desire above all things; though all these and many other *terribiles visu formæ* have represented themselves to my imagination in the most hideous manner that may be; yet I am at length firmly and unmoveably resolved, if I can have

* Des Maizeaux, p. 55, in whom the whole letter may be found.

no preferment without *subscription*, that I neither can, nor will have any.

"For this resolution I have but one reason against a thousand temptations to the contrary, but it is ἓν μέγα, against which if all the little reasons in the world were put in the ballance, they would be lighter than vanity. In brief, this it is: as long as I keep that modest and humble assurance of God's love and favour which I now enjoy, and wherein I hope I shall be daily more and more confirmed; so long, in despite of all the world, I may and shall and will be happy. But if I once lose this; though all the world should conspire to make me happy, I shall and must be extremely miserable. Now this inestimable jewel, if I subscribe (without such a declaration as will make the subscription no subscription,) I shall wittingly and willingly and deliberately throw away. For though I am very well perswaded of you and my other friends, who do so with a full perswasion that you may do it lawfully: yet the case stands so with me, and I can see no remedy but for ever it will do so, that if I subscribe, I subscribe my own damnation. For though I do verily believe the Church of England a true member of the Church; that she wants nothing necessary to salvation, and holds nothing repugnant to it; and had thought that to think so, had sufficiently qualified me for a subscription: yet now I plainly see, if I will not juggle with my conscience, and play with God Almighty, I must forbear.

"For, to say nothing of other things, which I have so well considered as not to be in state to sign them, and yet not so well, as to declare my self against them; two points there are, wherein I am fully resolved, and therefore care not who knows my mind. One is, that to say the fourth commandment is a law of God appertaining to Christians, is false and unlawfull: the other, that the damning sentences in St. Athanasius's Creed (as we are made to subscribe it) are most false, and also in a high degree presumptuous and schismaticall. And therefore I can neither subscribe that these things are *agreeable to the word of* God, seeing I believe they are certainly repugnant to it: nor that the whole *Common Prayer* is *lawful to be used*, seeing I believe these parts of it certainly unlawfull; nor promise that *I my self will use it*, seeing I never intend either to read these things which I have now excepted against, or to say Amen to them.

"I shall not need to intreat you, not to be offended with me for this my most honest, and (as I verily believe) most wise resolution; hopeing rather, you will do your endeavour, that I may neither be honest at so dear a rate, as the losse of preferment, nor buy preferment at so much dearer a rate, the losse of honesty.

"I think my selfe happy that it pleased God, when I was resolved to venture upon a subscription without full assurance of the lawfulnesse of it, to cast in my way two unexpected impediments to divert me from accomplishing my resolution. For I profess unto you, since I entertained it, I have never enjoyed quiet day nor night, till now that I have rid my self of it again; and

I plainly perceive, that if I had swallowed this pill, howsoever guilded over with glosses and reservations, and wrapt up in conserves of good intentions and purposes, yet it would never have agreed nor stay'd with me, but I would have cast it up again, and with it whatsoever preferment I should have gained with it as the wages of unrighteousness; which would have been a great injury to you, and to my Lord Keeper: whereas now, *res est integra*; and he will not loose the gift of any preferment by bestowing it on mee, nor have any engagement to Mr. Andrewes for me.

"But however this would have succeeded in case I had then subscribed, I thank God, I am now so resolved, that I will never do that while I am living and in health, which I would not do if I were dying; and this I am sure I would not do. I would never do any thing for preferment, which I would not do but for preferment: and this, I am sure, I should not do. I will never undervalue the happiness which Gods love brings to mee with it, as to put it to the least adventure in the world, for the gaining of any worldly happinesse. I remember very well, *quærite primum regnum Dei, & cætera omnia adjicientur tibi*: and therefore whenever I make such a preposterous choice, I will give you leave to think I am out of my wits, or do not beleeve in God, or at least am so unreasonable as to do a thing in hope I shall be sorry for it afterwards, and wish it undone.

"It cannot be avoided, but my Lord of Canterbury must come to know this my resolution, and, I think, the sooner the better. Let me entreat you to acquaint him with it, (if you think it expedient) and let me hear from you as soon as possibly you can. But when you write, I pray remember, that my foregoing preferment (in this state wherein I am) is grief enough to me; and do not you add to it, by being angry with mee for doing that, which I must do or be miserable.

"I am your most loveing and true servant, &c."

Supplementary Hints to the Rev. Mr. Palmer's Memoir of Dr. Ashworth: communicated by the Rev. T. Thomas.

Wareham, Dec. 9, 1813.

Sir,

My attention has been rivetted to the communication from Hackney, [Vol. VIII. p. 693] having enjoyed the very last labours of the tutor in the lecture-room and the pulpit, and its being among the last productions of a valued friend, whose unexpected decease is at this moment, and long will be, the occasion of so much concern. As another friend, also highly endeared, has been introduced into the Memoir, sensibility has demanded more than ordinary indulgence. An Ashworth, a Worthington, a Palmer, were men on whose acquaintance respect and gratitude delight to dwell. But if you should consign an effusion at such a season to the mass of insignificant papers by which you may have been annoyed, I shall not be chagrined or materially disappointed.

No reflection can be supposed to be designed on (alas, the late) Mr. Palmer's Memoir, as he almost confessed that it was not a

full length, or a finished miniature: and by those who knew Dr, Ashworth, it will be thought scarcely a shade, or even a skeleton's shade. Mr. Palmer seems to have expected, that the piece would receive additions. But if a blemish, as I fear, should be thrown on the canvas by my pencil, or the touches of one more competent should be superseded, I shall long rue my interference.

Your's,

T. THOMAS.

At the decease of Dr. Doddridge grief was so poignant, that a luminary of the first order was deemed necessary to dispel the gloom. Of this no one was more sensible than his successor, who many years after expressed undiminished surprise at the Doctor's nomination and his own compliance. But if a painful consciousness of inferiority, an unshaken resolution for indefatigable and persevering labour, and fervent supplication for divine help could compensate for the deficiency, Mr. Ashworth was the man. "The harness he then put on," death only took off. More incessant and vigorous toil can scarcely be imagined. In activity all his pleasures, all his prospects centred. Not even his own constitution could sustain such exertion without injury. The boasted accomplishment of "doing things easily and rapidly" he never could endure, and certainly no affectation is a greater bane to improvement. There must be much cultivation before maturity can be expected, and excellence loves and repays cultivation in its most advanced as well as in its earliest stages. His attainments may not be allowed to be brilliant, considered only in a literary and philosophical point of view; but considered as qualifying for and actually applied to the useful sphere in which he moved, they were very eminent. Of no individual science was he particularly enamoured. He studied life as well as books, and had accumulated such a stock of valuable ideas, that he could take the lead in general conversation to great advantage. He did not aspire after being "the life and soul of the party," but his company was pleasant and instructive to the mechanic, the manufacturer, the scholar and the divine. Though destitute of the polish of the world, he discovered the urbanity of the gentleman, and he would have been respectable in any class of society and on any signal occasion.

Of the value of time it is surely not possible for man to exceed his ideas. He knew not how to be indolent, and seldom, if ever, wished to relax. If his pen and tongue were not in requisition, his thoughts were equally busy. His countenance almost always indicated the full mind. If a family of youths were detained two minutes beyond the appointed moment, he would enter the room with an apology, which he might not have received in the same circumstances from them, however respectful in their general demeanour. When the monitor, on whom the punctuality of rising in the morning depended, not very culpably postponed his call, he has been known to illustrate the delay by clear and convincing calculation. "You have not merely lost a quarter of an hour yourself, but look around and estimate the general loss; you have

to add as many quarters of an hour as there are individuals present, and you will find that many hours are to be redeemed." Often when protracted repose was demanded by the debilitating and exhausting exertions of the preceding day, he would not admit of the gratification. Gratification at the expense of time he banished from the circle of his pleasures. The entertainment of the table during the dinner hour he enjoyed, but avoided farther interruption.

To the love of order he was a slave, if there can be excess in that habit. His hours, his moments were regularly appropriated. A train was laid in the morning, and there was no deviation in the course of the day, if unforeseen avocations did not occur. The arrangements of the family were so clear and intelligible, that every one could easily pronounce how the rest were employed; the subject which they were studying, and almost the degree of attention they severally bestowed. All were mutually known; who excelled and who were defective, and whether the distinction arose from talent or from application. Books were recommended, separately from the instituted lectures, for each succeeding year, as best adapted to the degree of religious knowledge and experience which might in general be supposed to have been attained at that period. Every thing had its own place. He would rather erase than retain a just idea, if it did not belong to the series which he was pursuing. Entering upon a journey of many weeks, he fixed not only the hours of its commencement and termination, but the hours to be allotted to the road, the hours to be allotted to each town, and the specific time which could be spared for his respective acquaintance in that town. With him every thing was reduced to system. His prayers as well as his sermons lay in a scheme. Hence his devotions were copious and comprehensive in a degree almost unexampled. His prayers on some interesting occasions have been remembered and spoken of with pleasure for years, by young and old. A sentiment or expression in his addresses to the Almighty could seldom be anticipated. "They were almost new every morning." That study was never to be discovered, cannot be maintained. But why should the indolent say, that prayer should be only the spontaneous and immediate feeling of the soul! Are not extemporary prayers, to use a common term, degraded by neglecting previous preparation! Should absorption of soul, elevation of thought, and intenseness of feeling, be confidently relied on, when there is so much in man to distract! Particularly in social exercises, ought not the general improvement to be consulted in our addresses to God as well as to man! "But wisdom is profitable to direct."

(To be concluded in our next.)

EXTRACTS FROM NEW PUBLICATIONS.

Charitable Institutions at Naples.

[From Eustace's Classical Tour through Italy. Vol. I.]

But if the churches do no credit to the taste of the Neapolitans, the hospitals reflect much honour on their charity. These establishments are very numerous, and adapted to every species of distress to which man is subject in mind or body. Many of them are richly endowed, and all clean, well attended and well regulated. One circumstance almost peculiar to Italian hospitals and charitable foundations, contributes essentially to their splendor and prosperity; it is, that they are not only attended by persons who devote themselves entirely and without any interested views to the relief of suffering humanity, but that they are governed and inspected, not nominally, but really, by persons of the first rank and education, who manage the interests of the establishments with a prudence and assiduity which they seldom perhaps display in their own domestic economy. Besides to almost every hospital is attached one and sometimes more confraternities, or pious associations, formed for the purpose of relieving some particular species of distress, or averting or remedying some evil. These confraternities though founded upon the basis of equality, and of course open to all ranks, generally contain a very considerable proportion of noble persons, who make it a point to fulfil the duties of the association with an exactness as honourable to themselves, as it is exemplary and beneficial to the public. These persons visit the respective hospitals almost daily, inquire into the situation and circumstances of every patient, and oftentimes attend on them personally, and render them the most humble services. They perform these duties in disguise, and generally in the dress or uniform worn by the confraternity, for the express purpose of diverting public attention from the individuals, and fixing it on the object only of the association. Instead of description which would be here misplaced, I shall insert a few observations.

Of charitable foundations in Naples, the number is above sixty. Of these, seven are hospitals properly so called; thirty at least are conservatories or receptacles for helpless orphans, foundlings, &c.; five are banks for the relief of such industrious poor as are distressed by the occasional want of small sums of money: the others are either schools or confraternities. The incomes of most of these establishments, particularly of the hospitals, are in general very considerable, but seldom equal to the expenditure. The annual deficiency, how great soever it may be, is abundantly supplied by donations, most of which come from unknown benefactors

The two principal hospitals are, that called *Degli Incurabili*, which notwithstanding its title, is open to sick persons of all descriptions,

and constantly relieves more than eighteen hundred; and that of *Della Sma. Annunziata*, which is immensely rich, and destined to receive foundlings, penitent females, &c. and said sometimes to harbour two thousand. To each belong, in the first place a villa, and in the second, a cemetery. The villa of the first is situated at *Torre del Greco*, and is destined for the benefit of convalescents, and such as labour under distempers that require free air and exercise. A similar rural retreat ought to belong to every great hospital established in large cities, where half the distempers to which the poorer class are liable, arise from constant confinement, and the want of pure air. The cemetry is in a different way, of at least equal advantage to public health. It was apprehended, and not without reason, that so many bodies as must be carried out from an hospital, especially in unhealthy seasons, might if deposited in any church or church-yard within the city, infect the air or propagate contagious diseases. To prevent such evils, the sum of forty-eight thousand five hundred ducats, raised by voluntary contribution was laid out in purchasing and fitting up for the purpose a field about half a mile from the walls of the city, on a rising ground. A little neat church is annexed to it, with apartments for the officiating clergy and the persons attached to the service of the cemetery, and the road that winds up the hill to it is lined with cypresses. The burial ground is divided into three hundred and sixty-six large and deep vaults, one of which is opened every day in the year, and the bodies to be interred deposited in order. These vaults are covered with flags of lava that fit exactly, and completely close every aperture. The bodies are carried out at night time, by persons appointed for the purpose, and every precaution taken to prevent even the slightest chance of infection. All is done gratis, and the expenses requisite supplied by public charity. It is to be regretted that this method of burying has not been adopted in every hospital and parish in Naples, and indeed in every town and city, not in Italy only, but all over Europe. It is really lamentable that a practice so disgusting, not to say so pernicious, as that of heaping up putrid carcases in churches, where the air is necessarily confined, and in church yards, in cities, where it cannot have a free circulation, should be so long and so obstinately retained. It would be difficult to discover one single argument, drawn either from the principles of religion or the dictates of reason, in its favour, while its inconveniences and mischiefs are visible and almost tangible. (P. 497—500.)

One remark more upon the Neapolitan hospitals, and I drop the subject. When a patient has recovered his health and strength and is about to return to his usual occupations, he receives from the establishment a sum of money sufficient to compensate for the loss of time and labour unavoidable during his illness; a most benevolent custom, and highly worthy of imitation. A long illness or dangerous accident deprives a poor labourer or artisan so long of his ordinary wages, and throws him so far back in his lit-

tle economy, that he cannot without great difficulty recover himself and regain a state of comfort. From this inconvenience the small sum granted by the charity of the hospital relieves him, and restores him to his trade in health, strength and spirits.

The *Conservatorii* are schools opened for poor children of both sexes, where they are educated, fed, and taught some handicraft or other. Some are in the nature of working-houses, and employ a prodigious number of indigent persons of both sexes in separate buildings, while others are devoted entirely to children educated principally for music. These latter institutions have produced some, or rather most, of the great performers and masters of the art, who have figured in the churches, or on the stages of the different capitals of Europe for the last hundred years. Paesielli, Caffarelli, and Pergolese were formed in these seminaries. And indeed Naples is to Italy, what Italy is to the world at large, the great school of music, where that fascinating art is cultivated with the greatest ardor; an ardor oftentimes carried to an extreme, and productive of consequences highly mischievous and degrading to humanity. It is true that the castration of boys is rigorously prohibited by the laws both of church and state; but as long as the fashionable classes in London and Paris think proper to encourage and reward by enormous wages such performers, so long venal parents in Naples will find means to evade the laws, and still continue to sacrifice their unfortunate children to the hopes or rather the certainty of profit. But this practice is on the decline even here, and in justice to the Neapolitans I must observe, that if we may believe them, the operation alluded to is not permitted, nor indeed ever practised in their schools, but that unhappy children, in that condition, when sent from other places are not excluded.

Of the numberless confraternities I shall only specify such as have some unusual and very singular object: such is that whose motto is *Succurre Miseris*, the members of which make it their duty to visit condemned criminals, prepare them for death, accompany them to execution, and give them a decent burial. They carry their charitable intentions still farther, and provide for the widows and children of these unhappy wretches. This society was originally composed of some of the first nobility of the city, but the tyrant Philip, influenced it seems by motives of political suspicion, forbad the nobles to enter into such associations, and in particular confined the one we are speaking of to the clergy.

The congregation *De S. Ivone* consists of lawyers, who undertake to plead the causes of the poor gratis, and furnish all the expenses necessary to carry their suits through the courts with effect. To be entitled to the assistance and support of this association, no recommendation or introduction is required; the person applying has only to prove his poverty, and give in a full and fair statement of his case.

Congregazione della Croce, composed principally of nobility, to relieve the poor and imprisoned,

and particularly to bury the bodies of such distressed and forsaken persons when dead.

The congregation *Della Sta. Trinita Dei Pellegrini* is destined, as its name imports, more particularly for the relief of strangers, and is composed of persons of all classes, who meet in its assemblies and fulfil its duties without distinction. It is governed by five persons, one of whom presides, and is generally a prelate or high officer of state, the others are a nobleman, a citizen, a lawyer, and an artizan. All the members attend the hospital in rotation, each for a week, during which they receive strangers, wash their feet, attend them at table, and serve them with the humility, and with more than the assiduity of menials.

The congregation of nobles for the relief of the bashful poor. The object of this association is to discover and relieve such industrious persons as are reduced to poverty by misfortune, and have too much spirit, or too much modesty, to solicit public assistance. The members of this association, it is said, discharge its benevolent duties with a zeal, a sagacity, and what is still more necessary for the accomplishment of their object, with a delicacy and kindness truly admirable. All these confraternities have halls, churches, and hospitals, more or less grand and extensive, as their object may require, or their means allow. I need not enlarge further upon this subject, as the institutions already mentioned are sufficient to give the readers an idea of these confraternities, and to shew at the same time the extent and activity of Neapolitan benevolence. Much has been said, and, though exaggerations are not uncommon on this subject, much more may be said against the voluptuousness and debauchery of the inhabitants of this city; yet it must at the same time be confessed, that in the first and most useful of virtues, the grand characteristic quality of the Christian, charity, she surpasses many and yields to no city in the universe.* p. 504—507.

* Even in the very respect in which Naples is supposed to be most deficient, I mean in regard to chastity, there are instances of attention to morality not to be equalled in any transalpine capital. For instance, there are more retreats open to repentant females, and more means employed to secure the innocence of girls exposed to the dangers of seduction by their age, their poverty, or by the loss, the neglect, or the wickedness of their parents, than are to be found in London, Paris, Vienna, and Petersburgh united. Of this latter description there are four hundred educated in one conservatorio, and not only educated, but when fit for marriage, portioned out according to their talents.

MISCELLANEOUS COMMUNICATIONS.

Essay on the Pursuit of the Pleasures of Taste and Imagination.

Jan. 7, 1814.

The pleasures of imagination are the next remove above the sensible ones, and have, in their proper place and degree, a great efficacy in improving and perfecting our natures. HARTLEY.

Though happiness is the end and object of all created beings, and is deliberately pursued by those of them who are intelligent, they seek it, however, by very different means, in their use of which they often lose sight of the grand purpose they originally had in view. Men are wise or irrational according to the rule of life by which they act. To make the attainment of the pleasures of sense, or even of those of taste and imagination, our first concern, is to neglect higher interests and stronger obligations; to give them no share of our time and attention, notwithstanding our situation in the world enables us to procure them, is one of those instances of singularity from which more evil than advantage may arise. There is a middle point between excess and needless mortification and self-denial, which it should be our aim to reach.

Suppose that a man apply himself to the business of adorning his person, his habitation, his possessions, or of so improving in reputed accomplishments, as to increase, on some occasions, the joys of the social circle. Within certain bounds he may follow this employment and be blameless. But the moment it begins to occupy the chief portion of his time and faculties, it becomes a crime; when it passes its just degree, it produces selfish qualities.

It is a familiar remark that many of the votaries of the elegant arts, are vain and conceited, are intoxicated with the incense they offer to their idols. The observation does not hold good of those who exercise the highest of these arts as means of subsistence: on the contrary, eminent painters, statuaries, sculptors and architects, are distinguished by strength of understanding and simplicity of character. But men fond of acquiring their works and designs, and of sitting in judgment on their merits—the tribe of imitators and connoisseurs—frequently overrate their own attainments, which they estimate more by their rarity than by their use. For this reason, genuine knowledge is far less in danger of swelling with vanity than an imagined taste in decorations. At every step he takes a man of science is sensible of his deficiencies, and is therefore humble. What is merely or principally ornamental, denotes a certain station in society, which they who fill it are commonly desirous of seeing acknowledged.

Ostentation and display attend not seldom on the pursuit of the pleasures derived from the elegancies of life; and they are infallible signs of excess in those pursuits. While men of solid knowledge are, for the most part, reluctant to exhibit it, he who cultivates, supremely or chiefly, a taste for ornaments, is restless till its existence and effects are

noticed by those around him, is impatient to shew his treasures, though inconvenience and even injury may be the consequence of the disclosure. To render him happy, at least for the moment, it must be known that he is in possession of what does not fall to every person's lot.

There is a temper which finds its happiness in styling a particular object or acquirement its own. Without coveting what belongs to others, it has higher and more habitual thoughts of *property* than are quite consistent with just reflection and enlightened virtue. Nor, probably, is there any class of men, the lovers of money excepted, who are more characterized by this kind of selfishness than persons greatly attached to ornaments and elegancies. So far as their own taste is concerned, they are much more disposed to receive than give; and it is well if their unwillingness to part with what they have does not extend to the whole of their deportment.

Universally, the least costly pleasures are the best; the most rational, the most innocent. This truth, which should be inscribed on the hearts of the young, is madly disregarded by numbers of mankind. Among those men of affluence who indulge themselves in the gratifications which are the subject of this paper, many devote an inordinate share of their property to what, after all, is a sort of refined selfishness, and as the consequence, are unable to assist the indigent. This is a common case and a prevailing evil. But what shall we say of persons who, with very moderate means of subsistence, bestow so much on elegancies and decorations as to reserve nothing for the claims of poverty and distress? They expose themselves to contempt from their superiors in wealth and station, and are not compensated by the blessings of their inferiors.

It is an indisputable fact, that the delights sought from elegant attire, and from outward ornaments of the same description, cannot be procured at a sum which bears a very small proportion to the incomes of the generality of mankind. On the other hand, no person of thought will deny that the relief of the needy is a leading duty; not the occasional relief of them by scanty, reluctant, and perhaps equivocal alms, but a deliberate, uniform, and kind attention to their wants. Now, what do we learn from this contrast between the expensiveness of the pleasures of taste, as they are usually pursued, and our obligation to provide, in some degree, for the necessitous? We clearly perceive that these objects are inconsistent with each other. Can we doubt then which should be preferred?

Since the perfection of art consists in the successful imitation of general nature, we have in this fact an acknowledgment of the inferiority of art, the most skilful works of which are not indeed to be compared with those of the Great Creator. Its operations shrink, as it were, from any niceness of scrutiny; though they please at a somewhat distant sight, and much contrivance is used to give them this effect. The works of nature, on the contrary, will bear the closest inspection, and have additional charms the longer and more carefully they are examined.

Of the beauties which men are concerned in producing, it is characteristic that the observation of them must be limited to comparatively few persons. Those of nature are distinguished by their being open to every one. Whoever possesses sense and feeling, and especially devotional feeling, is their owner; and this without infringement of the rights and enjoyments of any of the same qualifications. It frequently happens that he even derives more substantial pleasure from what the children of wealth style their *property* than the man to whom in strict justice they belong. To this case we may apply part of a beautiful inscription in a garden at Rome:

Exteris magis hæc parantur quam Hero.

The man who finds no trifling satisfaction in surveying the grandeur and beauty of creation, is not in so much danger of contracting selfish habits, as he whose taste is limited to the elegancies produced by art. His delight in beholding such objects, is heightened by the consideration that they can be seen and relished by many others, that, like the beams of the sun, their cheering influence may be perceived and acknowledged by nearly all mankind. With artificial beauty we connect the thought of personal property: with the charms of nature no such thought can be united.

A further recommendation of the beauties of nature, in preference to those of art, is that they are favourable to an humble and devout spirit and to the study of Divine Providence. While the pursuit of the pleasures of taste and imagination may form or increase a selfish temper, the contemplation of the works of God has a tendency to subdue pride. When we consider them, the exclamation seems unavoidable, "Who and what are *we* in the midst of the creation!" Such a train of thinking is excellently calculated to check presumption. But when we, at the same time, call to mind that the author of unnumbered worlds cannot be indifferent to what appears the minutest part of the structure, the least important events in the condition of his human offspring, we must be persuaded that although we ought not to cherish pride, yet neither should we despair. Thus, an acquaintance with nature, is auspicious to genuine piety; and they who know something of the Almighty in Creation, will strongly desire to know more of him in his administration.

With these sources of intellectual pleasure at command, how blind to their own interest are those persons who have scarcely any other end in view than that of satisfying "the desire of the eye and the pride of life!"

Not that the pleasures of taste and imagination are undeserving of our notice. So far as they minister to rational convenience and utility they merit our regard. Whatever lawful objects are promoted by simplicity, neatness, and regularity, stamp a value upon the means by which they are advanced. Let not those means however be confounded with the objects themselves; let us not convert *that* into the occupation of life which at best should be only a temporary relaxation.

It may again be said in favour of a taste for the beauties of art, that it is frequently a preservative from grossly sensual pleasures.

Nor shall I attempt to set aside this plea. In some circumstances, and to a certain extent, it is a recommendation of this taste, the proper rank of which, according to the excellent writer who has furnished my motto, seems to be between the delights of merely animal life and the love of solid knowledge. When it answers the purpose of drawing off the regards of men from the former and of preparing them for more important acquisitions, it ought undoubtedly, to be cultivated and encouraged.

Let me, in conclusion, take the liberty of advising that whenever young persons shew an inclination to indulge in the pleasures of sense, and to form those low connexions, and engage in those degrading pursuits which may soon issue in their ruin, an endeavour be made to give them a desire of possessing the better gratifications afforded by such productions of human ingenuity as address the taste and imagination. There are cases in which this experiment is likely to be successful: Some in which it has actually produced the effect intended.

N.

A Rebuke of Messrs. Bogue and Bennett.

[From the Quarterly Review, Oct. 1813.]

Uncharitableness is the general fault of history, and of ecclesiastical history most of all. In Bernino's *Historia di Tutte l'Heresie*, there is as regular a machinery as the most approved receipts enjoin for an epic poem; Satan raises a heresy for him just as he raises a storm for Sir Richard Blackmore; and no doubt Bernino wrote as he believed, without the slightest intention of deceiving the reader. Even in authors who abstain from the language of metaphor and mythology, it is amusing to observe how the founder of a sect is usually described as a monster of iniquity. *This want of sense* as well as of charity has extended almost to our own days. Count Zinzendorf and Wesley did not escape such charges, and Cowper's Leuconomus will be recollected by every one. It is a fact, that when Priestley was in his worst odour of heresy, a barber who was shaving him at an inn, happened, during the operation, to discover who the personage was upon whom he was employed, on which he threw down his razor and ran out of the room, declaring that he had seen a cloven foot! Messrs. Bogue and Bennett, when they speak of the death of Priestley are *not less bigotted than the barber, and far less excusable.* They say of him, when he bids his family good night, and speaks of death as 'a good long sleep,' we almost fancy ourselves transported to Paris at the era of the infidel and revolutionary fury; for alas! Priestley speaks only of sleeping in the grave, and not, like Paul, of 'sleeping in Jesus!' Whatever Priestley might have been, *this is a wicked misrepresentation of him:* these writers know that when he spoke of a long sleep, he alluded to his belief in the sleep of the soul till the resurrection, a notion not peculiar to him; and they know that his belief in the resurrection was as sincere as their own, founded upon the same premises,

and producing the same consolations. *Bigotry makes as dismal an effect upon the understanding as upon the heart.*

Letters between Dr. Toulmin and Dr. Estlin, on Dr. Estlin's Discourses on Universal Restitution.

To the Rev. Dr. Estlin.

Bath Row, 28 Sept. 1813.

Dear Sir,

I am not satisfied with myself, that I have not yet offered to you my sincere and cordial thanks for the esteemed present of your "Discourses on Universal Restitution." I hope I know how to appreciate it as an expression of your friendship, to which I have no claim on the ground of any like offering of any publication of such magnitude from my own pen. The omission, however, has not been owing to any want of respect for the character of Dr. Estlin or indifference to a share in his partial regards.

I entered on the perusal of your Discourses with eagerness. But if they have not carried conviction to my mind, you have apprized me, in p. 166, to what causes you are disposed to ascribe it: and I must submit to be considered by my friend, "as having a mind sealed by prejudice, into which arguments can gain no admission."

As far as an author's confidence in the truth of his own sentiments, and reiterated assertions that things are so can prove a point, you have, my dear sir, proved, and even demonstrated the doctrine you defend. Yet, unhappily, according to your language, p. 43, my "head is not clear," nor my "heart honest," if one or the other is to be tried by my admitting the sentiment you so strenuously advocate.

The uniform language of the New Testament on the subject of future punishment conveys to me other ideas than it does to you.

That you have brought it forward, and avowed and defended your own views on the subject does honour to your candor, ingenuousness and integrity. I have my difficulties, which I have not yet found removed by your discourse. What a second perusal will effect, I cannot say. But I have previously read Chauncey, Simpson, &c. Yet after all, neither they nor you, if I do not mistake, prove that Restitution is a doctrine *expressed in scripture*, but only to be deduced from it.

The arguments stated by Marsom and Clarke, whom I must be allowed to say you have not treated with due respect, much impressed me—You write as if you knew not indeed their history and merit. The sentiment they espouse was years ago, I would mention, supported and argued by Dr. Joseph Nicol Scott: another person, whom my friend will be ready to think defective in clearness of head and accessibleness of mind to argument.

But I am running on—excuse my freedom, and believe me to be, dear Sir, with great respect,

Your obliged friend and servant,

JOSHUA TOULMIN.

To the Rev. Dr. Toulmin.

Bristol, Oct. 30, 1813.

My Dear Sir,

Among the many unexpected events which have lately befallen me, no one was more unexpected

than the information contained in your letter, that the passages referred to in the 166th, and in the 43d pages of my Discourses on Universal Restitution, had been applied by you to yourself.

That such an application was never contemplated by me is evident from this circumstance—I always considered you as a *believer in the doctrine*. That such an application *will not* in any future period be made by me, is evident from this circumstance, that however slight may have been the impression which these Discourses made upon your mind, yet from your determination to re-consider the subject, I feel a perfect confidence that you *will be* a believer in the doctrine. And whatever may have been your sentiments at the moment of your writing, I indulge the pleasing expectation that the time is not far distant when the arguments will be presented in a form less exceptionable to some, by your more chastened pen. In the composition—in the delivery—and in the publication of these Discourses if I know my own heart, *not one unkind sentiment* towards any individual mingled itself with affectionate wishes for the best interests of a society with which I had been connected for more than forty years, and with a concern for the honour of God, the character of his administration, and the cause of human virtue and happiness. *Confident* I certainly was, and confident I still am, but that confidence is not in myself, but in the goodness of God, and in the gracious declarations of his word. In pages 136 and 137 I have given you my reasons for thinking that the *manner* in which this doctrine is taught in scripture is most agreeable to the wisdom of God as being best adapted to the circumstances of mankind. The Jews, although they probably believed, yet seldom adverted to, a future state. Their minds seem not to have been capable of that degree of expansion which is necessary to render this belief a permanent principle of action. In the early periods of Christianity the belief of eternal life was an operative principle. At a period when false notions of future punishment and of the means of escaping it had rendered the threatening either a dead letter or an instrument of mischief—at a period when crimes unknown before were considered as no bar to future happiness—when the belief of a restoration to virtue and the favour of God, after unavoidable and efficient punishment, would be found to be the best cure for the moral disorders which prevailed in the world—that precisely at this period, the doctrine, like a star which had been long obscured by clouds, should be seen in a clearer light than ever it was before, and become a general, influential principle, appears to me to be analogous to the wisdom and goodness of the Divine Dispensations. Suffice it that neither the doctrine of a resurrection to endless torment, nor to long protracted torment and final death, *is* taught in scripture *at all*—suffice it, that *this* doctrine *is* taught by direct inference from all the moral perfections of God; and that it follows as a necessary corollary from innumerable declarations of scripture, and particularly from every

account which is given of the kingdom of God, of Christ, or of heaven.

My peculiar circumstances will account for some peculiarities in the style and manner of these Discourses, which must necessarily render them very different from cool and formal disquisitions.

A judicious friend to whom I shewed the work in manuscript objected to the passage of which you have made so unfortunate an application, and to another against the Trinity, which latter I expunged, but which, at the conclusion of this letter, I will lay before you.

Perhaps an acquaintance with the state of my mind will suggest the best apology for my conduct.

I think the doctrine of a resurrection, the sole and final object of which is misery and death, and that, after the punishment of death denounced against sin has been actually endured, is, next to the doctrine of the eternity of hell-torments, by far the greatest corruption of Christianity.

I believe the principal advocates for it have been Unitarians. Now that the coldest, the most disgusting, the most unnatural, the most irrational idea which ever entered the human mind should have been connected with *our principles* is a circumstance which affects me with the deepest shame and sorrow.

Let this association be dissolved. Let this inconsistency be removed. Before we proceed one step farther in our attempts to reform the world, let us reform *ourselves.*

I wish not to conceal from you, my dear Sir, that my mind has for some time been *most sensibly affected* by reflecting on the moral evils which abound in this country, arising from one cause; from a cause which might, without any inconvenience, be removed, and which must, at some auspicious moment, be removed. The *oaths* which are taken but not observed; the subscriptions which are made but not from the heart; and the sentiments which are uttered but not believed, in the solemn worship of Almighty God; are sufficient to bring down the Divine judgments on the nation. I accuse no individual. Dr. Paley acknowledges that these have an existence, and these, I grieve to say, by a species of argument which pollutes all morality at its fountain, he has systematically attempted to defend.

Let your mind for a moment dwell on the *number* of *these* violations of truth—violations of truth in which God is more immediately concerned, which, from the nature of the human mind and the different opinions which we know have subsisted among mankind, must have been committed since the Reformation. If I rightly discern the signs of the times, many causes are now operating to bring about the wished-for change, of substituting the *Bible* in the room of the Thirty-nine Articles, and permitting the use of a short and unexceptionable form of prayer, by those who cannot in conscience use the present. To be instrumental in hastening the period when this event will take place, I should consider as the happiest circumstance of my life. Now I *know* that the doctrine of *eternal death* is by the enlightened of the Church of England regarded with horror, and they are disposed to receive that

of *universal restitution.* Permit me to call to your recollection, that the forty-second article of Edward the Sixth, which was rejected by the compilers of the Thirty-nine Articles in the reign of Elizabeth, was the following: "They also deserve to be condemned who endeavour to restore that pernicious opinion, that all men (though never so ungodly) shall at last be saved when, for a certain time appointed by the Divine Justice, they have endured punishment for their sins committed."

The Church of England then may be considered as friendly to the doctrine of universal restitution; and I am convinced that the more rational of its members would be more favourably inclined to Unitarianism if they considered this delightful article of belief as inseparably connected with it.

Strongly I allow, *exceptionably* as *you* think, I have expressed myself in discourses, the object of which was to *rouse* and persuade, as well as to convince; to *prepare the soil,* as well as to sow the seed. I do not, however, think I have expressed myself so strongly as Dr. Cogan has done in his last incomparable volume, on which I rely for your complete conviction and that of all Unitarians who will read it. It is on the presumption of the *indissoluble connection* of these two grand articles—on the supposition that every Unitarian, from his state of mind and his accustomed intellectual process, *must* become an Universalist, if he does not dismiss the subject too soon, and if he considers it *absolutely* and in *itself,* and not *relatively* and *compared* with the doctrine of the *eternity of hell-torments*—it is, I repeat it, on this presumption, on this *supposition,* that all I which have said has proceeded.

The following sentiment which you will find in the 406th page of Dr. Cogan's work, occurred to my mind but was suppressed; and I hope you will balance this suggestion of prudence against the act of imprudence which you accuse me of having committed.

"If the eternal misery of any portion of the human species, or their final destruction after sufferings to which there are no parallels upon earth, be doctrines according to truth, then is the propagation of the human species to be placed among the most atrocious of crimes." Now I will venture to assert, that Dr. Cogan never designed to insinuate that Dr. Toulmin was guilty of the most atrocious of crimes.

I can with equal truth assure him, that nothing was farther from my thoughts than to insinuate that "he has a mind sealed by prejudice into which arguments can gain no admission."

The other sentence, in page 43, cannot possibly be applied to him, as it is addressed solely to those who are unacquainted with the languages in which the scriptures were written. Both were intended for the practical use of my own congregation; and the immediate design of one was to excite them to the study of the scriptures, and of the other, to excite them to apply to this study with diligence and with minds free from prejudice.

Of the two gentlemen, mentioned by you, whose arguments I endeavoured to shew were not

done with when *they* were disposed to lay them aside, I knew nothing more when I delivered my discourses than what may be inferred from their writings. I never doubted the excellency both of their moral character and their abilities. Surely I said enough to exculpate myself from the charge of conceiving a low opinion of the persons whose sentiments I opposed. Had the undisguised Mr. Wakefield been living, he would not have imputed this to me. I add to what I have already said on this subject, the person who I think approached the nearest to infallibility of any uninspired mortal, held the doctrine of annihilation. I should probably have retained it myself, to this day, if my friend had not compelled me, by all the compulsion of affection, not to *believe* but to *examine*. τί γὰρ ἂν καὶ παθοι τις, ὁ ποτε φιλος ἀνὴρ διαζοιλο; I only wish to perform the same office to Mr. Clarke and Mr. Marsom which Mr. Barbauld did to me. And I rely on the same result. In this I think I am paying these gentlemen the highest compliment. Should, however, the circumstance of having so strongly advocated a cause, or any law of the human mind, render their change of sentiment a matter of peculiar difficulty, I hope they will resume their pen, which I trust would effectually produce their own conversion, as our lamented friend Mr. Simpson informed me, that the reading of Mr. Clarke's work was the immediate cause of his. I have frequently lent my copy with a few notes for the same purpose.

For the sake of consistency, I cannot suppose that any advocate for annihilation after the punishment of death has been once endured, can be a member of the society lately formed for the diffusion of knowledge respecting the punishment of death.

The passage, which after having delivered it from the pulpit, I suppressed on publication, was the following. It belongs to page 97, after "creatures."

"As an application of what is here advanced, I observe we are told in scripture that 'there is only one God.'

"This all can understand. But we are afterwards told by some divines that 'the Father is God, the Son is God, and the Holy Ghost is God.' In answer to this (which after all is a question of abstract number, and has nothing to do with the essence of the Divine Being) it is sufficient to repeat the original assertion, there is only one God. Or it might be said, to suppose that one, more one, more one, can be *only* one is an absurdity. 'If it be said you must believe there are three persons, although only one God, the question is, by person do you mean intelligent being, or quality?' If by person you mean intelligent being, three persons are three intelligent beings. 'And if by person you mean quality, three qualities of the same being constitute no other Trinity than what exists in every being in the universe.

"Again, our Saviour at the commencement of his ministry lays down this important practical direction, which is as plain as language can make it. 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' That it might not be forgotten or

violated, in the course of his public life, when a person saluted him by the appellation of *good* master, he said, 'why callest thou me good, none is good save one, that is God.' And a few hours only before his last sufferings, to fix the important truth deeply in the minds of his followers, he says, 'In that day ye shall ask *me* nothing.' Now these texts are perfectly plain, and by adhering to them, the mind is free from all confusion and embarrassment.

"But, because Thomas (who certainly but a few minutes before was not infallible, for he did not believe the resurrection of Christ) said, 'My Lord and my God,' meaning probably 'thou art my Lord, and O my God who hast wrought such a miracle!'—and because Stephen (who actually *saw* Jesus in whose cause he was going to suffer martyrdom) said, 'Lord Jesus receive my spirit,' it has been argued that religious worship is to be paid to Jesus Christ. I mention these instances because they are instances in which Unitarians see the fallacy of the reasonings of their opponents and reason unanswerably themselves. I ask no more than an equal consistency with the text 'God is love.'"

After this open declaration of the motives of my conduct, I shall obtrude no longer on your patience than by assuring you that I am, with unfeigned respect and cordial affection, my dear Sir, your friend and brother,

J. P. ESTLIN.

On the Charge against a Vice-President of the Bible Society.

Dec. 10, 1813.

A grave and precise charge has been lately made and repeated against a vice-president of a certain Auxiliary Bible Society—it has found its way into Magazines, it has been promulgated in some more orthodox publications, of *his having* PASTED *in Bibles, distributed through him, by the Society certain papers or extracts of an Unitarian tendency*, in direct contravention, as it is added, of its fundamental principle. It may undoubtedly be sound policy in the members of the established and some other sects, to take certain general doctrines for granted; but when they meddle with truths or falsehoods only personally applicable, it might be as well perhaps for their reputation as their interest, either not to hazard or else at once to substantiate an accusation. In the present case how easy the presumption at least in their favour! What have they to do but produce a single Bible amongst the many supposed to be so distributed, in which the startling insertion has been made? The evidence is in the hands of adversaries. The report may be traced to its source at once. Surely the solemn affirmation is not at last a designed misrepresentation, a calumny for the purpose of wounding, through a particular individual, the character of a respectable and rapidly increasing body of Christians in this country, who, however wrongheaded, are at least honest and *unbiassed* in their preference of the worship of the One "only true God," in the manner prescribed and preached by his Son, to the worship of three several distinct Gods one after another in an anti-biblical mode, and under an unscriptural name, which has nothing to recommend it but its

prescriptiveness and utter unintelligibility. Yours,

NO SOCINIAN.

Works of Servetus.

SIR,

Accidentally looking over the other day Dutens' work on the Discoveries of the Ancients and Moderns, I was led by the letter of the Abby Rive, inserted in it, to consult my copy of the work of Servetus, printed in 1531, and entitled, "De Trinitatis Erroribus, Libri Septem;" with which are bound up some tracts of his, namely, "Dialogorum de Trinitate, Libri Duo—De Justita regni Christi," published in 1532. Though my copy is much older than the celebrated one which contains the passage on the circulation of the blood, and in fact gave rise to it, the value of the works is very different, as may be seen by the letter of the Abby, which as it may gratify many of your readers, I herewith send you translated. It is addressed to Mr. Dutens, and is in French, but my copy of the works of Servetus, published in 1531-1532, must not be disparaged, as in the description of it, in a note to Dutens' work, page 163, 3d ed. it is said to be a scarce book, fetching a price as high as a hundred pistoles. "Ce dernier livre (namely De Trinitatis Erroribus, &c.) qui est assez rare s'est vendu jusqua cent pistoles." Servetus corrected and enlarged this work, giving it to the public under the title of "Christianismi Restitutio," in 1553, but the murderer Calvin, took such care to burn the copies of it, that it became extremely scarce and valuable. The celebrated Dr. Mead had a copy, and from it an attempt was made to print an edition in his time; but the bishop of London had so much influence with government that they were afraid to publish it, and the design was dropped when only half the work was printed. Some of your readers may probably be able to give some information on this mutilated edition, of which copies are probably in existence; but I am detaining you from the letter of the Abby, which is to this purport:—

"I have the honour of transmitting to you, Sir, the passage of Michael Servetus, concerning the circulation of the blood, which I extracted myself from his book, entitled, Christianismi Restitutio, printed in octavo in 1553, without mention of place or printer, word for word, line for line, the same punctuation, the same abbreviations, and the same orthography.

"In this work are six tracts. The first is entitled, De Trinitate divinâ, quod in eâ non sit invisibilium trium rerum illusio, sed vera substantiæ Dei manifestatio in verbo et communicatio in spiritu. It is divided into seven books, of which the two last are in form of dialogues. The passage in question is found in the fifth tract, beginning at page 169 and ending in page 172. Boerhaave and Haller were mistaken in saying that it is in a treatise by Servetus, entitled, De Trinitatis Erroribus, which was printed in octavo in 1531.

"The title of the work, Christianismi Restitutio, has never been given exactly, such as it really is, neither by La Roche, Voglius, Gaudius, Niceron, La Bibliographie Instructive, Osmond's Ty-

pographical Dictionary, the Encyclopedia, Chauffpied, Buddæus, nor in the life of Servetus by Alleworde."

From the interest which we Unitarians naturally take in every thing relative to the martyr Servetus, I am not without hopes that much valuable information may be thrown on this subject by some of your readers; and remain,

Sir, your constant Reader,

INDAGATOR.

[There is a full and original account of Servetus, from the pen of a learned Unitarian divine in America, (the Rev. Frederic Adrian Vanderkemp, "an emigrant from Holland, residing at Oldenbarneveld, State of New York,)* in our fifth volume, in the form of Letters to Dr. Morse; in the eighth and last of which (pp. 525—529) there is an abstract of the "Christianismi Restitutio," with a variety of particulars concerning this curious work, from the M. SS. (Latin) of Samuel Crellius. Should any of our correspondents comply with Indagator's wish, they would do well to consult the Letters here referred to. ED.]

Account of the Rev. J. Bristed.

SIR, *Dec.* 15, 1813.

In the "Brief Account of the Rev. W. Hopkins, by the Rev. F. Stone," inserted in your Repository, No. XCI. July, (Vol. VIII. p. 425,) the writer observes, that "Mr. Hopkins introduced him to another Arian, the Rev. Mr. Bristed, rector of Slaugham, Sussex, and a native of Shaftesbury, Dorset." But this account of Mr. Bristed is erroneous. He was not a native of Shaftesbury. His son, the Rev. Nathaniel Bristed, was the master of a grammar school in that town; and on his obtaining this appointment, his father removed from Sussex, and took up his abode with him.

In this situation they continued for some time; till, in 1766, the son was elected master of the celebrated grammar school at Sherborne, in the same county, founded by Edward the Sixth, and the father was elected submaster; on which occasion the family removed to Sherborne. After a few years the father was obliged, through the infirmities of age, to resign the submastership of the school; and in 1788, he died, "being old and full of days," and was buried in the church of Sherborne. The inscription on his grave-stone is as follows:

"Here lieth the body of John Bristed, Clerk, M. A. Rector of St. Ann's in Lewes, and of Slaugham, in the county of Sussex. He died January 25, 1783."

It appears that in the year 1743, Mr. B. published a pamphlet, entitled, "A Discourse on the Nature and Use of Prophecy. By John Bristed, M. A. Rector of St. Peter's and St. Mary's, Westout, in Lewes, Sussex. 'The testimony of Jesus is the spirit of prophecy.' Rev. xix. 20. London: printed for John and Paul Knapton, at the Crown in Ludgate Street. MDCCXLIII."

In 1760, he also published, (without his name) "A Letter to the Rev. Dr. Edmund Law, occasioned by his discourse on the

* Mr. Vanderkemp was a correspondent of Mr. Lindsey's; he is honourably mentioned in Mr. Belsham's Memoirs of Mr. Lindsey. Ch. IX.

Nature and End of Death, and his Appendix concerning the Use of the Word Soul in Holy Scripture, and the State of Death there described. London; Printed for S. Bladon, in Paternoster Row MDCCLX."

In 1772, he likewise published (anonymously) a Pamphlet, entitled, "The Scripture the only Text, as well as the only Rule of Christian Faith, maintained in a Letter to the Rev. Dr. Tucker, Dean of Gloucester. 'In vain do they worship me; teaching for Doctrines the Commandments of Men.' Matt. xv. 9. London: Printed for Benj. White, at Horace's Head, in Fleet Street. MDCCLXXII."

The worthy Author was pleased to present me with these publications, and they are in my possession. I never heard that he published any thing besides.

I am, Sir,
Yours, &c.
A CONSTANT READER.

Stipendiary Curates.

It is calculated by an able writer in the Quarterly Review (for October, 1813), that there are in England and Wales, at least, 2540 *livings above* 150*l. per annum, served by curates at a salary of* 45*l. per annum on an average, and in no case exceeding* 75*l.*

To remedy this evil the Earl of Harrowby framed his bill, just passed,—a Bill, unsupported by a single bishop, and directly opposed by nearly all the bench. The following is a short abstract of its provisions:—It enacts, that every non-resident who neglects to nominate a curate, to be licensed by the bishop, shall be subject to the penalties of non-residence, notwithstanding any legal exemption he may have. The license of the bishop must specify the salary of the curate. The lowest salary is 80*l.* or the whole amount of the living. Where the population amounts to 300, the salary is to be 100*l.*; 120*l.* where it amounts to 500 persons; 150*l.* where it amounts to 1000. A reduction may be made in certain cases: as where the curate is licensed to serve another parish; or where the incumbent is disabled through age or sickness; or where any peculiar hardship or inconvenience would, in the judgment of the bishop, arise from enforcing the full amount. But those special reasons must always be set forth in the curate's license. Where the living exceeds 400*l.* the salary may be raised to 100*l.* notwithstanding the population is below 300; and so in the other cases proportionably, but the salary shall in no case exceed the foregoing rates by more than 50*l.*

Book-Worm. No. XI.

Sir, *Dec.* 25, 1813.

It will, I believe, be readily admitted, that pious and otherwise able writers have never been more easily betrayed into an indulgence of party-spirit, credulity and hasty decision, than in their appropriation of divine judgments to individuals or communities. I have been led to this reflection from looking into the following work:

"The Theatre of God's judgments, wherein is represented the admirable justice of God against all notorious sinners, both great and small, but especially against

the most eminent persons of the world, whose transcendant power breaketh through the barrs of humane justice: deduced by the order of the commandementes. Collected out of sacred, ecclesiastical, and prophane histories. Now secondly printed, and augmented with, at least two centuries of examples. By the first author thereof, Thomas Beard, Batchelor of Divinitie, and Preacher of the word of God in the towne of Huntingdon. London, Printed by Adam Islip, 1612, sm. 4to. pp. 542."

Of Thomas Beard I have found nothing beyond his own description. Calamy (Acc. p. 309, Cont. p. 485) mentions a clergyman of both names, ejected in 1662, from Much Bentley, in Essex, probably a descendant of our author. That he was puritanically inclined can scarcely be doubted. "Preacher of the word of God" was not a proper description for one of the court-clergy who were disposed to exalt the Liturgy at the expence of the Sermon. Nor would such an one have written a chapter expressly to shew "How the greatest monarchs in the world ought to be subject to the law of God, and consequently the law of man and nature." This chapter (vi, p. 72) may indeed be now regarded as offering in the early part of King James's reign, an anticipated apology for the opposition made by the Long Parliament to the measures of his misguided son. The author says, "if Princes be subject to the law of God, there is no doubt but they are likewise subject to civil laws, by reason of the equity and justice which therein is commended to us.—And if (as Plato saith) the law ought to be above the Prince, not the Prince above the law, it is then most manifest that the Prince is tyed unto the law." He adds, "how is it possible that he should make it of authority and force with others, if he despiseth and transgresseth it himself." He describes "David as making a covenant of peace with the princes and deputies of the people," and remarks, "that in every covenant and bargain both parties are bound to each other by a mutual bond to perform the conditions which are agreed upon." Hence he argues, "of how small strength and authority their opinion and words be, which think or affirm that a prince may dispense with the laws at his pleasure," asking, "where is it possible to find such a prince, so excellent and so virtuous, that standeth not in need of some law to be ruled by?" and concluding it to be "utterly unjust and tyrannical when one man shall arrogate that to himself which pertaineth to many, yea to the whole body of the people." Professing such just, but uncourtly notions of government, Thomas Beard was, I apprehend, a state as well as a church puritan, a just distinction made by modern historians. Had his subject, fortunately for his fame, been human governments instead of Divine Judgments, he had probably found some patriotic and munificent Hollis to republish him as a worthy precursor of his political heroes—for I question if the Discourses concerning government, or the *Defensio pro Populo Anglicano* exceeds in just popular principle this chapter of Thomas Beard. Yet half a century of

political light and activity had intervened before Milton and Sidney appeared. It is remarkable that the case of David's covenant, put by Thomas Beard, is one of the arguments controverted by Filmer in his "Observations upon Mr. Milton against Salmasius."

I must now return from a digression into which I have not unwillingly wandered. This volume is dedicated by Thomas Beard, to "Sir Edward Wingfield, Knight," and said to be "partly translated out of the French, and partly collected out of many authors." It proposes to discover "the huge corruption and perversity of mankind, and the rotten fruits of that worme-eaten root, originall sinne." In connection with that gloomy dogma our author maintains that "the world every day groweth worse and worse," determining, in spite of the wise man's admonition, "that the former days were better than these."

The question respecting the duration of miraculous powers is well known to have been warmly agitated in the last century between Dr. Middleton and his opponents. That question created no difficulty in the mind of our author, with whom every age is an age of miracles. He adopts implicitly the marvellous stories of the Fathers respecting persecutors and their Christian victims. Even as to miracles, among those whom he esteemed idolatrous Christians, he is not always incredulous, though doubtful whether they were divine or diabolical. Speaking (p. 46) of a "Jew recorded to have stolen the picture of Christ out of a church, and to have thrust it through many times with his sword, whereupon blood miraculously issued;" he adds, "the truth of which story, though I will not stand to avow, yet I doubt not but it might be true, considering that either the devil might, by his cunning, so foster and confirm their superstition: or rather that seeing Christ is the subject of their religion, as well as of ours, though after a corrupt and sacrilegious form, and that the Jew did not so much aim at their religion as at Christ the subject of it, the Lord might shew a miracle, not to establish their error, but to confound the Jew's impiety, especially in those young years of the church."

Yet, though Thomas Beard could acknowledge a corrupt church as honoured by a miracle for such an extraordinary purpose, he soon appears as credulous, and I dare say, was as sincere, as John Fox in describing miraculous interpositions for persecuted Protestants, and judgments as miraculous on their Popish persecutors. The Acts and Monuments he, no doubt, regarded as a collection of facts, though a Protestant of any character for impartial inquiry could now scarcely be found to exempt that work from the charge of containing much legendary lore. Among divine judgments on Popish persecutors is the following, on the authority of Sleidan (B. 9th). "Sir Thomas More caused to be erected a sumptuous sepulchre, and to be engraven the commendation of his worthy deeds: amongst which the principal was that he had persecuted the Lutherans, that is, the faithful." More was no doubt, dishonoured, like other sincere persecutors, by such con-

duct. Yet an impartial inquirer after divine judgments might easily have discovered a more striking example in Anne Bullen's fall, by the cruel caprice of Henry, whom she had encouraged if not instigated to the death of More, that steady More,

Who with a gen'rous, though mistaken zeal,
Withstood a brutal tyrant's useful rage.

This story of "a sumptuous sepulchre" was probably imposed on the credulity of the foreign historian. Such a project for posthumous renown, I lately attributed, on good authority, to Henry, and it is worthy of the "vulgar great," but quite unworthy of credit when attributed to a man

Like rigid Cincinnatus nobly poor.

Yet our author, (or Sleidan) proceeds to triumph over the memory of More, that "his body found no other sepulchre to lye in, but the gibbet." This is a gross misrepresentation, probably from reading the horrid sentence against More, which directed that he "be hanged till he be half dead; after that cut down yet alive," and in conclusion, "his four quarters" to be "set up over four gates of the city, and his head upon London Bridge." This sentence was commuted into beheading, except as to the exposure of More's head, which was, after some days, taken down by the procurement of his affectionate and accomplished daughter, Mrs. Roper. She preserved through life this relic of her father, which, according to the directions of her will, was buried in her arms.

The judgment on Sir Thomas More is immediately followed by a tale, probably taken also from Sleidan, and no unamusing specimen of Protestant credulity. "Cardinal Crescentius, the Pope's embassadour to the Council of Trent, in the year of our Lord, 1552, being very busy in writing to his master the Pope, and having laboured all one night about his letters; behold as he raised himself in his chair, to stir up his wit and memory, over dulled with watching, a huge black dog, with great flaming eyes, and long ears dangling to the ground, appeared unto him; which coming into his chamber and making right towards him, even under the table where he sat, vanished out of his sight: whereat he amazed, and awhile senseless recovering himself, called for a candle, and when he saw the dog could not be found, he fell presently sick with a strong conceit, which never left him till his death; ever crying that they would drive away the black dog, which seemed to climb upon his bed: and in that humour he died." In another place, (p. 92,) without a reference to any authority, and contrary, I believe, to authentic history, Cardinal Pole is described as an apostate to the Pope, having "sometimes professed himself to be well seen in the sincerity of the gospel." He is said also, as inaccurately, to have "died in horrible griefs, terrors and fearfulness."

To the judgments on persecutors our author has added "A Hymn of the persecution of God's church and the deliverance of the same." The following introductory lines discover an ease of versification, not very common two hundred years ago:

Along the verdant fields, all richly dyed
With nature's paintments, and with Flora's pride:

Whose goodly bounds are lively chrystal streams,
Begirt with how'rs to keep back Phebus' beams,
Ev'n when the quenchless torch, the world's great eye
Advanc'd his rays o'erthwartly from the sky.

Farther quotations from "The Theatre of God's Judgments" must be reserved to another Number.

VERMICULUS.

Recent Instance of Bigotry and Intolerance.

Wisbeach, December 6, 1813.

SIR,

While Christians in general are growing in candour and liberality we have to lament the instances of bigotry and intolerance which appear among some diminutive parties. A case of this kind occurred in June last. A respectable Unitarian minister, Mr. Higginson, of Derby, had been invited to preach to several General Baptist congregations, belonging to what is called the New Connection, on behalf of their Sunday schools, with which invitation he cheerfully complied. This mutual liberality, it seems, alarmed some of the General Baptists. A case was presented from the General Baptist Church at Derby, to the Leicestershire Conference, held in Archdeacon Lane, Leicester, June 8, 1813, "Asking the question, Whether it is right for General Baptist Churches to invite Socinian Ministers, on any occasion whatever, to preach in their pulpits?" The answer to this question I quote from the General Baptist Repository, Vol. V. p. 182.

"In answer to a case from Derby, it was unanimously agreed (except a few neuters) that, considering how baneful the poison of Socinianism is, there is a manifest and great impropriety in Socinian ministers being invited, upon any occasion whatever, to preach to General Baptist Churches, as by giving an indirect sanction to their principles who deny the Lord that bought them, and lessening the distance between those who hold them and ourselves, it has a tendency to make inexperienced Christians an easier prey to that destructive system which saps the very foundation of vital piety."

It may puzzle some of your readers, Mr. Editor, to make out how this conference could unanimously agree in a decision in which they did not all agree, for we are told there were "a few neuters." Whatever defects o composition there may be in th above article, the uncharitableness it displays is complete. Unitarians are described as Socinians, though it is well known they disavow that name as inapplicable to them. They are charged with denying the Lord that bought them; than which no charge can be more false: their accusers are required to prove that they deny either God or his Christ, or they must themselves fall under the charge of defamation. It is taken for granted, that Unitarianism saps the very foundation of vital piety; but of this no proof has been, no proof can be produced. This self-formed ecclesiastical court, held at Archdeacon-lane, Leicester, consisting of fifteen Baptist ministers, has not condescended to exhibit either arguments or proofs; but seems to have thought it sufficient to publ[illegible] decision, which involves a cens[illegible] those churches which had invited an

Unitarian to preach to them, that none of the churches in their connection, might have the temerity to be guilty of such "a manifest and great impropriety," in future. It remains to be seen, whether the General Baptist churches, of the New Connection, will give up their independence of action, in submission to the decision of a conference of fifteen of their ministers.

Feeling an abhorrence of bigotry, thinking that it will be useful to expose it, that its exposure will help to diminish it, I send this article to your valuable Repository. The illiberality I expose is by no means to be charged on the new connection of General Baptists at large; many respectable persons among them, and some of their churches, disapprove and lament all such proceedings. I have known instances of liberality among them worthy of imitation. With the above proceeding the Old General Baptists have nothing to do, they are a distinct body, and have ever shown themselves the friends of free inquiry and charity. Praying that all bigotry and uncharitableness may for ever cease, I remain, dear Sir, very respectfully,

Yours, &c.

R. WRIGHT.

Dr. Walker on the Quaker Poor Laws.

Bond Court, Walbrook, 26 xii. FRIEND, 1813.

Thy insertion of the paper on Panadelphian Quakerism, [Vol. VIII. p. 509,] lays me under the necessity of redeeming a sort of pledge, which, amid almost overwhelming engagements, I now go to attempt, *calamo vo-lente*, though it may appear to be in a round-about kind of way.

When the elders of the church of Ephesus had come to Miletus, to see Paul of Tarsus, on his way to Jerusalem, "sorrowing most of all for the words which he spake, that they should see his face no more;" among other declarations, he says, "I have coveted no man's silver, gold or apparel. Yea, ye yourselves know, that these hands have ministred to my necessities, and to them that were with me. I have shewed you all things, how that, so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

The Friends, in their Epistle of 1718, say, the rich should consider "it is more blessed to give than to receive." The Friends, holding a purer form of religion than that of Paul and his brethren, should not have adopted such an (aristocratic let me call it) expression. With unhesitating assurance I take upon me to say, that the words could never have escaped the lips of the pronouncer of the parable of Dives and Lazarus. Distorted as is his history, as we find it recorded by his disciples, we yet cannot but be struck with his continual preference of what is lowest, in the world's esteem, to all that was, and still continues to be, the most exalted among men.

The Friends, in the same epistle, say, "With respect to the poor among us, it ought to be considered that the poor, both parents and children, are of our family, and ought not to be turned off to any others for their support or

education." This seems to be a very pretty observation; a fine fraternal sentiment. Has it produced good effects? All the world may answer, "Yea. We cannot distinguish your poor from those who support them." Is not this lovely? It is. Moreover, as the Friends are excused from filling various offices, in the regulations of society at large, which their principle unfits them for, there seems, in the providing for their own poor, a kind of *quid pro quo* rendered to the community at large. But the unworldly Friends, without two coats, retiring, in their greatest need, to share in the parochial provision, which, in the years of their active life, they have, perhaps, largely contributed to, might, instead of being nursed in obscurity, have been as lights in the world. They might have been the means of spreading abroad the testimonies of truth, among their fellow-men, and even thus have helped to extend and keep up the most excellent system the world ever saw—a system which lamentably languishes in these countries, in others has become extinct—I mean the purely religious part of the system of the people called Quakers. The indecent phraseology "of the rich," "of the poor," so flippantly used by these modern Nazarenes, might never have found a place in their ecclesiastical proceedings. They might never have had to form under the head of Removals, Settlements, &c. a system of poor laws, perhaps as complex as, and more grotesque than, all the poor laws of the realm. A poor man on applying to become a member of their society, might not have received the rebuke I have heard of, from the Quaker, by inheritance possessing more "in basket and store," than all the twelve apostles ever had unitedly, "John! thou wishest to be received in order to obtain a settlement." If such a question could then have had place in the society, as their query—"Are the necessities of the poor among you properly inspected and relieved? &c." the answer might not have been, as I have heard it, from a district where the needy are numerous, "We have no poor." There might not have been that trimming among their members to "keep cast;" that observation of the established etiquette, I will call it, as deserving no better name, for the retention of fellowship. There might never have thus been held out the temptation to go up to their assemblies from unworthy motives—those assemblies which but for the hierarchial stains wherewith they are disfigured, would be the most comely in their appearance of all the gatherings together that take place among the sons and daughters of men.

Of all these hard sayings I am willing, if necessary, to go into a detailed explanation. But the day seems to be gone by when (1697) Friends were desired to be diligent in spreading Friends' books, which are answers to adversaries, and to get them exposed to sale where the adversaries' books are sold; and this to be done in time, and not delayed till the service is partly over. Friends, am I your enemy because I have told you the truth? Verily, my mind has sometimes been affected with a goodly jealousy, in thinking of thee, O Israel of later times!

Thou hast appeared among the nations as a light placed upon a hill. At a distance they have contemplated thy beauty, they have sounded forth thy praise in different languages. Thou hast not been deaf to their commendations. Thou hast coveted and still covetest a good report among men.

How shall I address thee on thy different deformities! Behold thou hast already put some of them away from thee. But thy movements are too slow for the brevity of human life. Time passeth away as a shadow; and yet thou remainest not half awake from thy apathy. Arise! arise! let not thy Zion be longer obscured. Thy Jerusalem may yet become the praise of the whole earth. The people may yet flock unto thee as doves to the windows, yea, as they did in the beginning.

JOHN WALKER.

Wives.

SIR, *Dec.* 13, 1813.

Finding in a late number of your Repository [viii. 657] an article from Milton "On Wives," in a strain so different to those manly and liberal sentiments which usually pervade your work, I beg leave in reply to offer an extract from an author of no less authority, perhaps in this instance of much greater, for Milton was on this subject biassed by partial and selfish feelings. In marrying a gay and lively young woman he did an unwise thing; in requiring her cheerfully and immediately to fall into his mode of life, so very different to that to which she had been accustomed, was still more unreasonable; and to indulge in those feelings of resentment which his disappointment created, was neither philosophic nor Christian.

The passage to which I refer is from Dr. Hartley. On first reading this passage some years since, it awakened in my heart all those feelings of serene delight which arise from the contemplation of the dearest connection of human life, viewed in its most just and amiable form:—and these feelings have been confirmed by every subsequent perusal.

Dr. Hartley says, in his Observations on Man, Part ii. p. 301:—"I proceed to consider briefly the several principal relations of life, and the duties arising from them. The first of these is that of husband and wife. The loving our neighbour begins here. This is the first instance of it; and, where this love is mutual and perfect, there an entire equality of the two sexes takes place. The authority of the man is only a mark of our present degenerate state; by reason of which dominion must be placed somewhere, and therefore in the man, as being of greater bodily strength and firmness of mind. But this is that kind of right or property, which men are obliged to give up, though women are also obliged to acknowledge it. Suppose the sexes to share all their joys and griefs perfectly, to have an entire concern for each other, and especially for each other's eternal welfare, and they are, as it were, reinstated in paradise; and the dominion of the man over the woman, with her subjection, and consequent reluctance, can only take place again upon their mutual transgression. And though in this imperfect state it seems impossible, for any one to love another

in every branch of desire and happiness entirely as himself; yet there appear to be such near approaches to it in benevolent, devout, married persons, united upon right motives, as to annihilate all considerable, or even perceptible distinction. It is of the utmost importance, that this grand foundation of all benevolence be duly laid, on account both of public and private happiness. The chief or only means of doing this is religion. Where both parties have it in a high degree, they cannot fail of mutual happiness; scarce, if one have it: where both are greatly defective in this principal article, it is almost impossible but dissentions, uneasiness, and mutual offences, should arise."

To such of your readers as have been struck by the passage from Milton, I recommend the foregoing extract, and am,

Sir,

A WIFE.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CXLVI.

Divine Rods.

The late astonishing events in the political world remind us of a saying of Harrington's:—"*God in chastising a people is accustomed to burne his rod.*" *Oceana*, Fo. 1656. p. 49.

No. CXLVII.

Female Critics.

A right reverend Prelate, addressing a complimentary letter to Mrs. Elstob, the celebrated English-Saxon Scholar, says—"Our earthly possessions are truly enough called a patrimony," as derived to us by the industry of our fathers; but the language that we speak is our Mother-tongue; and who so proper to play the criticks in this as the Females?"

No. CXLVIII.

Slow Progress of Truth.

Of Dr. Wm. Harvey, Aubrey says,—"I have heard him say, that after his booke of the Circulation of the Blood came out, he fell mightily in his practice, and 'twas believed by the vulgar that he was crack-brained; and all the physicians were against his opinion and envied him; with much adoe at last in about twenty or thirty yeares time, it was received in all the Universities in the world, and as Mr. Hobbes sayes in his book, "De Corpore," "he is the only man, perhaps, that ever lived to see his own doctrine established in his life time."

No. CXLIX.

Popular Despair its own Cure.

A people when they are reduced unto misery and despair, (says Harrington, in his Oceana,) become their own Politicians, as certain beasts when they are sick become their own Physicians, and are carried by a natural instinct unto the desire of such herbs, as are their proper cure.

BIBLICAL CRITICISM.

Dr. Lloyd's Answer to Mr. Jones's Vindication of the Common Greek Text in Acts, xx. 28.

Indoctorum aut iniquorum judicia contemnere licebit. Præterea, criticus sit oportet, qui de hoc rerum genere sententiam ferre sustinet. Criticis autem a judicando nomen inditum esse constat. Quapropter, cui judicii deest subtilitas atque acumen,—criticus alio sensu appellari nequit, quam quo lucum a non lucendo dictum esse grammatici quidam perhibuerunt. GRIESBACH.

SIR,

The ill luck, to which I owe it that my answer to Mr. Jones's last paper on Acts xx. 28, was mislaid, has occasioned me no small degree of vexation and labor, and must be attended with this effect, that the subject has lost its interest with me and the public, which will probably cause me to resume my effort with a degree of languor that will still increase the reader's indifference. At the same time, your learned readers will, probably, think that some apology is due to them, for taking any notice at all of that paper; and even those who do not strictly range under the appellation, having now before them, in English, the most important part of Griesbach's celebrated note on the text in question, must perceive that a reply is next to superfluous, and that the office assigned me is, simply, that of slaying the slain. I hope, however, for pardon, when I assure each of them that I have important reasons, that need not to be explained, for submitting to them the following animadversions.

In my last communication, I refrained from pursuing the advantages which Mr. J.'s inadequate discussion of the subject in dispute had furnished. Too much room would have been taken up for that purpose, and it was my sincere wish to spare my opponent. Although the temper with which he has now written would fairly release me from much ceremony, self-respect will still restrain me, and induce me to continue to speak with all possible tenderness.

Mr. J. commences his attack on Griesbach with paying a rather awkward compliment to my learning, which he cannot help qualifying by accusing me of a want of candour. This accusation is to me quite unintelligible. My candour must have been excessive, indeed, had it led me to succumb under the weight of arguments which were demonstrably shewn to be altogether erroneous, and to be founded either on a want of learning, or on illogical deduction. The framer of them has, prudently, left their defence unattempted, and will, assuredly, never repeat them. To the gift of prophecy I had not pretended, and could not have foreseen what Mr. J. would write. What he had written was disposed of for ever. It will soon be seen what must be the fate of this last production.

Before the conclusion of his first paragraph, we are told that he will proceed to establish the purity of the common text in Acts xx. 28, "to the confusion

of Griesbach and myself." This is, in vulgar phrase, dying game, at least, but where the confusion will be found is cheerfully left to the judgment of your learned and unlearned readers. For myself, the retrospect on what I have written furnishes me with a comfortable portion of complacency. Affectation also is soon afterwards attributed to me as not considering myself implicated in the disgrace of Griesbach, and in the vindication of Mr. Wakefield; and something is said about blinding my readers, acknowledging my error, and kissing the rod! No such affectation can be discovered in my paper, though the circumstance has nothing to do with the question discussed. On the contrary, I avowed myself a volunteer in the defence of Griesbach, after stating the fact, indeed, that Mr. J. had left *me* untouched. If he would pay a little more attention to logical precision, he would see that he has not represented the case with accuracy. Perhaps, too, he might find out in whose hand the rod has been placed, if he would take the trouble to reflect. If he have not felt it, I do not envy him his feelings, although insensibility is an excellent guard against mortification. It is true that, instead of dipping it in brine, I endeavoured to steep it in *honey*, that it might inflict as little pain as possible. Of this your learned readers must be fully aware, and the appeal is made to them with cheerfulness. Happy should I have been if such personalities had never been introduced.

Since Mr. J. favoured us with the Latin translation of the Æthiopic Version from the Polyglott, he has, it seems, procured Ludolph's Æthiopic Lexicon, and learned the Æthiopic Alphabet. At this stage of his progress, he leaves me in great hesitation whether he has rightly spelled out the *words* of the text in that language; for what Mr. W. and Griesbach speak of as *a word*, is by him exhibited as more than one. But, to shorten the dispute, his statement of the case shall be admitted. From it, however, the cautious accuracy of the great critic is demonstrated, and the infamous falsehood charged against him is found, to a certainty, not to exist. Mr. Jones may recollect what he has said of the Syriac translator, that he was a believer in the divinity of Christ, and cannot then fail to draw a right inference from the words used by him of Æthiopia, who was in the same unhappy predicament. He finds out, indeed, by some curious mode of ratiocination that even the Syriac Versionist (which?) had *του θεου*, of God, in his Greek copy, though he has given no other proof of it, with all his Trinitarian faith, but a translation into a word equivalent to *του κυριου*, of the Lord, from which others would draw a conclusion diametrically opposite. But Mr. J. can convert any thing and every thing to his purpose, and has now exhibited, in its very best trim, a specimen of the art of criticism prevalent in his school. It is such a rod that I am doomed *to kiss!* But to proceed. Would not prejudice operate as strongly on the mind of the Æthiopic Versionist as on that of his brother of Syria, who, poor man, has given a very strange proof of its influence, if Mr. J. sayeth true. It is, Sir, clear to a demonstration

that both of them had του κυριου, of the Lord, in their Greek text, which neither of them dared to falsify, though the Æthiopian may seem, under the power of his prejudices, to have wished to do so. Even Mr. Jones now acknowledges that he uses a word equivalent to—*Lord-of-regions*, for so he translates *it* for use, or rather *them*. I beg pardon. It is said, indeed, that the words are ever employed to designate the Supreme Being only. The bias on the good man's mind is therefore evident, but it is as evident that his Greek would not allow him to employ the very word which constitutes the proper name of God in his language. He proceeded evidently, as far as he dared, but he did not dare to employ the word, God, he dared only to write, *Lord of regions*, which he might hope, on account of its appropriation to the Almighty, would, with the unwary, support his creed with equal success. *Meo periculo*, I venture to aver, on Mr. J's. own grounds, that he had του θεου, of God, before him when he employed this dexterity. Had he the other reading, his duty was plain, and his bigotry would stimulate him to perform it. In that case, he would not have been contented with employing, *Lord of regions*; the right word, *God*, could not have been suppressed, especially with his previous disposition to use it.

Griesbach has not gone this length, but was contented with modest truth, for which moderation he has been rewarded with the charge of infamous falsehood. For the unqualified averment above made, I am ready to be responsible, though still fouler language should be used to describe my character. It is probable that the translator thought Christ to be the Almighty, and gave him as strong an epithet as he could venture to adopt; his fidelity could not be further sacrificed, and he did *not* say, *of God*, but *of the Lord*, Mr. J. being witness. What wonder was it that the good man took του κυριου, of the Lord, for the Almighty? Mr. Jones, without his prejudice did the same, and abused Griesbach for knowing better. This discovery, elicited from Mr. J's. own data, is one principal reason why I send you any answer to him at all. It is, then, demonstrated that the Æthiopic translator had not του θεου in his Greek original, because, with all his good will which he displays by using terms so much stronger than του κυριου, of the Lord, he does not employ the Æthiopic term for *God* which he must have done had it stood in his copy. Never was any thing, of this nature, more indubitable, and the ill language, with which the great critic has been pelted, might have been spared, as he has, in fact, asserted far less than the truth. The exact state of the case, however, is now, for the first time, discovered. If I value myself, to a certain degree, for the discovery, the learned will pardon me, who cannot fail to appreciate the satisfaction arising from the apprehension of truth, and especially of literary and religious truth. They will allow me to cry out with exultation, ευρηκα!

It is asserted that the authority of M.SS. is in favour of του θεου, of God. Let any man, that has

read Griesbach's note, either in the original, or in the translation given in your Repository, judge of the validity of this assertion. Mr. Jones will allow me to quote a little Latin for his own private use, which is not less worthy of his attention because it has been employed before on similar occasions. "Usque adeo lectores tuos pro stupidis et bardis habes, quibus quidvis imponere tibi licere secure confidis." But let us see how he makes good this assertion. He tells us that forty-seven M.SS. support his reading, while they certainly support both readings, and are therefore neutral. In the words of Dr. Con. Middleton to Dr. Bentley we may say of Mr. J. "Thus, like an experienced officer, by a false muster of authorities, he gains the pay and credit of forces he cannot produce." Oh but, says he, in his *last* paper, they support *του θεου* only, *because* by *του κυριου*, mark this gentle reader, *Christ* would be meant, and those manuscripts evidently mean God and *not* Christ. Every thing will serve his purpose. In his former paper he had asserted, positively, that *του κυριου*, of the Lord, *cannot* mean Christ, and bespattered Griesbach with abuse, in the manner of his school, for introducing a change of words, in adopting that reading, without any change of sense. From that position he was driven by me, but mark his alertness. The reverse of his former assertion now does him as good service. Yes, yes, *του κυριου*, as you say, *must* mean Christ. But see how much you gain by confuting me! These forty-seven M.SS. certainly mean God Almighty by their *του κυριου και θεου*; therefore they support the single reading *του κυριου* and not the single reading *του θεου*! What would they have done if *του κυριου* had continued to mean God Almighty? Such stress is laid on the *meaning* of those incorrect transcribers! Well, they did mean to apply the text to God. It is granted, for nothing is clearer, than their intentions, good souls. But they meant Christ by that God Almighty. This being the case, which of the two readings would such copies invent, for in some way or other they must have invented one of them? The answer is clear.

In short, the evidence is so far from being balanced, as he would condescendingly admit, with the qualification *almost*, that *all* the evidence that can be admitted to take an oath is on one side. Griesbach has now told the reader what Mr. J. was not very generous in suppressing, that *not one* of the M.SS. supporting the reading which he adopts, is worthy of the least credit, especially in opposition *to all the best* that have yet been collated. This point cannot now be contradicted but where there is a conundrum to be supported by some disciple of the Wakefieldian school.

The considerations which are brought forward to support the vulgar reading have been virtually answered, in great part, by Griesbach, as your readers may now see on recurring to his learned Note. [Vol. VIII. p. 633.] It became Mr. J. when he furnished himself with the materials of his attack on that great critic from his own storehouse, to have given the answers as well as the objections, if his pursuit had been after truth. Probably

the sense given to 1 John iii. 2, will, on consideration, be judged erroneous, as the *appearance of God* is not without its parallel. See Tit. ii. 13. If this be granted, it follows that this is not a case *in point*. 1 John iii. 16, I reserve till it comes under consideration, presently, on a different account. The two first considerations have been entirely neglected, because they are nothing to the purpose, and shew only that the Church of God was, as it now is, a common phrase, and a very different conclusion should be drawn from the fact, as Griesbach has clearly proved. This third consideration, which has been now briefly noticed, proves little more than the strong inclination which every one has to cherish his own offspring, for Mr. J. cannot, as appears from the beginning of it, abandon an exploded canon with a good grace, and speaks *big words* about *dead weight*, when the question is one *of fact*, and not of considerations, which, as Michaelis has well shewn, have very little importance in such a case.

The fourth consideration must be reviewed a little more attentively. Let Mr. J. tread cautiously on the ground which he has seized towards the commencement of it, or it will certainly give way. Let him also, before he again makes tragical declamations about *forgery*, &c. read Porson's Letters to a certain Archdeacon. I had thought that this Travisian logic had been banished for ever, in consequence of the unmerciful castigation bestowed on it by that *learned Goth*. Transcribers cannot be guilty of forgery! But who accuses them seriously? They went to work very naturally, taking into the text a little convenient marginal comment, afraid, pious creatures, to lose a word of the sacred scriptures. But that they took in του κυριου from the margin, which, it seemeth was put there to explain του θεου, meaning Christ, this cannot, I believe, and the assertor cannot believe it, if he will consider what I told him, in my last, on the sense of the words in their present position. If Christ could, by means of κυριου as a gloss, be understood by του θεου, του κυριου και θεου could no longer be so. Let the poor transcribers, though they innocently committed something very like forgery, be treated with some mercy; "for with what measure ye mete, it shall be measured unto you." Must a little *faux pas* in them be construed into downright knavery? What then will become of Mr. J. who really has those words at p. 663, col. i. of your last volume! "Again, 'In this we know the love *of God* because he laid down his life for us.' 1 John iii. 16. The common translation has *of God* in italics; because του θεου is not in many copies of the original. Some authorities, however, have it, and I doubt not but that την αγαπην του θεου came from the hand of the apostle." When I read the above passage, I could scarcely believe my own eyes. On examination, it appeared to be worded with an extraordinary degree of caution that could scarcely be fortuitous. "The common translation has *of God* in italics. It is not in *many* copies of the original. Some *authorities* have it," mark, "authorities." It is not asserted that *some copies of the original* have it. And why, gentle

reader, is this circumspection employed? I will soon inform you. But, first, be assured that there is no falsehood in any one of the allegations, and yet the whole tale is false, as it seems to be designed that the world should understand it. "You are a wise man, Sir; if you do wrong, it is with a great deal of consideration and discretion and caution." What do you think, good Christians, is the fact? This reading, *τον θεον*, is supported by —*some authorities*, but is not supported by—*some copies* of the original. There is a version or two in its favour. And, I give you my word for it,—*only one Greek copy!* This is the way to write criticism, and to settle the text of the N. T.! On such grounds it is concluded that a reading has undoubtedly come from the hands of an apostle! The reading here adopted is not in the received text of Elzevir, and therefore is not noticed by Griesbach by banishment to his margin. But though this is, I will venture to say, an instance of literary—what shall I call it?—without a parallel, it is not necessary to raise a loud cry against it. I would not say, Ego, huic testi, etiamsi jurato, qui tam manifesto fumos vendit, me non crediturum esse confirmo. But then, the same mercy should be shewn to the harmless *forgers*, if such they must be called, who could plead the respectable motive of *zeal for the truth*.

Before I conclude, I must ask Mr. Jones a question. What does he mean when he asserts that there is not "a passage in the N. T. with the exception, &c. that betrays the hand of fraud?" To what N. T. does he refer? To the Complutensian edition, or to Stephens', or to Elzevir's, or to Griesbach's? In what book does he find that *Greek text which was guarded with scrupulous accuracy*? He cannot mean any particular MS. for MSS. differ, and to no one has yet been accorded the pre-eminence of being accounted *the Greek text*. Perhaps he can put his finger on something that is entitled to this honour. From his language one might be tempted to conclude that there was, all the while, a book called the *Greek Text*, if not printed from the beginning, yet indelibly written, bound, lettered, and gilt, that has been transmitted, through all ages, to our happy times; if not several such books scattered among various nations, unless that *Greek Text*, if a single volume, should possess a sort of ubiquity that renders it familiar to any one that may but wish to peruse it. Poor biblical critics have been ever obliged to make out a Greek Text, as well as they could, out of various sources that have been preserved, and Griesbach is allowed to have been the most successful of them. But, as a friend observed with great originality, as well might we speak of a head being in the marble antecedently to its formation, as of the previous existence of any Greek Text which is fashioned into form out of the MSS. Mr. Jones can perhaps explain himself. And lastly, I cannot help animadverting with severity on the abusive arrogance with which, at the conclusion, Mr. Jones speaks of "dissipating the rubbish, which Griesbach has heaped together under the appearance of learning." The *learned*, Sir, justly appreciate the labours of Griesbach, a man whose shoes

latchet this whole school, with their master at their head, is not worthy to unloose.

I have now troubled you for the last time on this subject, unless my opponent can furnish his positions with a far more respectable support.

It was my intention to announce to your readers a design, in which I have made some progress, of giving, if supported by the public, *A Version of Griesbach's Greek Testament*, taking the authorised translation for its basis. Though this design has been long in my thoughts, a particular statement of it must be reserved to another opportunity.

C. LLOYD.

POETRY.

"CERTAIN METERS IN ENGLISH, WRITTEN BY MASTER THOMAS MORE IN HYS YOUTH FOR THE BOKE OF FORTUNE, AND PRINTED IN THE BEGYNNYNG OF THAT BOKE."

Thomas More to them that trust in Fortune.

Serve her, day and night, as reverendly,
Upon thy knees, as any servant may,
And, in conclusion, that thou shalt win thereby
Shall not be worth thy service, I dare say.
And look yet, what she giveth thee to-day,
With labour won, she shall, haply, to-morrow,
Pluck it, again, out of thine hand with sorrow.

Wherefore, if thou in surety list to stand,
Take poverty's part, and let proud Fortune go,
Receive nothing that cometh from her hand:
Love manner, and virtue, they be only *tho*
Which double fortune may not take thee *fro*.
Then may'st thou boldly defie her turning chance:
She can thee neither hinder, nor advance.

But, and thou wilt needs meddle with her treasure,
Trust not therein, and spend it liberally:
Bear thee not proud, nor take not out of measure.
Build not thine house on heigth, up in the sky:
None falleth far, but he that climbeth high.
Remember Nature sent thee hither, bare,
The gifts of Fortune, count them borrowed ware.

Thomas More to them that seke Fortune.

Fortune is stately, solemn, proud and high,
And riches giveth, to have service therefore:

The needy beggar, catcheth an halfpenny,
Some men, a thousand pound, some less, some more.
But, for all that, she keepeth ever in store,
From ev'ry man, some parcel of his will,
That he may pray therefore, and serve her still.

Some man hath goods, but children hath he none,
Some man hath both, but he can get no health,
Some have all three, but up to honour's throne,
Can he not creep, by no manner of stealth.
To some she send:th children, riches, health,
Honour, worship and reverence, all his life,
But yet she pincheth him, with a shrewd wife.

Then, forasmuch as it is fortune's guise
To grant to man, all thing that he will *axe*,
But, as herself list order and devise,
Doth ev'ry man, his part divide, and tax,
I counsel you, each one, truss up your packs,
And take no thing at all, or be content,
With such reward as fortune hath you sent.

Lines by Sir Thomas More while a prisoner in the Tower. (1534.) *On occasion of a visit from Secretary Cromwell, for the purpose of persuading More to accept the King's pardon by taking the Oath of Supremacy.*

Ey flatt'ring fortune! look thou ne'er so fair,
Or ne'er so pleasantly begin to smile,
As though thou would'st my ruin all repair,
During my life, thou shalt not me beguile.
Trust shall I, God, to enter in, a while,
His haven of heaven, sure and uniform,
Ever after *thy* calm, look I for a storm.*

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* The following Letter may suitably accompany these lines as a specimen of the writer's cheerful piety, worthy of a purer faith, and displaying

How shined the soul, unconquer'd in the Tower.

"A Letter written with a coal, by Sir Thomas More to his daughter Mistress Roper, within a while after he was prisoner in the Tower.

"Mine own good Daughter, our Lord be thanked I am in good health of body, and in good quiet of mind: and of worldly things, I no more desire than I have. I beseech him, make you all merry, in the hope of heaven. And such things as I somewhat longed to talk with you all, concerning the world to come, our Lord put them into your minds, as I trust he doth, and better too, by his holy spirit: who bless you, and preserve you all. Written with a coal, by your tender loving father, who, in his poor prayers, forgetteth none of you all, nor your babes, nor your nurses, nor your good husbands, nor your good husbands' shrewd wives, nor your father's shrewd wife neither, nor our other friends. And thus fare ye heartily well, for lack of paper.

THOMAS MORE, KNIGHT."

REVIEW.

"Still pleas'd to praise, yet not afraid to blame.—POPE.

ART. I. *Ecclesiastical Researches;* or, Philo and Josephus proved to be Historians and Apologists of Christ, of his Followers and of the Gospel. By John Jones. 8vo. pp. 596. Mawman. 1812.

Mr. John Jones is well-known to our readers as a learned and laborious searcher into ecclesiastical antiquity; who with the ingenuousness and courage which so eminently distinguished Dr. Priestley, communicates at once, and without reserve, the fruits of his researches to the public. It is not our province to decide peremptorily upon the numerous interesting inquiries which he proposes to the Christian world; but we feel it a duty to recommend his volumes to the perusal of such as are seeking truth, and are not stopped in their progress by the conceit that whatever is new must be false. He will of course be misrepresented and censured by that numerous class of men who hold, that in the church, "whatever is, is right;" he has therefore a claim, which we trust will be practically allowed, upon the notice of the friends of free inquiry.

As the Ecclesiastical Researches contain much matter that is novel, and quite opposite to the judgment of the learned, we think it right in critical justice to give a concise, analytical view of the work, so that our readers may judge for themselves. The principal object of the volume is to prove that Philo and Josephus were not only believers in the gospel, but historians and apologists of it and its professors among the Jews. The following are the arguments which Mr. Jones offers in support of this hypothesis.

1. The gospel is not a religion distinct from Judaism, but the soul, the essence of it perfected by Christ. It is the religion of Abraham, of Moses, and the prophets, refined, spiritualized, and rendered interesting to all mankind, by stripping it of those rites which hitherto limited it to the Jews. This Mr. J. thinks is the notion which Jesus and his apostles had of Christianity; and there is sufficient reason to believe that Philo and Josephus, when speaking of Judaism, always mean Judaism as it was carried to perfection by the Son of God.

2. If these writers were not *for* Christ, they must have been *against* him. The claims of Jesus necessarily rendered every Jew an enemy who was not subdued by evidence to become his friend. The very existence of the Jewish community was involved in the question; none, much less such exalted men as Philo and Josephus, who by their rank were called upon to take an active part in the distracted state of their country, could have remained indifferent or neutral. If, therefore, they did not write with favourable views towards the gospel, they wrote with *hostile* views. From pride or policy they might not mention Jesus and his

followers, but their writings, like those of the early Jews, would have abounded with complaints, insinuations and reproaches. But nothing of the kind occurs in any part of their voluminous productions. So far from reflecting on the gospel and its votaries, they act the part of advocates and friends. Ananias, the high-priest, accused and condemned *James* and some of his brethren for transgressing the Mosaic law. This was the charge brought against those who supported the claims of Jesus from the writings of Moses and the prophets. For this Josephus holds forth Ananias, on one hand, as fierce in his temper, and one of those men who were cruel in their judicial sentences; on the other hand, he represents the apostle and his fellow-sufferers as not guilty of the charge brought against them, alleging that the most equitable men of the city, and those who had the most competent knowledge of the law, thought them innocent, and were grievously offended at such proceedings. Antiq. Col. 20, c. 9. 1. Eccles. Res. p. 521. The men who gave this verdict were themselves believers in Christ; and Josephus, as he entertained the same opinion respecting the apostle, was in the number of those who approved his principles.

3. In chapter viii, Mr. J. endeavours to shew that Philo is in the strictest sense a Christian writer, having often mentioned our Lord under those high titles which designate him as the most eminent servant of God in the New Testament.

Among the number are the two following passages: "It behoves him who is devoted to the Father of the world, to employ as his intercessor his own Son, who is most perfect in virtue, in order that he might obtain the forgiveness of his sins, and a supply of the most abundant blessings." Elsewhere Philo has thus written, "God, the author of divine virtue, was willing to send his *image* from heaven to the earth, that he might wash away the impurities which fill this life, and that he might thus secure to us a better inheritance." Eccles. Res. p. 125, 138, 152. In these two places, the Son of God is expressly mentioned—is set forth as the most perfect in virtue, or without sin—as the intercessor by whom is obtained the pardon of our sins—as the image of God, sent from heaven for the purpose of reforming mankind, and thus qualifying them for a divine inheritance. These are the glorious and peculiar doctrines of the gospel; and Philo expresses the same ideas, nearly in the same words with the apostles of Christ. See particularly 1 John ii. Heb. i. 1, 2, 3.

4. Our Lord predicted the fall of Jerusalem, and Josephus, it is well known, is the great historian who has recorded the event which fulfilled that prediction. This fulfilment was the last great miracle with which the hand of God sealed the truth of the gospel; and Josephus knew that in relating it he was transmitting to posterity a narrative which, when compared with the evangelical records, proves their truth to the end of time. Would an unbeliever in the gospel thus voluntarily employ himself in raising the most glorious and lasting monument to its truth? Tacitus, Dion Cassius, and Josephus have given very different

narratives of the fall of the Jewish state; and thus they illustrate the manner in which Josephus would have written had he not been a convert to Christianity.

5. The learned Jews, since the time of our Lord, have vilified Daniel, and even denied his prophetic character, because he specified the exact time in which the Messiah would appear. But Josephus has defended him, alleging that Daniel has surpassed all other prophets; because he not only predicted good things, but *defined* the precise period of their fulfilment. A conduct so favourable to the gospel, and so opposite to that of its enemies, could have been adopted only by a sincere and undisguised friend. Eccles. Res. p. 397.

6. The leading question which divided the friends from the adversaries of Christianity among the Jews, was, Whether the expected Messiah was to be a temporal or a spiritual prince? The advocates of the former opinion connected with the hopes of a victorious deliverer, the preservation and even the emancipation of the Jewish state. On the other hand, those who followed a *spiritual* Lord insisted on the fulfilment of the prophecy in the total destruction of the Jewish community. Here again Josephus takes his stand with the supporters of the gospel; and he boldly declares, that, so far from gratifying those of his countrymen who expected a temporal deliverance, God raised up *Vespasian* in order to destroy them, and thus fulfilled the oracle which had been delivered against the holy city. Eccles. Res. p. 396.

7. A great portion of the pharisees, with multitudes among the higher classes of the Jews, finding themselves unable successfully to oppose the gospel by open violence, endeavoured to subvert it by an artful system, which pretended to strengthen and to improve it. Our Lord, in the course of his ministry, cautions his followers against these malignant deceivers; and his apostles were led to reprobate their character and unmask their views, in various parts of their writings. By comparing the description which Peter and Jude have given of them with the Jewish War, we discover that Josephus has in several parts of it, noticed the same people under the name of *Zealots*, though afterwards known under the name of *Gnostics*. This fact, when investigated, will place in a clear light the attachment of the Jewish historian to the Christian religion. Would a man that was himself averse or indifferent to the claims of the gospel, have aided with all the weight of his authority, and all the strength of his genius, its teachers against its most dangerous opponents? Would he have held forth to the world, as the worst enemies of truth and virtue, those men who at the time were universally known to be the worst enemies of Christianity? See Eccles. Res. p. 435—477.

8. Josephus in the beginning of his *Antiquities* asserts that he engaged in his great work, chiefly by the advice of *Epaphroditus*, a man of virtue and wisdom in the court of *Domitian*. Now this very man is mentioned by the apostle Paul as his coadjutor and brother in Christ. For the *name* is the same, the *time* is the same: Suetonius and Dion Cassius who mention Epaphroditus, bring him back to the reign of Nero, at which

period Paul was a prisoner in Rome.—The *place* is the same, because the apostle says that the gospel was made known in the whole palace, that is, in the very house where Epaphroditus resided as a secretary of state. Moreover it appears *probable* from the Roman historians, that Epaphroditus was a Christian, for they couple him with Clement, who was known to be so. On the other hand, it is *certain* from the apostle, that he was a believer in Christ. It is allowed that the Epaphroditus of Suetonius and Dion, is the same with the patron of Josephus: and the unblemished honour ascribed to him by the latter, accords with the magnanimity and purity of character observable in the friend of the apostle Paul. Further still, from the Roman authors we infer that Epaphroditus did not, like Clement and others, withdraw, on his conversion, from the duties of public life. His continuance in the service of the emperor exposed him to the censure of those who thought his office incompatible with a belief in Christianity. Paul places his conduct in this interesting point of light, and holds him forth to the Philippians as a man to be revered and imitated, not for his profession, but for his work in Christ. Epaphroditus as an officer under Nero, though at first a *slave*, was a *soldier* and a *minister*. The apostle alludes to these peculiarities in the character of his noble friend, and to take away the odium which belonged to his rank and employment under the emperor, he applies them metaphorically to his character as a Christian. Thus he calls him as *a slave of Christ*, Col. iv. 12; my *fellow soldier* and *minister* of my wants, Phil. ii. 25. Finally, Epaphroditus as a minister of state, possessed wealth and high influence with the emperor; and we find him supply the wants of Paul, who was now in bonds; and that he went nigh unto death in the work of Christ, that is, risked his life in defending the apostle, and averting from him the hatred of the emperor. The Antiquities of Josephus were therefore written with views favourable to the gospel, because executed under the auspices of an eminent believer in Christ.

9. Josephus in various parts of his works, relates the progress of the gospel, under those names which designate the religion of Moses and the prophets. In the book of the Acts, vi. 10, we are told that certain Jews preached the Lord Jesus at Antioch. The same fact is thus recorded by Josephus: "The Jews at Antioch were continually bringing over a great multitude of Greeks to their worship, and making them a part of themselves." The same author asserts that all the women of Damascus with few exceptions were become converts to the Jewish worship; and no doubt can be entertained from the nature of the case, and from the circumstance of the Apostle Paul and his brethren having been preaching Christianity some years in that city, but the Jewish worship here meant was the Christian religion. The gospel, wherever it prevailed, had the happiest effects on the condition of the female sex; and the women in general took the lead of the men in embracing it. The same historian has related the conversion to Judaism of the royal family of the

Adiabenes; and one circumstance is mentioned by him, which demonstrates that Josephus meant that spiritual Judaism which was taught by Jesus. For *Ananias*, the preacher of it, separated it from the rites of the law, having apprized Izates of the inutility of circumcision, a doctrine most abhorrent to the Jews, and never taught by any but by Christ and his apostles. These facts are stated at large in Eccles. Res. p. 229, 247.

Tertullian, in a well known passage, intimates that there were Christians at Rome before the death of Tiberius. His language is adopted and enforced by Eusebius. Orosius in the fifth century goes farther, and asserts, in direct terms, that the senate expelled *the Christians* from the city. These writers must have meant *Jews* converted to Christianity; for as yet the gospel was hardly proclaimed to the gentiles. Now, Philo and Josephus have recorded the calamity respecting their countrymen to which the above fathers refer. The fathers, moreover, say that Tiberius defended the Christians, that is, the *Jews*, and sent to the provinces an *edict* in their favour. This very edict is mentioned by Philo; and we see the happy effects of it in the *rest* which the church enjoyed, as recorded in Acts ix. 31. We have, therefore, the authority of Tertullian, Eusebius, and Orosius that Philo and Josephus are in *this* instance, historians of the *Christians* under the name of *Jews*, the latter calling the gospel, or the religion professed *by those* Jews, the *wisdom* of the Mosaic law. Eccles. Res. 248—268.

10. Josephus is, in the strictest sense, a Christian writer, because he has given a short history of Jesus Christ, asserting his miracles and his resurrection, and omitting only his miraculous birth. This passage indeed has been generally thought spurious; but it is genuine for the following reasons:—1. No manuscript or version of the Jewish Antiquities, whether in the possession of Jews or Christians, ever existed without the testimony given to our Lord by Josephus. It was in the copy which Josippon had in the tenth century, who in his edition published in the very place a passage against Jesus and his followers.—2. The style and manner of this passage is in exact unison with the writings of Josephus.—3. The objections to this testimony fall to the ground, because it appears from other parts of his works, that Josephus was a believer in Jesus, as he repeatedly calls his gospel the law of God, the philosophy, or the wisdom of the Mosaic law, and describes its prevalence among the gentiles.—4. Josephus published the work in which this passage stands under the auspices of Epaphroditus, the friend and coadjutor of the apostle Paul.—5. The writer of the disputed paragraph was not a believer in the story of our Lord's miraculous birth, having omitted it in his account of Jesus; and he intimates, as we shall see in the context, that it originated with certain false teachers of Christianity in Rome. This fact, when proved, places for ever the authenticity of the testimony which Josephus has given of Jesus Christ beyond the reach of contradiction. Eccles. Res. p. 298—316.

10. In his Answer to Apion, Josephus is strictly a Christian

apologist—1. Because he has dedicated this work to Epaphroditus. 2. Because he has described the religion of Moses and the prophets, not such as the Jewish doctors would have described it, a mixture of external ordinances and moral precepts, but such as our Lord and his apostles made the gospel to consist in, a pure system of piety and benevolence, founded on a firm assurauce of a future state. "The reward of those," says he, "who live in every respect conformably to our laws, is not silver, or gold, or a garland of olive, or some such honour, but the approbation of his own conscience, which each possesses, in consequence of believing that the faithful observer of these laws, shall, after a revolution of years, live again and receive a better life, our lawgiver having foretold this, and God having confirmed it by a powerful assurance." Eccles. Res. p. 694. Against Apion, lib. ii. § 30.

—A striking difference between Judaism spiritualised by Christ, and Judaism properly so called, consists in this, that, according to the former, the rewards of obedience were *temporal*, and confined to this life; according to the latter, they were *spiritual*, and extended to the life to come. Josephus, therefore, means this last, i. e. the gospel, because he expressly refers them to a future state and that exclusively.

Though Christ and his apostles considered a life to come as predicted in the Jewish scriptures, no powerful assurance of that animating fact was ever given by God, before the resurrection of Christ. Of this fact we have full evidence in the New Testament. The apostles on every occasion preached a future state of existence, and on every occasion they rest the evidence of it on the fact that Christ rose as a proof and a pledge of the resurrection of all mankind. By the powerful assurance which God has given of a new existence, Josephus therefore meant the assurance given by the resurrection of Jesus. God is said to have given it, because it was God that raised him from the dead: and he calls it a powerful assurance, and not the resurrection of Christ, because he preferred to express the fact by its object or relation to mankind, this being the only circumstance which gave it importance.

Josephus here intimates that death is to all men a suspension of existence, and that God, after a revolution of years, will confer on good men a happier state of being. Here he virtually rejects the doctrine of a *separate soul*, and concurs with the gospel in placing the hope of a future state on the powerful assurance given by God himself. The following passage of itself contains a glorious and decisive evidence that in his book against Apion, Josephus is a Christian writer: "As God pervades the whole world, so his law has at length pervaded all mankind; and whoever reflects on his own country, and even his own family, will find evidence of the assertion now made by me. And if we Jews were not sensible of the superior excellence of our laws, we should fall below that multitude of converts who glory in them." Soon after the resurrection of Christ, the gospel which originated in Judaism, and was Judaism itself purified of its grosser

parts, was offered to the nations, and was received in all countries throughout the civilized world, in the manner here described by Josephus. By the law of God, he, therefore, means the gospel of Christ. Of the gospel the fact here stated is most true. Of Judaism, used in the modern sense of that word, it is not true; nor did it in any degree approach the truth. After the spirit of the Jewish religion was separated from its letter, no converts among the Pagans were made to the latter; nor did its advocates even attempt to make converts to it; much less were such multitudes in every nation converted to it as Josephus represents. The heathens who embraced the gospel rivalled the Jews in zeal and attachment to it. They gloried in its happy influence, and in the powerful assurance it gives of a future state: and Josephus says, with truth, that, if the disciples of Moses did not glory in its superior excellence, they would be surpassed by that multitude of Pagans, who now embraced it in every country under heaven.

11. Philo and Josephus are Christian writers; because they have given a long account and laboured defence of those Jews who believed in Christ. These they describe not under the name of Christians, nor of Ebionites, nor Nazarenes, all which were terms of reproach, but of Essenes or Esseans; the last of which Philo interprets to mean *holy*, and is synonimous with *saint*, as applied to the converts in the New Testament. Mr. J. supposes that the Esseans were the same class of men continued through successive ages with the sons of the prophets, mentioned in the book of Kings; that John the Baptist was one of the Esseans, and preached at the head of that people, when our Lord appeared among men; that they did not form a distinct class of Jews till some time after the death of Jesus, having comprehended during his ministry and upwards the school of the prophets, and brought up young men of study and distinction to fill the offices, and to sustain the professions of priests, scribes, and pharisees. This is the reason why no mention is made of the Esseans in the New Testament, an omission morally impossible, if they then formed a distinct sect, and as Philo and Josephus positively assert they abounded in every place. The following are the arguments which Mr. J. offers to prove that the Esseans mean the Jewish believers.

In the days of Josephus the Esseans were become a religious sect, distinct from the rest of the Jews. If, therefore, they were not the Jewish Christians, there must have been *four* sects when Josephus wrote: but he is positive there were only *three*. And as he could not class the Christians with Pharisees and Sadducees, he must have classed them under the Esseans. If there be any faith to be put in the Jewish historian, this argument is conclusive; and Philo and Josephus, in their peculiar situation, have described the Esseans in the manner they would have described the Jewish Christians; and their language throughout is calculated to meet and repel those charges which we know to have been urged against the advocates of

Christianity. This assertion Mr. J. endeavours to prove in chapters vii. and viii. of his Researches.

The Esseans divided their goods in the manner it is recorded of the first converts in the Acts of the Apostles; and Philo describes their persecution nearly in the words of the apostle Paul.

The most essential difference between the believing and unbelieving Jews, was, that the former interpreted the writings of Moses in a *figurative* or *spiritual* sense; (or, in their own words, they were ministers of the new covenant, not of the *letter*, but of the *spirit*, 2 Cor. iii. 6), while the latter understood them in a *literal* sense; and Philo expressly declares, that the Esseans did look upon their scriptures as containing, under their literal, a spiritual signification. Accordingly, they regarded the ritual code as of little value, and dedicated themselves, as the only rational sacrifice which they offered to God.

Philo says of God, that he sent his image, his Son, to wash away the impurities of sin, and to prepare men for a divine inheritance. Now, the same writer says, of that branch of the Esseans who were in Egypt, that, like divine physicians, they healed the moral disorders of men, though otherwise irremediable, and communicated the consummate blessing which they enjoyed, to the Greeks and to the Barbarians; and that their doctrine was at at that time, spread over most parts of the inhabitable world. This description is true of the gospel at its first propagation; and no other doctrine stood forth in Judea, or in any other country to which the language of Philo can be applied, with the least appearance of truth.

Such are the contents of this curious work. A small part of it was anticipated by the author, under the signature of *Theologus*, in our Sixth Volume. Mr. Jones has lately published another volume, as a Sequel to the Researches, which we shall bring before our readers in an early number.

We have not room to remark upon Mr. Jones's style of writing. If it be impassioned, let it be recollected that the subject is important; and if his tone be confident, let it not be forgotten that he considers himself as having made a discovery, of which abundant proofs are in his possession. He appeals to the learned public; they will, we hope, accept his invitation to an amicable discussion of the points in question; and we cheerfully offer our magazine as the medium of discussion.

ART. II. *Usefulness the great Object of the Christian Ministry.* A Sermon preached at Worship-Street, Finsbury Square, Sunday Morning, August 15, 1813, on the decease of the Rev. Hugh Worthington. By John Evans, A. M. 8vo. pp. 70. 2s. Sherwood and Co. [A Second Edition is just published.]

Twenty years' friendship with Mr. Worthington, fully qualified Mr. Evans to describe his mind and character, and he has succeeded remarkably well in placing the popular preacher of forty years before the eye of the reader. The Sermon is introduced with some judicious remarks on the

text (Acts xviii. 24, 25, "Apollos, an eloquent man, &c."); but is chiefly taken up with a memoir and character of the deceased, from which we shall extract a few passages, not anticipated in our preceding Obituary (Vol. VIII. p. 545—550) and Memoir (p. 561,) of Mr. Worthington.

Mr. W. possessed a truly Catholic spirit, and was in habits of friendship with his brethren of various denominations. We have recorded (p. 573) the notices of his death in several pulpits, and are happy to add, on the authority of Mr. Evans, (p. 31, *Note*) that a sermon was preached on the occasion by Dr. Collyer, at Peckham.

The regular funeral sermon at Salters'-Hall, by Dr. Lindsay, was preached from 1 Cor. xiv. 9; which we refer to only to remark, that Mr. Evans has shewn (p. 31,) that it was a favourite passage of Mr. Worthington's, as it is certainly one which explains the rule of his pulpit services.

Many causes combined to make Mr. Worthington popular—some which may be pointed out for the instruction of young preachers, as, an evident delight in his profession,* simplicity of style and plainness of language, earnestness of manner, distinctness of enunciation, and variety in the choice of subjects.†

In opinion, Mr. Worthington was an Arian, holding, we presume, *something like* the doctrine of *Atonement*; at least, we gather this from Mr. Evans, (p. 40,) who, having stated his friend's sentiments, declares his own agreement with them, except on the subject of baptism. The following passage is Mr. Worthington's reply to one of the questions at his ordination; it is in his usual manner; nor, indeed, do we recollect to have seen any thing of his better written.

"When you inquire, Sir, 'What are my views of the Christian Religion, as distinguished from all others?' you justly and beautifully insinuate that some kind of religion is necessary to the good conduct and the well-being of man; and truly, if man was not made for the knowledge and service of his Creator—there seems no reasonable purpose for which he was formed. However, mere natural religion, in many interesting particulars, wants authority. In the Pagan religion I behold, with concern, a great deal of error and absurdity; and what is worse, immorality and superstition. The abettors of it changed the glory of God into a lie; and while the vulgar were employed in worshipping idols, the philosophers had no just views of a Providence, and but very confused and erroneous sentiments of immortality. On the other hand, the Jewish religion, though undoubtedly of divine origin, yet was local in its nature, and very burdensome in its rituals—it was designed only for one people, and to endure but for a short time. Whereas the Christian Dispensation is adapted to all ages, and embraces the interests of the whole world. It stands supported by the united evidence of prophecies, fulfilled and fulfilling, of miracles, both numerous and unequivocal, and together with these, a simplicity in the narrative,

* Mr. W. was accustomed early in life to read much on practical theology, and to study the best sermon-writers;—a good example for students, who may lay it down as an axiom that, *cæteris paribus*, he will be the best preacher who is most conversant with the works of the *masters* in his profession.

† Mr. W. has left behind him upwards of *fifteen hundred* sermons. (p. 39.)

an excellence in the precepts, and a harmony in the doctrines which could originate solely in its truth and divine inspiration. This holy system instructs us in the Unity of God—the infinitude of his Attributes—and the impartiality of his Providence—and, in every part of it, is most wonderfully suited to the nature and condition of man—to his nature, for it enlightens the understanding as well as speaks to the passions—to his present condition, for it treats him according to his real state as a creature fallen from innocence and happiness. In this situation it informs us of the abundant grace of God, exhibited by his only begotten Son—it promises pardon to every humble penitent, through his mediation and death—assures us of divine assistance in every duty, trial, and sorrow, and gives us the full and glorious expectation of inheriting the blessing of life everlasting! The sanctions of this religion are invisible and future, for it declares that the dead shall be raised, that all human beings shall be tried, and that every one must receive according to his actions. And further, to promote the interests of piety, it has enjoined upon its followers the two plain ordinances of Baptism and the Lord's Supper, which are most admirably calculated to inspire us with the love of holiness, and to exalt us with the hope of mercy. These, Sir, are, in my apprehension, the chief outlines of the Christian System; and, while they serve to describe its nature, I trust they also demonstrate its unrivalled excellence. But in making this declaration, I reserve to myself the liberty of saying, that with increase of years, and improvement in knowledge, I wish always to keep my mind open to conviction." pp. 41—43.

This explanation of Christianity is thus characterised by Mr. Evans, (p. 43,) in the words of one of Mr. Worthington's publications:—"A Faith of this kind is no burden, but a source of infinite pleasure. Here Virtue can smile, leaning upon the arm of Hope, and the night of affliction brightens into the dawn of day! The apostle observed, and with joy let the tidings be repeated—Life and Immortality are brought to light by the gospel."

Mr. Evans remarks, (p. 44,) that "the press, with all its wonderfully communicative qualities, cannot convey an adequate idea of any kind of eloquence to those who have never heard it," that it cannot "embody look, voice, and gesture," that "even in Whitfield's works," he "never met with any thing to justify the high reputation he had acquired for pulpit eloquence;" but he produces the two following extracts as "specimens of that useful eloquence in which" his "deceased friend excelled:"—

"In this first extract the preacher is dissuading from a criminal anxiety of disposition. 'The more we reflect on the life of man—on the history of states and kingdoms—on the vicissitudes of human condition—and the brevity of our own continuance, the more we shall rise above this undue anxiety. There is nothing below the sun fixed and stable. Vanity is written in legible characters on every object around us! Shall we then betray so much ignorance of the world as to expect more than it can give, or be greatly ruffled by events and disasters which fell to the lot of MILLIONS before us? When I think of some of the best men being in trouble, that thought quiets my own—but when I further think how soon their trouble is over, I am ashamed of this anxious agitated spirit. What is now become of them who set the world in a flame by controversy and pride? Where are the great men that once divided the earth among themselves by war and conquest? Where are

the holy fathers, whose zeal and disputes are the subject of Ecclesiastical History? Where now the rival wits that formerly strove for pre-eminence? Where are the wealthiest and poorest of preceding generations? Alas! they are equally the victims of the common destroyer; and, perhaps, their graves are separated only by a few inches of earth. They sleep together in some silent vale—their business—their passions—their noise, extinguished for ever!—Yes, Sirs—the men who lived before us had as many jarring interests, as many vehement bustles, as many anxious cares, as their children. And now you will acknowledge they are gone like a dream—they are vanished like a shadow! The bosom once hot with anger is cooled: the mind, that was distracted with jealousy, or swelled with ambition, is calm. Let us improve these obvious hints. We too shall soon lie down in the dust, and the worms shall cover us. In patience let us possess our souls, remembering the advice of Paul, and the argument which supports it—Let your moderation be known unto all men—THE LORD IS AT HAND!

"The other extract relates to the good providence of God, as the best remedy for an anxious disposition. The preacher is speaking of the conclusion of our Lord's Sermon on the Mount. 'It is one of the most pleasing parts of the New Testament; for every thought it contains is plain and artless—the allusion just and striking—the inference solid and undeniable. Look, my friends, on the rolling seasons of the year—Are they not appointed in mercy? Look on the carpet which the hand of Providence has spread under your feet—Is it not beautiful and enlivening? Look on the produce of the earth, the hills covered with plenty, and vallies rich in pasture—Is not the AUTHOR divinely generous? Look through the animal tribes, how alert, distinguished, preserved, and provided for—think of their number, beauty, use, and happiness—Is the great Shepherd unkind? Look to the heavens above, where a thousand luminaries are burning—Has not the Deity consulted your enjoyment? Look round upon civil society, family comforts, and private mercies—Is there any cause for mistrust? Review the history of your own lives, and recollect your escapes from danger—your support in sickness and calamity, and all the blessed fruits of friendship and devotion—What say you now to the goodness of God? Will you surmise evil when the course of Providence is generous—when you know you have a Father in heaven, who is acquainted with your state, and commiserates your wants? Blush! O blush to have harboured suspicion. It is not only vain and groundless, but unthankful and criminal. Let us call to mind the perfections and providence of God, and then exclaim in the language of David—Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God—I shall yet praise him who is the health of my countenance and my God! I dare say, that among the murmurers of human life some may be found who pray to God for daily support, and express a full satisfaction in all his measures; but they forget those expressions in the course of the day, and murmur as if there were no God, or at least as though they could not trust him. May we never be chargeable with this inconsistency!"

As a proof of Mr. Worthington's "liberal and enlarged spirit," Mr. Evans mentions: (p. 50, 51.)

"———that the petitions lately presented to both Houses of Parliament by the Dissenting Ministers of London and Westminster—the one for the repeal of all Penal Statutes in matters of religion—the other respecting the progress of the gospel in India—had his undissem-

bled approbation. Upon one of these occasions, indisposition prevented his attendance at Dr. Williams's Library, but the account I gave him the same evening, of the unanimity which prevailed, delighted his catholic spirit, and gladdened his heart. I well remember the pains he took in inscribing his signature to the last petition, when I brought it to him in his sick chamber—saying, with his usual cheerfulness, 'My hand-writing shall not, if possible, disgrace so good a cause!'"

We could willingly multiply our extracts, but we have already gone beyond our rule in reviewing single sermons, and therefore forbear, referring the reader to the sermon itself.

Mr. Worthington was sparing in publications, which, perhaps, might aid the operation of the other causes of his pulpit popularity. We are told, however, by Mr. Evans, (p. 53, *note*) that he assisted in the plan and execution of a quarto volume, edited, some years ago, by Mr. Butcher, entitled, "Lessons for the Use of Families for every Day in the Year, extracted from the Holy Scriptures, with Appropriate Hymns:" and it should have been added that Mr. Worthington was one of the many (we thought, at that time, *too many*) dissenting ministers, who published Thanksgiving Sermons, preached Dec. 5, 1805, on occasion of the victory off Trafalgar.*

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* See a Review of Mr. Worthington's Sermon, on 1 Sam. xii. 24, in the first number of this work, Vol. I. p. 42—45.

ART. III. *Time's Telescope for 1814; or, a complete Guide to the Almanack: containing an explanation of Saints' days, and Holidays; Astronomical Occurrences; the Naturalist's Diary; and Meteorological Remarks.* 12mo. pp. 400. 7s. 6d. Sherwood and Co. 1814.

This is one of the most useful and entertaining compilations, which we are acquainted with: it abounds with matter, well arranged, on nature and the history of man, both which are intimately related to time.

In the Introduction, there is the entire Calendar of Julius Cæsar, in English terms; a great help to English readers of Roman history.

The volume contains twelve wood cuts.

ART IV. *The Heresy of St. Paul described and applied to the Conduct of Modern Unitarians.* A Sermon preached at the Unitarian Chapel, Parliament Court, Artillery Lane, on Wednesday, June 9, 1813, before the Members and Supporters of the Unitarian Fund. By Edmund Butcher. 12mo. pp. 48. 1s. Eaton, High Holborn.

There is a simplicity and fervour in this discourse which must delight and edify the judicious and pious reader. The preacher's plan (from Acts xxiv. 14) has been already stated: (Vol. VIII. p. 415): we have only to add that the outline there given is well filled up, and that the sermon is a lively and masterly picture of

true evangelical religion. Not the Unitarian Fund only, but Unitarianism generally is explained and defended by Mr. Butcher, and from his happy manner of expressing himself, in which perspicuity and warm affection are blended, we judge that his sermon is peculiarly fitted for circulation amongst Trinitarians and Calvinists who dare to hear both sides.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

The Christian's Survey of the Political World.

The year 1814 has commenced in a most awful manner, and its conclusion who can foresee! Europe, whose boast was in its superiority over the rest of the world in civilization, in science and in religion, has been torn to pieces by bloody wars, by massacres, by conflagrations of cities, by crimes of every kind, for upwards of twenty years, which do not meet with a parallel in any other part of the earth, within the same period of time, in any age. A crisis seems to be approaching to determine this sad eventful history, and future ages will be lost in astonishment at the pride of Europe in its pretended accomplishments, and rail at the use it has made of its supposed superior attainments.

At the commencement of the French revolution the sacrifices made by the king, the nobles, the clergy, and in short, every order that was privileged, excited a general hope, that a nation, which had so often been the scourge of Europe, would, under a happier constitution enjoy the blessings of liberty: but these expectations were soon blasted by the madness of the people, which was increased by the injudicious methods used to suppress it by foreign force. The manifesto of the Duke of Brunswick contains the sentiments of sovereigns on this awful and melancholy subject, and sadly has every one, who was concerned in that composition, rued the the moment, in which it was sent into the world. Since that time myriads of lives have been wasted in the dreadful conflict. Instead of liberty, France has groaned under a despotism, not inferior, to say the least of it, to that of the Bourbons; and its blood has been spilled in useless efforts in every region of Europe. After a lapse of twenty years its soil is again invaded by a more powerful con-

federacy than that which issued the manifesto of the Duke of Brunswick: their forces are pouring in, in every direction, and the capital itself is threatened with destruction.

The battle of Leipsic hurled down the sovereign of the French from his proud pre-eminence. Every succeeding day witnessed the defeat of some of his armies, or the loss of fortresses and towns, and the confederated sovereigns followed up the blow with as much energy as the state of their finances and the fatigue they had already incurred would permit. Their troops advanced to the Rhine, waiting for the signal, when they should pass it over in different districts, and compel France to a peace, which should destroy its preponderance in the affairs of Europe. At Francfort the plans of the confederates seem to have been formed, and terms were offered to Buonaparte, the precise nature of which has not been fully before the public. Whatever they were, and he now professes to have assented to them, it was his wish that an armistice should take place till the terms were arranged; but this was not to be obtained, and the premeditated attack on France was carried into execution. A manifesto, couched in very different terms from that of the Duke of Brunswick, preceded the formidable array. Nothing degrading to the French people was to be attempted. The independence of Europe was asserted, and the restoration of nations to those rights, of which they had been deprived by the French was the chief thing insisted upon. Security to every kingdom was required, the precise terms of which were not settled. On the whole it was evident, that the peace, whatever it might be, would be arranged by the confederates, and to ensure it they must make such an attack on France as should compel it to submission.

From Holland to Switzerland the territories of France were now open to invasion, and the Rhine was crossed in various points with scarcely any resistance. The greater body under the confederated emperors passed over above Strasburg, part entering by Alsace, and part marching into Switzerland at different points between Basle and Schaffhausen. Switzerland had declared itself neutral, but its troops were not sufficient to maintain this determination. Besides at Berne the old government of that canton was restored, and with it, we presume, its wretched oligarchy, and the miserable subjection of the Pays de Vaud. Geneva was soon taken possession of, and this city recovered its ancient liberty, if we can call by that name the restoration of a government, under which it was no uncommon thing, in a little squabble for power, that the majority should thin the ranks of the minority by banishing three or four hundred respectable inhabitants from its petty territory. Thus the immediate territories of France were profaned, as the French would call it, all along its confines to Geneva.

On the North its additional territory was equally exposed; for Holland had thrown off the yoke, and the Cossacks made incursions from that country into Brabant. The revolution in the Dutch government was brought about chiefly

by the people, who rose pretty generally in the provinces at the same time, and drove away the French from most of their towns. An invitation was instantly given to the Prince of Orange to return, who accepted it, and was received with acclamations of joy, which in a few days gave him a new title, that of a sovereign prince. What change this title is to make in their ancient constitution, and how far it will be allowed by the confederate courts time must shew. The power is evidently an assumed one, which nothing but imperious necessity can justify; and as there does not seem to have been opportunity to consult either the foreign powers or the people themselves on this change of the government, the question must be settled when it can be determined with propriety. The Dutch have had a kingly and an imperial government, as well as their own republican form, so that from them all may be composed the elements of this new sovereignty. Be this as it may, the troops of the English, Russians and Prussians were poured into this country, and thus composed a formidable army to enter France through Brabant and Flanders.

Another great army passed over between Mentz and Cologne, and directed its march into Lorraine, and if to these we add the English army at the foot of the Pyrennees, there are now in the French territories nearly three quarters of a million of fighting men. At least this is the calculation, and we may therefore state the number at upwards of half a million. The plan is evidently to advance in concert, except that probably the great army will descend a little to take Lyons, and thus a junction between that and the English army will be facilitated, or the latter may be left to controul the South of France, whilst the other armies are contracting their circle and hemming in within daily narrowing bounds the metropolis. The Crown Prince of Sweden has, in the mean time, a large army under him, which is employed in controuling Denmark, and securing to himself the possession of Norway: and Davoust's army, shut up in Hamburgh, is of little consequence in the great conflict. Under this reverse of his affairs, the French emperor called around him his senate, and presented to them a very different statement from what they had been accustomed to hear from the throne. Instead of glorious successes they learnt that the result of all their splendid achievements was the necessity of fighting *pro aris et foris*. In this situation all were naturally desirous of peace, and this was urged by that hitherto submissive body, in a manner that could be by no means acceptable to a monarch. However, the necessary steps for the defence of the country were taken. A new conscription was ordered of three hundred thousand men, and recourse was had to a measure, which had been of great use in the revolutionary times. Delegations were appointed from the senate, to go into the provinces to accelerate the levies, and to spur up the people to every exertion. Enthusiasm was the agent in the former period. This could no longer be raised, but the example of Russia was before them, to shew

what may be done by a people, in whose language the very name of liberty is unknown, in defence of its houses and its property. To the passion of self-preservation the last appeal was made, and its effects must soon be manifest. Hitherto have not appeared any symptoms of revolt in the French from the present government. The inhabitants must submit as the armies march through their districts, and it will soon be known whether any join the confederate standard. An opportunity, it is also said, will soon be offered them of shewing whether any attachment remains to the former dynasty, as the princes of the house of Bourbon are leaving this country to raise again the standard of Louis the Eighteenth.

Among the unfortunate princes who have suffered the most in the late eventful years, are the two kings of Spain, father and son; kept for several years past in a state of captivity. The son, it is now said, is to have his liberty, and to return to his capital, terms having been entered into between him and Buonaparte, for this purpose. Of these the principal is peace with France; but this negociation requires the consent of a third party, which promises to be, hereafter, of no small importance, this is the Cortez; without whose consent no arrangement can be made, and which is not likely to sanction any measure made by a party under confinement, and which in fact is contrary to its alliance with this country. The absence of Ferdinand from Spain, is, in fact, no detriment to that country, though the principles of its rulers are not as yet fully developed. It appears that a great jealousy of the English still exists, though the correspondence of Lord Wellington evidently manifests, that little reason has been given for it, and that his power has been exerted to rid Spain of the French, not to interfere in its internal government.

Germany, being freed from its former masters, is returning to its ancient state, but much must remain for some time in suspence. The electorate of Hanover acknowledges the authority of the house of Brunswick: Hesse Cassel is restored to its ancient Landgrave. The kings of Wirtemburg and Bavaria have not, however, laid down their titles, nor is it yet known, whether the ecclesiastical states will be established upon their former footing. The general sentiment, however, is, that the Pope will be restored to his former temporalities; and, among the singularities of the times, will appear the concurrence of an emperor of the Greek church and three Protestant sovereigns in this measure. We shall regret the event, as giving sanction to a most pernicious error—that of a man pretending to temporal dominion, in consequence of his supposed headship over the Christian church. Whatever else might have been the effect of the French revolution, we were in hopes that priestcraft had received a blow from it, from which it could not possibly recover: and whatever arrangements may be made, we still doubt their efficacy in restoring the pretended holy father to his ancient dignity.

Whilst Europe necessarily oc-

cupies so much of the public attention, the affairs of America make but a slight impression. The war with the United States is more distinguished for the extent of territory on which it is waged, than for the number of combatants, to which it bears a small proportion. Should peace take place in Europe, little difficulty will occur in arranging the unhappy difference between this country and the United States. The other parts of that immense continent are more likely to see the horrors of war increasing than diminishing, as the confederate powers will scarcely interfere to guarantee the independence of America.

In such an eventful time we are naturally anxious for the welfare and honour of our own country; and the pacific declarations at the commencement of this session of Parliament, seem to be still the prevailing sentiment. Fortunately the Parliament is adjourned, so that the executive government cannot be diverted from its business by an interference which might do harm, and is not likely, at such a time, to be very beneficial. A day of thanksgiving has been devoted to the defeat of Buonaparte, and prayers, we will hope, for the peace of mankind, were offered up at the same time to the throne of Grace, that all parties in this dreadful conflict may be duly sensible of their sins, and make such corrections and improvements in their respective governments, as shall render the chastisements of Divine Providence unnecessary.

But we cannot conclude this awful subject without bringing to the recollection of our Christian readers, a passage in the sacred history, from which we could wish that the men of this world might derive salutary instruction. The tribe of Benjamin was guilty of an outrage which deservedly shocked the remaining tribes of Israel, who combined together to take revenge for the atrocious act. The sons of Benjamin were not daunted at the army against them, but maintained with great bravery the unequal conflict, and in several bloody engagements were masters of the field. At last the *good cause*, as they would say in these days, was triumphant. The towns of the wretched tribe were burnt down, and the inhabitants murdered, till there remained only six hundred in an isolated fortress to bear its name. Was the revenge of the remaining tribes satiated? The voice of humanity burst forth, and they became sensible that they had been actuated by the spirit of the accursed Cain. When they appeared before the Lord, the representatives of Benjamin were not to be found amongst them. Europe has had reason to complain of atrocious acts, but they have not been confined to one nation. Vengeance, armed with terrors, has entered France, yet they who bear the sword profess to be Christians. Let us pray that the innocent may be saved from their swords, and that the conquerors themselves may reflect that if every man suffered according to his deserts who would go unpunished.

INTELLIGENCE.

Christian Tract Society.

The annual meeting of this Society was holden at the London Tavern, on Wednesday, the 17th of November. At the meeting for business, the chair was occupied by the Treasurer, James Esdaile, Esq. The Report of the Committee was read by the Secretary, the Rev Thomas Rees. The report stated the prosperity and increasing success and usefulness of the Society, and acknowledged the valuable co-operation of the auxiliary Societies of Sheffield and Exeter, together with the assistance of the Book Societies of Manchester, Worcestershire, Derbyshire, the South of England, &c. &c. which had distributed a considerable number of the Tracts during the last year. The Committee reported that since the preceding anniversary they had published six new Tracts, of each of which they had printed 5000 copies; five of them were stated to be from the pen of Mrs. Mary Hughes, whose valuable services on the behalf of the Society were noticed with deserved commendation. The Committee stated that they had also reprinted five of the preceding Tracts, to the number of 22,500 copies, making the total number printed in the last year 52,500. In consequence of this accession of new Tracts, the Committee had been able to complete a new volume, and to make some progress towards the formation of a third. In reverting to the past labours of the Society, the Committee reported that during the four years which had elapsed since its first establishment, the number of Tracts printed amounted to 190,000 copies, of which 120,000 had been actually circulated. The number circulated in the course of the last year was reported to be 30,000, being 10,000 more than were distributed in any preceding year.

The following is an abstract of the statement given in the report of the present property and pecuniary resources of the Society.

	£.	s.	d.
Balance in the Treasurer's hands	37	12	9
Due from the Publishers	45	1	2½
——Country Societies	51	17	2½
——Country Agents	35	13	8½
Estimated value of the stock on hand	371	12	0
	541	16	10½
Due from the Society, for printing, &c.	201	19	10
Amount of the Society's property	£339	17	0½

The Report of the Committee has been ordered to be printed at length, for the satisfaction of the Subscribers who could not attend the annual meeting.

The thanks of the Society were afterwards voted to Mrs. Mary Hughes, for her valuable contributions during the last year, and to the Rev. Mr. Toms, of Framlingham, who had furnished the Tract, No. 20. Thanks were also voted to the several officers of the Society for their services.

The following gentlemen were elected into office for the present year.

James Esdaile, Esq. Treasurer.
Rev. Thomas Rees, Secretary.

Committee.

Rev. Robert Aspland,
Mr. Bellerby, Mr. Knight,
— Foster, — Montgomery,
— Frend, — Roberts,
— Gibson, — Silver,
— Hall, — Titford.

Auditors.

Mr. Macmurdo,
— J. T. Rutt,
— J. Taylor.

At five o'clock the Subscribers and their friends, to the number of about 70, sat down to a plain, economical dinner, James Young, Esq. in the Chair, who imparted great interest and animation to the meeting, by his very judicious and able services in that situation.

Several sentiments were given, embracing the great objects of religious truth, and civil and religious freedom, which drew some excellent speeches from Mr. Frend. Mr. Rutt, and other gentlemen; and the evening concluded to the general satisfaction of the company. Owing to the very unfavourable state of the weather, the attendance was not so numerous as at the preceding anniversary; but the new Subscribers, both life and annual, exceeded in number those added to the list in any former year.

Unitarian Meeting in Wales.

On Thursday, the 21st of October, a meeting of ministers was held at Blaengurach, near Neath, in order to form an arrangement for supplying the place, once a month, with the services of neighbouring ministers, and to administer the Lord's Supper statedly to all that might be disposed to unite in the celebration of it. The services of the day were introduced by Mr. W. Rees, of Bridgend. Mr. B. Philips preached from Matth. vii. 24—27. Mr. James, of Cardiganshire, gave a lucid exposition of 1 John v. 12. "He that hath the Son, hath life: and he that hath not the Son, hath not life." D. Davis, of Neath, then repeated the biographical oration which he had on the preceding Tuesday, delivered at Gillionnen, over the remains of his highly esteemed friend, one of the most excellent of "the excellent of the earth," Mr. Thomas Morgan, as long as his strength lasted, minister at Blaengurach. His old friends and acquaintances were very sensibly affected at the recital of the many virtues with which his innocent life was adorned, bearing honourable and affectionate testimony to the justness of the character ascribed to him, with tears copiously shed. His character merits further notice.

The intended arrangements were made. Mr. E. Lloyd engaged to supply the place November 14th—Mr. D. Oliver, December 12th—Mr. J. Griffiths, January 9th, 1814—Mr. D. Davis, February 6th—Mr. T. Evans, March 6th—Mr. W. Rees, Craigyfargod, April 13th—Mr. J. Davies, May 1st—Mr. W. Rees, Bridgend, May 29th—Mr. B. Philips, June 26th—Mr. T. Edwards, July 24th.

Mr. Morgan was one of the oldest, most sensible, and intelligent of all the Unitarian ministers in the Principality. He was distinguished for innocence, purity, integrity, benevolence, contentment, and unaffected Christian piety.

Neath, Nov. 29, 1813.

OBITUARY.

Rev. S. Palmer.

1813, November 28, At Hackney, where he had been fifty years the pastor of the congregation of Protestant Dissenters of the Independent Denomination, the Rev. SAMUEL PALMER, 72 years of age, after a few days illness. He had preached the Sunday previous to his death, with more than usual animation and interest; that being the anniversary of his pastoral connection, which had extended to the rare length of half a century. On Monday, Dec. 6, his remains were interred, in his own burial ground, adjoining to the Meeting House, in St. Thomas's Square, attended by nearly thirty ministers of the several denominations, and by a large concourse of people, amongst whom was a long train of the relatives and former pupils of the deceased. The corpse was carried round St Thomas's Square, for the convenience of the procession, into the meeting-house, where a hymn was sung and a Funeral Oration, suited to the occasion, was delivered by the Rev. H. F. Burder, assistant minister, and now Pastor of the congregation. The body was then removed to the grave, and a prayer by Mr. Burder closed the solemn service. By desire of the deceased, his Funeral Sermon was preached on the following Sunday morning, by his friend the Rev. T. N. Toller, of Kettering. The Sermon, together with the Funeral Oration, is now published, and from this publication we shall extract for our next Number, a brief Memoir of Mr. Palmer.

Mary Evershed.

1813. Nov. 30, aged 27, MARY EVERSHED, eldest daughter of Mr. W. Evershed, of Tedfold House, Billingshurst, Sussex. On Tuesday, Dec. 7th, her remains were interred at the General Baptist Meeting-house of that place. The high degree of respect in which her memory was held, drew together a very crowded audience, who seemed to be deeply impressed with an excellent and appropriate discourse, delivered on the occasion by the Rev. Jos. Brent, of Godalming. His text was 2 Cor. iv. 7, "But we have this treasure in earthen vessels," &c. After expatiating with much energy on the excellency of the gospel and the frailty of man, he introduced a brief but pathetic description of the character of the deceased. But though his language shewed that he was fully acquainted with, and highly esteemed the virtues which he pourtrayed, his picture partook of none of the false colouring of the eulogist. One who had been intimately connected with her for the last ten years of her life, declared that it did not contain a syllable which was not strictly true.

Mr. B. remarked that the deceased possessed in a high degree the treasure he had been describing, and was therefore herself a rich treasure to her family and friends. To be thus despoiled by the hand of death could not fail to excite in their bosoms feelings of keen regret; but they sorrowed not as those who have no hope. Those virtues which rendered her beloved on earth fitted her for heaven. Such was the uniform propriety of her conduct that she never excited in the minds of her parents one anxious thought for her moral welfare; such the excellence of her temper, that it was proof against the irritability consequent on long continued, wasting disease. The numerous privations imposed on her by the absence of health she never lamented. She envied none of her gayer associates their pleasures; but sustained her own sufferings with serenity and cheerfulness. She never annoyed her attendants by peevishness; but amply rewarded every kind office by her gentle and amiable manners.

It may be said of affliction, as it has been of remorse—Its effect

—"Is as the heart in which it grows,
If that be gentle, it drops balmy dews."

This was eminently the case with hers. Suffering raised an amiable disposition into heavenly mindedness, and rendered a benevolent heart anxious to "wipe every tear from every eye." Nor did these sentiments evaporate in mere ardent desires; she never suffered

a case of distress to remain which it was in her power to remove. She delighted in consoling the wretched, and instructing the ignorant. The last time the writer of this had the happiness of seeing her, she had ventured out on a cold winter's day to forward the plans of a charity-school. That this superiority of character is to be attributed in a great measure to her religion, will be readily admitted by those who were acquainted with the firmness of her faith and the ardour of her piety. She indulged none of that indolence or indifference on religious subjects which is recommended by a celebrated Doctor in his advice to his daughters. She considered it the highest privilege and the first duty of a rational being, to inquire into the truth and importance of that system on which depended all her hopes of future happiness! Most of her reading, therefore, and no small share of her conversation, were directed to this interesting subject. And her faith was enlightened as it was firm, and her piety fervent as it was exemplary. She adored One God as the Father of all; and she confidently trusted that his wisdom, power and goodness would effect that great object after which her heart so ardently aspired—the complete and eternal happiness of every human creature. Such was her religion, such were its fruits. As it rendered her life useful, so it rendered her death happy. If "an unspotted life be old age," to that honour she had attained; and when she was summoned to a better world, not one upbraiding of conscience, not one neglected duty came to plant a thorn on her dying pillow. She exhibited to her sorrowing attendants the perfect serenity of a departing Christian!

"Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

J——.

Jane Philpot.

1813, Dec. 11, in the 59th year of her age at Saffron Walden, Essex, JANE PHILPOT, wife of the Rev. S. Philpot, Pastor of the Unitarian Baptist Church, whose excellency shone with great lustre in every department in life which Providence had allotted her in this world; a faithful and loving wife, whose happiness consisted in making her partner happy. As a mother of a large family, her unremitting care for their good, temporal and spiritual, extended as far as human capacity would admit of; as a friend, she was highly valued; as a neighbour, respected and beloved by all: it may be truly said of her that she was without an enemy. As a Christian, her principles were strictly Unitarian from conviction, occasioned by close and attentive reading of the scriptures, which was her constant exercise and delight. In them (as she used to say) she saw the paternal government of her heavenly Father, towards his rational creatures, in such a beneficent and pleasing light, as attracted her mind to the love of virtue and holiness, so that she could say it was with her, in a measure, as it was with her Lord, her meat and drink to do the will of her God. Her constant attendance on, and delight in, gospel ordinances, and her close attention to private retirement for prayer and meditation, could not fail to brighten and increase her virtues, and fit her for the great change she often looked forward to and expected, being much exercised with illness and pain. Her exit out of life was calm and easy; after three weeks confinement to her chamber, she died on the morning of the 11th instant, without a sigh, without a groan or struggle. Her remains were deposited in the Unitarian Baptist burying ground, Saffron Walden. The Rev. Sampson Kingsford improved the solemn scene by an oration at the grave, and an impressive discourse from Hebrews ix. 27th. verse, to a crowded audience, who testified by their sorrow and tears their high esteem and regard for their departed sister.

S. P. Jun.

Benjamin Dobel.

1813, Dec. 24, died at Cranbrook in Kent, Mr. BENJAMIN DOBEL, Pastor of the General Baptist Church in that place. He was the son of Daniel and Elizabeth Dobel, who were formerly of the denomination called Quakers, but who, on being convinced of the propriety of water baptism, left their connection with that society and associated with the Baptists. Mr. D. Dobel, on his union with the above society at Cranbrook, became one of their occasional preachers for fifteen

years, and in the year 1738 he was chosen as their pastor; the duties of which office he discharged till the time of his death, Nov. 21, 1782.

The subject of this brief memoir was "trained up in the nurture and admonition of the Lord," and, in obedience to the dictates of his conscience, was baptized on the 28th of May, 1749, in the 17th year of his age. Shortly after this event he went to London, where he resided for a few years in the capacity of a shopman, and on his return to his native place engaged in business, which he attentively followed till the last sixteen years, when he retired from its engagements with a comfortable income and "a good name." About the 22nd year of his age he began to preach, and on Oct. 13, 1772, was unanimously chosen by the society as co-pastor with his father, on whose decease, the duties, by desire of the church, devolved solely on him, and which, with every just allowance for declining years, he respectably fulfilled.

To sketch the character of the dead is a difficult task, lest friendship should too highly extol, what impartiality would justly describe; the writer feels the difficulty, but makes the attempt. As a man, the deceased had his imperfections, for absolute perfection is not the lot of humanity; yet moral rectitude was stamped upon his character: industry, temperance and honesty are virtues which adorned his life, while ardent and unaffected piety animated his heart. He was frugal, perhaps to an extreme, in his circumstances, yet liberal to those who asked his assistance, and charitable where he saw a propriety in giving; his beneficence was guided by prudence—it was veiled by secrecy. By his death many will share the fruits of his labour; for "he hath dispersed abroad, he hath given to the poor."

He was an admirer of the British Constitution, and a firm friend to his king and country, "rendering unto Cæsar the things which are Cæsar's," while as a conscientious Dissenter, in religious concerns he chose to "obey God rather than men."

As a Christian, he was sincere and faithful to his Lord and Master in the discharge of what he esteemed his duty: his faith was the effect of a rational investigation of the evidences of Christianity, and his individual sentiments the result of free inquiry. He was a strenuous advocate for the perpetuity of baptism, and though he disapproved of free communion, yet had too much charity to wish to unchristianize those who differed from him. A firm believer in the free, unmerited and unpurchased blessings of redemption—the mercy and love of God were the theme of his tongue, and his active labours the cheerful sacrifice of his grateful heart to his heavenly Father, and his affectionate Saviour. In the early part of life his sentiments were wavering on the subject of the Pre-existence of Christ, though a steady opponent to the peculiar tenets of Calvinism, but in later years he was a decided believer in the oneness of Jehovah, and the perfect humanity of Jesus the Christ, although till within a few months he disapproved of the distinguishing term Unitarian. The last lines which he wrote related to this subject, they were penned on the Friday preceding his death and are as follows: "When he (Christ) spake of his coming down from heaven, he could not mean in a literal or natural sense, either as to human nature or external form, as some misunderstood him, but had reference to his divine wisdom, or doctrine, to his divine authority, or mission. Respecting his doctrine see John vii. 15, 16, 17. What he was invested with extra, or in a singular manner, he derived from the Father, and these came down from heaven, whence cometh every good and perfect gift, even from the Father of Lights. The words he spake, and the works he performed were from God, and with propriety may be said to come down from heaven, and, as prior to the birth of Christ, in God did pre exist. See John v. 19, 30. viii. 28, 29. xii. 49, 50; those who consult these passages may see whence he derived his wisdom, power and authority—his complete equipment for the work and office assigned him."

As a preacher, he laboured under the disadvantages which arise from a want of education, yet he was acceptable and useful; the desire of doing good to his fellow-creatures, and honouring his God were the only motives of his conduct; a lively affection and ardent zeal graced his public labours, and though in his advanced age the powers of nature were impaired, he continued "fervent in spirit," and energetic in his delivery till the last. His first public discourse was founded on the language of his

Master, John ix. 4, "I must work the work of him that sent me while it is day" &c. and on the 19th of Dec. he preached (for the last time) from the admonition of the Apostle, "Brethren, give diligence, to make your calling and election sure,"—on which day, according to the new style, he entered his eighty second year.

During his confinement to his bed which was only six days, he manifested the utmost resignation, and beheld the approach of death with serene boldness, blended with the transport of a Christian's hope. The unbeliever might have beheld the scene with sorrowful reflection on his own death, and the friends of Calvinism have seen that the hope of other Christians can enliven the hearts of its possessors even in a dying hour. The interment took place on the 30th of Dec. amidst an almost unprecedented number of relatives and a large concourse of spectators. A funeral sermon was preached in the evening by Mr. Thomas Payne, of Burwash, from a passage of scripture chosen by the deceased, Isa. lx. 19, 20, to a numerous audience of different denominations. Mr. Coupland of Headcorn addressed the Society on the sunday following from ii Cor. 8, 11 which words their venerable Pastor left as his last sincere and affectionate advice. D. S.

Mrs. Sarah Parkes.

On Tuesday the 14th of December last died Mrs. SARAH PARKES, wife of Mr Samuel Parkes of Goswell street, London, in the 46th. year of her age.

When persons holding a rank in society similar to that of the deceased, are removed from this sublunary scene of things, a few honest tears are shed by the afflicted relatives, the rites of sepulture are performed, the lost individuals sleep in silence with their fathers, and after the lapse of a few years are forgotten for ever.

If, however, the opinion, entertained by many, be a correct one, that virtue, in its most erect and exalted forms, often exists in the middle, and even in the more humble walks of life, there can surely be no impropriety in exhibiting the character of one of the most retired and unostentatious to the view of the public, and in recommending an interesting example of departed worth to general imitation.

Should it be thought that some of the incidents which affectionate partiality may record are too trifling to be submitted to the view of the public, let the reader recollect that the felicities of life are made up of trifles, and that a truly benevolent mind will think nothing to be beneath its notice, however insignificant, which has a tendency to promote the comfort of our fellow-creatures, or to disseminate virtue and happiness.

The subject of this short memoir was the daughter of an eminent grazier and considerable miller, who was himself the younger branch of a very respectable family, in one of the midland counties of England. Her parents being Protestant Dissenters, of the class usually called rational, she was brought up in the habit of attending sectarian worship, and at the usual age was sent forty miles from home to a female seminary, which at that time was in considerable repute among the Dissenters of that district. Here, as she often expressed it, the foundation was laid of that habitual nervous irritability which embittered all her days: for here, as in many other large schools at that period, the same portion of food was doled out alike to all, without any regard to the appetite or wants of any particular individuals; and the growing hungry girl who rose month after month from every meal only half satisfied, would be very likely to carry home a shattered, if not a broken, constitution.

In returning from this miserable seminary she came again under the care of a mother who was endowed with qualities of the head and of the heart, which made her a blessing to her family, and fitted her in a peculiar manner for giving her daughters that sort of education which is best calculated for the promotion of domestic respectability and comfort. This excellent woman was so desirous of qualifying them for the superintendence of houses of their own, that, although she had a large family and many servants around her, some portion of the household work was every week allotted to each of the children, in order that in their turns, they might learn every thing; because, as she used to say, if, when they became heads of families themselves, they should have no occasion for this active exertion, the knowledge would be no burden to them, and

on the other hand, if they should ever be reduced to the necessity of living without a servant, the manual labour incident to the ecooomy of a house would then be accompanied with little toil.

The deceased was still very young when she removed once more from her mother's house for the purpose of going to Dudley in Worcestershire, to live with a beloved brother, who had just settled in that town, and whose family she superintended much to his advantage and satisfaction, and to her own credit, for many years.

It was on removing hither that this inestimable young woman began that career of charity and beneficence which was eminently congenial to her soul, and in which she never relaxed even to the day of her death. At the time we are speaking of, the amiable Mr Raikes had just promulgated his system of Sunday schools, than which nothing could be more likely to captivate the imagination of a benevolent female; and accordingly our young friend having resolved that a Sunday school should be established in the populous town where she had just fixed her residence, she entered upon the scheme in conjunction with her brother and some other young people, with as ardent a mind and with as unremitted exertions as were perhaps ever exhibited in the pursuit of a similar object. It might naturally be expected that such efforts would be crowned with the most abundant success; and the writer of this article very well remembers that for several years the Dudley Sunday schools were thought to be in a more flourishing state and infinitely better managed than those of any other town in the neighbourhood. The sedulous attention which our young friend paid to the conduct of these schools, occasioned her to be almost idolized by the surrounding poor, and an opulent gentleman to whom she was an entire stranger, till she engaged in this labour of love, was so struck with the beneficence of her character as exemplified in this good work, that he added a codicil to his will for the express purpose of making her a bequest of five hundred pounds.

Our friend's removal to Dudley was also the cause of her becoming acquainted with the family of Dr. Priestley, whose daughter had married a gentleman of the name of Finch, and who resided in that neighbourhood.

Mrs Priestley and her daughter, who had the best opportunity for observing the character of their new acquaintance, soon formed a warm attachment for her, which gradually ripened into a mutual and confidential intimacy, which was dissolved only by death. The peculiar attachment which so long subsisted between Mrs. Finch and the subject of this memoir, was probably much heightened by the circumstance of the latter having been seized with a very severe paralytic disease while at the house of her friend, who attended upon her, day and night, for a long period, and by her unremitted attentions was the means of preserving her life. On her recovery, her plans of usefulness were all resumed, and she has often been heard to say that she was indebted to Mrs Finch for more useful hints respecting the best means of serving the poor, and of economising her means of charity, than to any other individual.

When the subject of this memoir married, she went to reside in a part of the country where she was entirely unknown, and where she could not hear of a single individual who was likely to co-operate with her in any of her former plans of active benevolence: as to the establishment of a Sunday school, which would have been her highest delight, she could have no hope of this, as the clergyman of the parish had inveighed publicly against such institutions, and some of the more opulent manufacturers of the neighbourhood had imbibed an idea that if a boy were taught to read and write he would be spoiled for a workman to a certainty.

In this situation what could be done? To live without endeavouring to benefit those around her, who were in want of help, was what she had not been accustomed to, neither could she reconcile it with the principles she entertained of the duties she owed to her fellow-creatures. At length, as there were many poor in her neighbourhood, and no person of the medical profession in the village, she determined upon furnishing herself with an assortment of all the common drugs and pharmaceutical preparations, and with the aid of a few of the best books she could procure, soon qualified herself for administering relief in many of those cases which do not absolutely require the skill of a physician. Just

at this time a new and enlarged edition of that excellent work of Mr. Moss's on the treatment and diseases of children was published, and by the study of this treatise she acquired sufficient confidence to enable her to undertake any of the common complaints; and was doubtless the means of saving the lives of many children, especially in the measles, a disease of which she had had great experience, and in which she was always successful.

An incident now happened which gave her great encouragement in the prosecution of this benevolent undertaking. Her husband was passing the canal at the moment when the lifeless body of a child four years old was drawn out of the water, and which probably had been completely immersed ten minutes. The usual methods of resuscitation were resorted to, and these were persevered in for more than an hour, amidst the taunts of the vulgar, who pronounced the child to be irrecoverably gone, and considered the means which were adopted, as useless and ridiculous. Signs of life, however, at length made their appearance—a hot bed was provided—the mother was directed to clasp the child to her bosom, in hopes that genial warmth might bring the powers into action—but the taper of life glimmered so faintly, that the most sanguine spectators had little expectation of an ultimate recovery.

At last it was thought adviseable, as the medicines were just arrived from London, to try what would be the effect of an emetic—Mrs. Parkes was sent to, and doses of a tea-spoonful of ipecacuanha wine, at intervals of ten minutes, were administered, till the desired effect was produced. The act of vomiting roused all the dormant powers; the lungs acquired their full play; and after a sound sleep of twelve hours the child was restored to his exulting parents in a state of perfect health.

The delight which the subject of this memoir felt at the issue of this event, was greater than could easily be conceived—she looked upon the boy as a child sent her from heaven—she assisted the parents in clothing it—she provided that it should be taught to read—and she never lost sight of it so long as she continued to reside in that neighbourhood.

In administering medicines to the poor, it was often necessary to visit them at their own houses. Here she became acquainted with their wants and miseries, and here she formed the idea of contributing to their comfort by affording them a relief of a different kind, and at a season when relief is generally the most acceptable. The gratuity which is now referred to was that of clean linen, an article which the poor are often most deficient in, and which was lent to the most deserving females at a time when they were expecting to be confined. Having prepared several complete sets of child-bed linen, with a pair of sheets belonging to each; one of these boxes was intrusted to each individual for a month, with an assurance that if the various articles were taken care of, and returned clean, at the time stipulated, she might consider herself entitled to a similar assistance at any future time, when her situation might require it. It was also the practice of the deceased to visit these poor women at these seasons, and to furnish them daily with nourishing food, which she always prepared with her own hands, that she might apportion the ingredients according to what the peculiar situation of each might seem to require.

While engaged in these charitable occupations, a terrible accident happened in her husband's manufactory which afforded a new claim on her benevolence. During the boiling of a chemical preparation, and while her husband was on a journey, one of the men fell into the vessel and was deprived of life in an instant. The poor man had a wife and one child, a girl of ten years old. The subject of this memoir did not hesitate as to what she conceived to be a duty devolving upon her—the child was immediately taken into her own house, was completely fresh clothed, and a plan of instruction commenced which would have enabled her to have supported herself when she was grown up, in comfort and reputation; had it not been discovered that the mother, who lived in the neighbourhood, was taking every opportunity of teaching the child such vices as made it necessary for Mrs. P. for the safety of her own family, to discard her altogether.

It would be needless to enumerate more of these acts of benevolence—her whole time, when she was tolerably well, was occupied in them, and in cultivating the heart and disposition of a

beloved child of her own, with which, as she used to say, Providence had rewarded her. Her affection for this child was unbounded; and as she conceived that the business of education could not begin too soon, and that the affections and temper may be trained, in some measure, even before an infant is capable of speaking, her sedulous attention to this object gained her the admiration of, and endeared her very much to, all the intelligent females of her acquaintance. One expedient among many other excellent ones may be mentioned.

When the child was little more than three years old, this excellent mother began a diary of all those little transactions which more particularly deserved praise or blame. In this book entries were daily made, in the most simple language, of good lessons said, of particular acts of affection towards her parents, of attention to injunctions, of generosity to playfellows, &c. &c. and every morning the occurrences of the former day were read over and rewarded, when they deserved reward, with the affectionate smiles of the mother, who was soon convinced that the plan had a very beneficial tendency. This diary was regularly kept for several years, and the anxiety which the infantile mind discovered respecting the nature of the entries which were to be made on each day, afforded a gratification to the fond parent which amply recompensed her for all her toil.

When the deceased came to reside in London her constitution was very much broken; and as she was then chiefly among strangers, her time was for the most part employed in the care and education of her daughter; but she never neglected to minister to the wants and comforts of her dependants and their families; to pay a physician for them when necessary, and to provide for the instruction of their children; for it may be said, without any fear of contradiction from those who knew her, that amidst all her avocations an act of charity or of kindness always afforded her the most supreme delight. Like other human beings she had her failings, but they chiefly arose from the irritability which five and twenty years of disease had occasioned, and they were never failings of the heart; for a woman with a warmer heart, the writer of this article never knew.

With respect to her religious character, she was from conviction a Unitarian, and was capable of supporting her opinions by sound arguments, both from reason and the scriptures. She used to say, that she never remembered to have held any tenet, at any time of her life, which in her mature years she had reason to consider to be derogatory to the wisdom, or the all-perfect goodness of the Deity. Her friends professed opinions very similar to those of Arius, and she was baptized by a minister of that persuasion, who has since become one of the most zealous and able champions of Unitarianism.* Indeed, in her lively moments she used to congratulate herself on the circumstance of her being made a Christian by a man who now so well understood the nature of the religion of Christ. She was fully persuaded that man is entirely material, and that she should sleep in the grave till the resurrection. "It will be a sound sleep," she used to say, and sometimes has added, that "it would be so sound that however long the period might be which would intervene, the moment of death and that of resuscitation would appear, to the individual, to be simultaneous."

Formerly, she was very fond of the scriptures and of consulting rational commentaries on them, but she never liked any one to see her reading the bible; which was probably owing to the detestation she had of any thing like spiritual pride. Of late years when she was overwhelmed with hysterics, or laboured under the most oppressive depression of spirits, she used to have recourse to the sermons of the late Mr. Joseph Fawcett, and from them always found relief. She used to say, of those elegant compositions, that they were more precious than gold. Notwithstanding this nervous irritability, which often rendered her dissatisfied with herself and with those about her, she ever evinced in times of tribulation, difficulty or danger, a spirit truly masculine and heroic; and the greater the difficulty, the greater appeared to be the superiority of her spirit; and this it was,

* The Rev. Thomas Belsham, of Essex Street Chapel, London.

in conjunction with her affectionate disposition, which qualified her in an eminent degree for administering consolation and advice in such seasons. An instance or two of this fearless and magnanimous spirit occurred only a short time before her death.

On the 29th day of October last, while her husband was from home, a very alarming fire broke out in the manufactory, in consequence of the bursting of a bottle, containing several gallons of strong nitrous acid; which set fire to the basket in which it was contained, and from thence communicated to many others, producing, in conjunction with the blood-red columns of nitrous gas that were at the same time rising in the atmosphere, a conflagration truly terrific. During the whole of the time, the subject of this memoir, notwithstanding the delicate state of her health, maintained the utmost coolness—would not allow of any neighbour being called in to her assistance—gave the proper directions for keeping the premises clear of the populace—made every necessary arrangement with the firemen, and superintended the whole to a happy termination.

Eleven days after this, on the 9th of November, while at supper with her daughter, a servant girl entered the room in the utmost consternation, announcing that the premises were again on fire, and that all the men had left the manufactory. This exemplary woman rose immediately from the table, and in order, as it is supposed, to give greater solemnity to what she was going to say, she shut the door, and then taking the servant by the hand, thus addressed her: "Do not be hurried—if you are, you will be able to give no assistance; and remember, that if we should be burnt out, it will be right—for God permits nothing to happen but what is right, Keep this in your mind, and let us go and see what can be done." This fire, however, proved to be at an adjoining manufactory, part of which was entirely destroyed.

At this time, and up to the time of her death, she considered herself better than usual—the physician who regularly attended her pronounced her, only a few days before her death, to be better—and her daughter who had walked from school on the Saturday preceding, to spend the Sunday with her, left her on the Monday morning with the impression that she was as well as she had ever seen her. On the whole of the last day, she was remarkably chearful, and was employed throughout the day in her usual occupations. While sitting alone at tea in the afternoon, she sent for the clerk to give him some directions about the business, and he had left the room only about three minutes when her bell rang. A servant entered the room immediately—she held out her hand to her and attempted to speak, but could not—she pressed the girl's hand, looked at her kindly, and died immediately. She was interred by the Rev. Robert Aspland, in the burial ground belonging to the Gravel-Pit Society at Hackney—and has left a husband, widowed of all her virtues, and a beloved daughter, to deplore her loss.

CORRESPONDENCE.

We have again and again apprized our readers, and we think it right to repeat, in this opening Number of the Ninth Volume, that we solicit no communications but such as we are at liberty to reject without assigning a reason. We beg leave also to suggest once more to our correspondents, that their papers find a ready reception in proportion to their brevity.

Advertisements are to be sent to the Printer or Publishers, and to be paid for at the time of delivery. Communications are to be addressed [Post-paid] to the Publishers only.

Mr. Jennings's letter is put into the hands of Mr. Wright, to whom more than to our readers it belongs.

We are obliged to Mr. Hampson, of Dukinfield, for his sensible paper; but we had determined before we received it not to bring the controversy between A. L. B. and Mr. Sturch, into the present Volume. Indeed, we wish not to continue in the present Volume any of the controverted questions of the last: though this desire must give way to a sense of justice, as in the case of Dr. Lloyd and Mr. Jones, and also to the importance of some particular points, as that of Future Punishment, which having been introduced by

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HISTORY AND BIOGRAPHY.

Brief Memoir of the late Rev. Samuel Palmer.

(From his Funeral Sermon by the Rev. Thomas N. Toller, of Kettering.)

The Rev. Samuel Palmer was born at Bedford in the year 1741. He received the rudiments of his education at the free grammar school in that town, and was brought up under the ministry of Mr. Sanderson, an eminently pious and able dissenting minister there. Discovering a thoughtful and serious disposition betimes, he was greatly noticed by that gentleman, whose affection for him and care of him were truly paternal; and I have heard him speak with tears of gratitude and veneration of Mr. Sanderson, as one of the most amiable and excellent of men. Mr. Palmer became a member of the church at Bedford at an early age, and having completed his grammar education, he removed to the dissenting academy at Daventry at the age of fifteen years, and passed through the usual course of study, under the tuition of the truly learned and respectable Dr. Ashworth. At the close of his studies he removed hither [Hackney], in the year 1762, and became assistant to Mr. Hunt, the successor of a Barker, a Henry, and a Bates, whose praise is in all the churches. While Mr. Hunt was able to preach, Mr. Palmer undertook the morning service at the Weigh-House in London, in connection with Dr. Langford; but on Mr. Hunt's being laid aside, our friend became pastor of this society; and here, through the good providence of God, he has been enabled, with unremitting diligence, and with little interruption from ill-health, to exercise his ministry during the protracted period of more than fifty years. Soon after his settlement in 1766, he entered into the conjugal union, the consequence of which has been a numerous progeny, a large majority of which have had the painful, though in some sense honourable opportunity of dropping the filial tear into their father's grave.

As to the manner in which your minister has conducted himself, and discharged the various duties of his office, ye are witnesses and God also, how holily, justly, and in an essential sense, unblameably, he has behaved himself among you, exhorting, comforting, and charging every one of you, as a

father does his children. In respect to his general qualifications for his office, it would ill become me to give a public and decided opinion; but surely thus far I may go, that it was manifest to his acquaintance, his hearers, and the public, that those qualifications were highly respectable, and fully adequate to the general calls of his office. He was distinguished by a remarkably clear and lucid understanding, a solid judgment, and a sound discriminating talent on all subjects within his sphere. He possessed a very reputable share of information on the topics of general literature. It was evident that he had attained to eminence in biblical knowledge, and that he had more than a common acquaintance with the most approved and useful writers, both ancient and modern, especially on sacred sbujects. He was particularly attached to, and conversant with, the writings of the most eminent of the puritan divines of the two former centuries. He was likewise well versed in the controversies which compose what is called polemical divinity. He had an intimate insight into the human heart, and was exceedingly well informed as to the knowledge of the world, of men and things; at least in the important and useful sense of that expression.

As a *preacher*, his manner was grave and dignified, calm and serious; his pronunciation easy and natural; his prayers simple and devotional, interspersed copiously with apt quotations from scripture, and partaking of a reasonable and desirable degree of compass and variety. He never seemed to lose the possession of himself, or the command of his voice, or to lose sight of his subject, or for a moment to forget the great business in which he was engaged. If his delivery wanted any thing, it was what nature seemed constitutionally to have denied him, viz. *animation*; and yet on certain subjects, and certain occasions, it appeared that he could feel, and make others feel too. I have seen a considerable proportion of a congregation in tears, under the tenderness and pathos of his representations.

His public discourses were not much distinguished by magnificence of style, elegance of diction, eloquence of description, commanding appeals to the passions or the conscience, or abstruse profundity of thought; but they always appeared to me to be characterized by a vein of instructive, serious, scriptural good sense: they were the addresses of a wise and pious man, seriously conversing with his surrounding flock, and "reasoning with them out of the scriptures;" calculated not so much to strike the careless, as to inform and improve the well-disposed, listening hearer. His treatment of sacred subjects was remarkably perspicuous; his ideas were well arranged; and few ministers knew better what thoughts belonged to a subject, or succeeded better in putting them in their proper place.

His *theological* sentiments, I have no doubt, were prevailingly evangelical, in the usual acceptation of that word, though at the same time distant from all extremes: I suppose much in the line with the excellent Doddridge, whose character and memory I know he most highly revered,

Though I am not sufficiently acquainted with the subordinate articles of his creed, to produce a regular enumeration of them (were that proper,) yet I am persuaded that the supreme object of his ministry was to secure and establish the grand, fundamental interests of *grace* and *holiness* in the constitution of the gospel, in their mutual necessity, harmony, and consistency; laying the foundation of human hope in the sovereignty of divine mercy, through the mediation of the great Redeemer, in inseparable connection with that "holiness without which no man can see the Lord;" "testifying to the Jews, and also to the Greeks, repentance towards God, and faith towards the Lord Jesus Christ," in conjunction with "doing justice, loving mercy, and walking humbly with God." Here I am confident he rested his own soul, and hither he wished to lead his hearers; while, with respect to the various topics of theological discussion, he had a mind as open to conviction as most men, and as little under the undue bias of education and prejudice as most. He freely thought for himself, and was disposed to pursue truth wherever it should lead him. His "Sermons on Truth" convey, perhaps, as fair a specimen of the state of his own mind, in this respect, as could be given. Though he could hardly be said to have enlisted himself under the banner of any particular religious party, yet I am sure I go not a step too far in saying, that he was a cordial *lover of good men*, of *all* parties: he could see and appreciate true worth wherever it appeared, under any external name, and through all the shades of varying opinion. With respect to the substantial exercises of Christian beneficence, he discovered less of littleness of partiality to those of his own views than most men I ever knew. He had indeed, formed a very extensive acquaintance amongst different classes and denominations of Christians, and had acquired, by his liberal and friendly spirit, a large share of general respect amongst them all.

It is well known, that though descended from a member of the established church, he was not only a decided but a strenuous nonconformist—a dissenter, properly speaking, from principle. Indeed, the most popular works he ever published, which had the greatest spread, and perhaps produced the greatest effect, were on the subject of dissent from the established church. Yet, though he treated the subject with the firmness of a man, and the faithfulness of a conscientious Christian; nevertheless, bitterness and wrath, and illiberality, cannot justly be attributed to him towards the established church of his country, its ministers or members: as an evidence of which, it appears that he was upon as intimate terms of friendship with, and as highly respected by, many most respectable clergymen, and private members of the establishment, as any dissenting minister in the kingdom.

As *an author*, his works have been numerous, though not very voluminous; and a considerable proportion of them not altogether original compositions, but compilations, and abridgments of the writings of others. None of them can be classed amongst profound treatises on metaphysical subjects,

or discussions of nice points in theology, or popular representations of favourite subjects in the religious world; or indeed in any way calculated to fascinate the public attention, and obtain an extensive spread: yet all his publications have one grand character, viz. a manifest tendency to usefulness, and for the most part religious improvement; and it may be said, that he has never sent a single pamphlet into the world, but what was adapted to make men wiser and better, and would make any man so, if read with attention and candour, and, to a certain amount, has produced that effect.

While his mind was studious and active, he did not confine his exertions to his study, his pen, or his pulpit: he was a man formed for various species of public utility; hence, from a knowledge of his worth and ability, he was chosen, in several instances, as a supporter or trustee to institutions of general importance; for the discharge of the duties of which his judgment, caution, and benevolent activity, admirably qualified him. He was the father of the Sunday schools established in this place, and the zealous friend of others of similar tendency. Indeed he was never backward to lend a helping hand to any good work: at the same time, I have often thought, that in the capacity of a *private friend* was exhibited his most shining character. He was a *visiting* friend among his hearers, especially when such visits are most likely to be useful, viz. in seasons of affliction. He entered into, and sympathized with, the sorrows of the distressed: he had a tear to drop at the tale of woe, and a cordial to send to the chamber of sickness. As the distributor of public charities, the almoner of the bounties of others, and in the beneficent communication of his own property, he felt the truth of the maxim, and acted upon its reality, viz. that it is "more blessed to give than to receive." Since the day of his departure from the academy, he has been the affectionate adviser and patron of students and young ministers, who looked up to him as a father, and a most kind and attentive friend and helper to his poorer brethren in the ministry.

It is now about forty-two years since I first saw him: the condescending frankness and familiarity of his behaviour attracted my heart; from that day, I believe, a mutual attachment took place, which has continued, without a moment's interruption, to this time. He was one of the oldest, most judicious, steady, faithful, and affectionate friends, I ever had. Though there was a "freedom of speech," which he sometimes used in his intercourse with his friends, which, to a stranger, had the appearance of harshness, yet they who knew him best were the least affected by those seeming severities, knowing the honesty and goodness of his heart. For myself, I have lost the friend of my right hand; and my inclination would almost lead me, on this occasion, to leave this pulpit, and take my station in yonder pew, mingling my tears with the fatherless and the widow in that bereaved family.

Though he had lived beyond the age of man, yet his death might be said, in a sense, to be premature, sudden and unexpect-

ed. Blessed with a sound constitution, unimpaired by intemperance, he seemed built for several future years: his mental powers retained their vigour, and his natural strength was little abated; but infinite wisdom fixed the bounds of his habitation, and appointed his lot on earth. Many merciful circumstances have attended his removal. In point of extent of duration, he had lived quite as long as a wise man would choose to live, if he dared to choose at all; and yet he had not lived long enough to become a burden or trial to his friends, or a cumber-ground in society. He had not lived so as to out-live his usefulness; preaching, without difficulty, on one Lord's day, and taking his flight into eternity early on the morning of the next. And when he did die, he died in the faith and hope and peace of a Christian; in the bosom of his family, amidst the tears and benedictions of his friends, the regret of a large proportion of Christian churches, and the unfeigned respect of a very extensive neighbourhood. His qualities and virtues not being of a showy, dazzling description, but intrinsic and substantial, will probably secure permanence of recollection and respect, by their solidity; and therefore I venture to predict, that his fame will last longer than that of many of more noisy and popular name; nay, that he will be more honoured after his death, than during his life. "The memory of the just is blessed." "The righteous shall be in everlasting remembrance."

As to the peaceful state of mind in which he died, I have but little evidence to produce, arising from what fell from his lips; but what I have to produce amounts to the contents of volumes, because from thence it appears probable, that, strictly and literally speaking, the last day of his life was, in point of mental and spiritual happiness, the most blessed of any in his whole earthly existence. After taking some refreshment, he repeated the language of the apostle, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," &c. Observing towards evening that the whole had been a very comfortable day to him, both in body and mind, he said that he could subscribe to Mr. Henry's remark (of whom he talked much), that "a life spent in the service of God, and communion with him, is the happiest life of any in the world," and which, said he, no one ever repented. Upon its being observed to him, that his mind appeared perfectly serene, he replied, "Religion, religion is all in all; nothing without it." He often said, "It is finished;—my work is done—our only mediator:" and it is a remarkable fact, that realizing views of the mediatorial character of Christ seemed to fill his soul with sacred joy, particularly in the repetition of that passage, "Behold the Lamb of God which taketh away the sin of the world." The text also of his last sermon was frequently repeated, and seemed to be deeply enjoyed—"His commandments are not grievous." He often appeared engaged in prayer, uttered sentences only imperfectly heard, and at length, in

the most perfect composure, departed without a struggle. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Supplementary Hints to the late Mr. Palmer's Memoir of Dr. Ashworth.

(Continued from p. 12.)

The improvement of his pupils was an object not only proposed, but as far as fidelity and pains might hope for divine blessing, was little less than secured. He was not satisfied with pressing forward to this mark, but he grasped the prize. A lecture was a serious business: what the tutor had assiduously prepared, and what his charge could not without notice neglect. The subject of delivery on one day, was the subject of examination on another. Such questions were proposed and such replies expected, as would presently decide on the attention first betowed on his statement and the attention which it afterwards received. Occasional as well as frequent inadvertence was marked. His omission of a lecture would surprise and almost startle his own and all the other classes. Sharp attacks of the gout did not long suspend his labours. Often have his pupils been under the painful necessity of going through (perhaps rather going over) long demonstrations amid his extorted moans, which sadly disturbed and confused mathematical harmonies. When crowded by the demands of his correspondents, he has attempted to write letters while conducting a Hebrew lecture, which would admit of absence of regular thought better than the discussion of abstruse science: but the doctor did not appear to possess the capacity of dictating to three amanuenses on distinct subjects, at the same instant. He frequently tore and burned what he then wrote. Though sufficiently authoritative, and sometimes imperious, he did not impose his peculiar sentiments on his pupils. On most subjects it was easy to conjecture to what side he inclined, but in positively ascertaining it there might be some difficulty. Freedom of inquiry was left unrestrained. Truth was considered as having the sole right to control. Study is often curtailed by implicitly embracing the opinion of a superior, and imposition successfully practised on a superficial lecturer by the compliment he has flattered himself he receives by such acquiescence. Some young men will labour more to conceal their defects than to make proficiency. In consequence of thus mildly and fully bringing out the whole of a controversy, there was never, or scarcely ever, a bigotted student, or a dogmatical, censorious preacher. Possibly owing to such candour in the tutors, for all pursued the same judicious course, habits of friendship and kindness prevailed through the house, and were fondly cherished by all the members after their departure. "Ye are all brethren," it was unnecessary to inculcate, and even the pupils who had other objects in view (literary, professional, or commercial) but who generally were as circumspect and exemplary as those designed for the Christian ministry, were equally sympathetic and affectionate.

He did not excel in the happy art of giving a charm to a subject.

Truth, as it is, was sufficient for himself, and he seemed to think that no more should be required by others. In the same vessel with which he drew out of the well, he distributed; as if what was so precious and refreshing, needed not the recommendation of the glittering urn. Taste, as a distinct faculty and habit, he did not much cultivate. The rhetoric of Mr. Burke did not meet his fancy. For him, there was too little thought, too much flourish: and had he been a senator, Lord North rather than Mr. Fox would have been his model. He was more the discriminating judge than the voluble pleader, and of our late judges he would more have resembled Lord Kenyon than his highly polished predecessor. Paul and Demosthenes were his favourite orators. In no men did energy of sentiment and diction better correspond and more closely adhere. Of Cicero he did not speak with warm admiration, though so much distinguished for refinement of thought and language, for perspicuity, precision, ardour, occasional vehemence, and for all that a philosopher, a poet, an orator whether civil or sacred, the consul, the tribune, the judge, the advocate can depict as calculated for instruction or pleasure, for warning, for soothing, for controuling every passion and arresting every thought. Cicero's art and address preponderated against these immortal accomplishments: at least, excited a prejudice in his mind, which, if it did not disqualify him for criticising such an author, probably indisposed him to peruse his pages with sufficient attention. But though not always alive to beauties, no genius ever more quickly discerned defects. A mixed metaphor quite distressed him. Synonymous terms had the same effect, such as "valuable and important," "much wanted and very seasonable," "solemn and weighty," "distressed and sorrowful." He read with great propriety, yet his acumen in regard to pause and emphasis and cadence were only by a few observed. He could shew others what to avoid, not always exemplifying what was graceful. He rather checked than animated; and his pupils were in common diffident, fearful, backward, where they could decline, yielding to others rather than obtruding themselves. The character of the academy in this respect varied under Dr. Doddridge and his successor; the one spurring on, the other reining in; the one prompting, the other cautioning. Under Dr. Doddridge, there was a more popular exterior: under Dr. Ashworth, a more disciplined interior. It is difficult for a young man to restrain his ardour without being depressed, and a tutor should proceed under this impression. The rule is easy, but the practice is not general. As a tutor should not say, Like a rock defy the waves,—neither should he represent him as a vessel to be always "tossed with tempests." The most skilful pilot may notice with alarm some clouds and some seas, and may dread to leave the port. Though experience will not warrant this encouragement, The skies will never again frown, the night never again be long, the elements are

now hushed and all obstructions vanish. Neither will experience justify a tutor in this address,—"Son, go work to-day in the vineyard. In the sweat of thy brow" cut thy way through these hedges of briars and thorns, and the spot will not then be cleared; every step will require the same toil, and the green pastures and still waters will recede from thy view the more thou seemest to advance. To this extreme Dr. Ashworth rather veered, through jealousy of that conceit and presumption which expose the young to so many snares.

To decorum of conduct he was minutely attentive. Paul's maxim was his motto—"Abstain from the appearance of evil." A newspaper was never seen in the family on the sabbath: once, indeed, it was produced by his order, when a bill was in parliament relating to the Dissenters, and there was much anxiety about the division. But as soon as the desired satisfaction was obtained, the servant was again called to place it, for the day, on its usual shelf. His discretion was manifest in the affairs of the town, being not meddling nor tardy, not officious but public-spirited. The town is what is called *high*, but the principal gentlemen could not refrain from attending his successor's sermon on his decease; not sitting, however, within the walls of the meeting-house, though they walked through the aisles to select their station. Somewhat questionable was his discretion in submitting to the mandate of a curate, by retiring from the front to the rear of the funeral train of a poor old woman. But the professor of Hebrew, (honoured as such by a bishop who had himself occupied a Hebrew chair) the professor of theology and mathematics did not choose to hazard a violation of the solemnities of a grave by entering on a contest, in which surely he could not dread disparity. In little things, as they are commonly esteemed, he was not negligent. The apparently trivial circumstance of dress escaped not his eye, justly reasoning that where the habit of carelessness appeared, its influence might affect the mind as well as the person. His pecuniary transactions in the family, the academy, the meeting, in point of receipt and disbursement, economy and charity, were on the same scale by which his other concerns and pursuits were regulated. All could be seen through in a moment.

His piety partook of his characteristic qualities. It was solid, not assuming; it was steady, not dazzling. His surviving friends (so fast following him, now, to the valley of the shadow of death) do not boast, "I ne'er shall look on like again," but the recollection of his life and labours is always accompanied with this honourable and useful reflection, "Being dead, he yet speaketh."

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*Brief Memoir of the late Rev. John Simpson.**

The Rev. JOHN SIMPSON was the youngest son of Nathaniel and

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* Taken from the following funeral sermons, viz.

1. "*A Tribute to the Memory of the Rev. John Simpson:* contained in a Sermon delivered at the Unitarian Chapel

Elizabeth Simpson, respectable inhabitants of the town of Leicester, where he was born, March, 1745—6.† He was descended from ancestors distinguished by their love of civil and religious liberty, one of whom, the Rev. John Woodhouse [Noncon. Memor. 8vo. 2nd. ed. iii. 107, &c.] surrendered his prospects in the religious establishment of his country, at the call of conscience, being one of the memorable band of confessors who were ejected from the Church of England (1662), by the Bartholomew Act.

His parents devoting him early to the work of the ministry, young Simpson was placed, 1754, under the care of Mr. John Aikin, [afterwards D. D.] who kept a flourishing school at Kibworth, in Leicestershire; and on his removal to take charge of the Academy at Warrington, 1758, was sent to Market Harborough. In 1760, the pupil followed his tutor, to Warrington, and there entered upon a course of education for the ministry amongst the Protestant Dissenters, under this most respectable divine, aided by Dr. Priestley, Mr. Seddon, and Mr. Holt. Of the great advantages of this academical institution, the reader may form an accurate judgment by consulting the *Historical Account* of it by an able, discriminating pen, in our last Volume.‡ No one knew better how to avail himself of these advantages than our student; and his attachment to his tutors was in proportion to the benefits he received from them; of Dr. Aikin he always spoke in the warmest terms of admiration,‖ and his regard for Dr. Priestley continued to the last.

From Warrington, Mr. Simpson went in 1765, to the University of Glasgow, where he spent two years: in this ancient seat of learning he attended the lectures of the able, pious, and candid Dr. Leechman,§ principal of the

in Bath, on Sunday, August 29, 1813. By Joseph Hunter. Crutwell, Bath; Johnson, London. 1s. 6d." 8vo.

2. "*The Instructive Remembrance of Departed Worth.* A Sermon preached at Mill-Hill Chapel, in Leeds, on Sunday, Sept. 5, 1813, on occasion of the death of the Rev. John Simpson. Also, an Address, delivered at the end of the Funeral Service, on Tuesday, Aug 31; and a Memoir of his Life, &c. &c. By the Rev. Thomas Jervis. Johnson." 8vo. 2s.

† Mr. Hunter says, "on the 19th of March;" Mr. Jervis, "on the 30th."

‡ May we presume to remind our valuable correspondent V. F. that his promised continuation of this subject is anxiously looked for by many of our readers?

‖ The plan of Dr. Aikin's tuition, as described by Mr. Simpson, is given by V. F. Vol. VIII. p. 166, 7.

§ The following character of Dr. Leechman, by Dr. Wodrow, in the Life of him prefixed to his posthumous Sermons, in two Vols. 8vo. 1789, will gratify such as take an interest in theological history:—

"Dr. Leechman was qualified, beyond most men, to be a successful teacher and defender of truth. His love of it was pure and warm; yet this generous warmth was strictly guarded by the modesty of his own mind, and never betrayed him into any harsh or indecent language towards those whose opinions he could not but consider as hostile to truth and to the best interests of mankind. He was as free as any man I ever knew, from bigotry, or an improper attachment to any systems of Theology or Philosophy, that of Hutcheson his beloved friend not excepted. He was, to all appearance, equally candid with the justly admired Lardner: and though his reading or learning was considerably inferior to that prodigy of knowledge, yet it was still very exten-

College, a rank which includes the office of divinity professor. Here, as before at Warrington, his studies were various; but theology was his favourite pursuit, and "no less from inclination, than from a sense of professional duty, he made every thing subserve to his advancement in that science, the most important of all the sciences."† Under the eminent tutors, before named, at both places, he laid the foundation of that eminence to which he afterwards attained in theological knowledge.

To the latest period of his life, he rejoiced that he had been so early led to those studies which belong peculiarly to the ministerial character; and especially that he had been in circumstances to pursue theological truth, not only unbiassed by professional interest but also unfettered by subscription to articles of faith. His regard to this last point was strongly manifested in his solicitude to ascertain what was the truth, when a few years ago it was intimated to him by a friend, that when he was admitted a student in the University of Glasgow, he had subscribed to certain articles of religion, incorporated with the statutes of that learned society. It turned out, much to his satisfaction, that his friend had been misinformed.‡

From the period of his leaving Glasgow (1767) Mr. Simpson

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sive, especially in the historical, moral and theological branches. He had perhaps more original genius, and force of mind than Lardner. He had a most remarkable talent of selecting what was most important or most striking on every subject he handled; so that his arguments were never specious, but solid; not founded on speculations, but facts; urged, at the same time, with a degree of warmth which carried the hearers along with him; for they were addressed equally to the judgment and to the heart. In fine, the exertion of these distinguished talents was stimulated and heightened by a spirit of manly devotion, which he never concealed, but gave way to, on all proper occasions: and though the effects of this were transient on many, yet it left such impressions on some minds as will never be entirely effaced.

"Dr. Leechman's fame and success as a teacher, was such as might be expected from such talents and virtues. The Divinity Hall at Glasgow was crowded in his time with a greater number of scholars than any other in Scotland. His labours there contributed to encrease the rising reputation of that University, and did eminent service to the church; especially by inspiring young minds with an ardour for truth, cherishing a spirit of enquiry after it, and diffusing rational and liberal sentiments of religion in that corner of the country. Even the young men designed for the ministry among the seceders, who are considered as the most rigid sect in Scotland, attended Dr. Leechman's lectures in considerable numbers; and thus manifested a thirst for knowledge, and a liberality of mind, which did them much honour. Many ingenious young men from England and Ireland attended his lectures, and improved under his tuition, several of whom have since distinguished themselves both among the Dissenters and in the Church. His numerous scholars, however they might differ in their sentiments of speculative theology and church government, were all cordially united in their affection and veneration for their old master, imbibed early and retained to the last."

Life, &c. pp. 68—71.

Dr. Wodrow states (p. 71.), that in 1744, Dr. (then Mr.) Leechman visited London, and was introduced to Lardner, Benson, and other eminent men among the dissenters: he adds, that he afterwards commenced an acquaintance and correspondence with Dr. Price, and that between these two excellent men, a sincere friendship continued through life.

† Mr. Hunter's Sermon, pp. 11, 12.

‡ Id. *Note*, p. 10.

passed his time chiefly amongst his family connections at Leicester, still prosecuting his private studies with diligence, till April, 1772, when he first settled at Nottingham, as joint minister with the learned and eloquent Mr. George Walker, of the congregation of Protestant Dissenters, assembling in the chapel at the High Pavement in that town. From hence in 1777, he removed to Walthamstow, where he became pastor of the congregation of Dissenters in that place which had enjoyed the joint services of Mr. Farmer and Mr. Radcliffe. With this congregation, however, his connection lasted only two years; and he never afterwards entered into the pastoral relation, though he continued to preach occasionally, to the end of life.

In the year 1780 Mr. Simpson married Mrs. Frances Watson, relict of —— Watson, Esq. of Cottingham, near Hull, and only daughter and heiress of Mr. Thomas Woodhouse, of Gainsborough, to whom he was previously related. By this lady he obtained a respectable fortune. They lived most happily together, first at Cottingham, then at Little Woodhouse, near Leeds, and lastly, at Leeds, till the latter end of the year 1789, when she was taken from him by death.

The tie which bound him to his former residence being broken, Mr. Simpson removed in 1791, to Bath, where he resided, useful, happy, and respected, till the day of his death, Wednesday, August 18, 1812. On the 31st of that month, he was interred, at his own desire, in the same vault which he had prepared upwards of three and twenty years before for Mrs. Simpson, Mr. Jervis performing the funeral rites, a last and melancholy office of friendship.

Mr. Simpson has left one son, Mr. John Woodhouse Simpson, of Rearsby, in Leicestershire.

The talents of Mr. Simpson as a preacher, if not of the highest class, appear to have been truly respectable; but as an author he has obtained no mean rank amongst those that have illustrated and defended the Christian religion. His first work, which appeared soon after his retirement from ministerial engagements, was, "An Essay to shew that Christianity is best conveyed in the Historic Form," displaying both ingenuity and ability. A still more important publication was "The View of the Internal and Presumptive Evidences of Christianity," of which an anonymous correspondent in the Bath Chronicle, said to be a liberal and enlightened clergyman, pronounces "that it is a most useful, masterly and excellent performance; and may be ranked, in merit and value, with the moral demonstrations of the verity of our holy faith, elaborated by the deep erudition and rare sagacity of Jeremy Taylor and John Locke, Dr. Lardner, Samuel Clarke, and Archdeacon Paley."* Of the "Essays on the Language of Scripture," the ample Review in our last Volume (pp. 600, 677, 792), will have enabled the reader to judge for himself: some of the positions may be unsound, some of the criticisms not sufficiently authorized, some of the conclusions too general, but

* *Mr. Hunter's Sermon.* Note, pp. 17, 18.

the mode and temper of investigation, the solid learning, the ingenuity, and even the originality, the genuine reverence for scripture, which the Essayist has displayed, will secure a permanent place for his volumes in every theological library, and keep his name familiar to the biblical student.

It is pleasing to consider this venerable Christian employing his closing days upon the sacred volume, for the Essays were his last, as, in our judgment, they are his best work; and it is peculiarly edifying to find both his biographers attesting that his veneration of the Bible increased with his examination of it.* The legitimate office of scriptural criticism is to discover truth, and its proper, if not its invariable, effect is devotion.

Mr. Simpson engaged in several controversies on subjects connected with his studies and profession, as will appear from the catalogue of his writings subjoined to this memoir. "They were all conducted with that temper and moderation which became the gentleman and the Christian. Even Mr. Wakefield, who boasted that in controversy "he knew no man after the flesh" laid down his "strong and sharp incision pen", when encountering Mr. Simpson. After wishing, in the apostolic language, peace and mercy to all who walk according to such a rule as Mr. Simpson had followed, he declares, "without the malignity of fictitious praise and with the truest cordiality, I recommend this sermon to the perusal of all interesested in our controversy, as a very temperate, sensible and elegant performance; such as might be expected from an author, who had before ascertained his competency for the discussion of these subjects by an excellent work, if I rightly recollect, on the *Historical Conveyance* of the Gospels."†

"In his theological creed," Mr. Simpson "was an Unitarian in the largest sense of the word. And, agreeably to the enlightened, conscientious and general consistency of his character, his speculative belief inspired him with the most genuine sentiments of a rational piety and an elevated devotion; for he was a most constant, humble and sincere worshipper of the One God and Father, in the name of Jesus Christ, his holy and beloved servant.‡"

Mr. Simpson rejoiced exceedingly in the publication of the Improved Version,¶ a measure so conformable to the course of his own studies. Both Mr. Hunter§ and Mr. Jervis‖ bear testimony to his zeal for truth; the former asserts that "he sought its success by every means," though the latter declares that there were some methods of promoting it which did not accord with his judgment, and these he seems to explain to be controversial and missionary preaching.†† It is na-

* Mr. Hunter's Ser. pp. 25, 27. Mr. Jervis's Ser. pp. 17, 18.

† "See Mr. Wakefield's General Reply to the Arguments against the Enquiry into Public Worship, p. 29."—Mr. Hunter's Ser. *Note*, p. 31.

‡ Mr. Jervis's Ser. p. 18.

¶ Mr. Hunter's Ser. pp. 19, 20.

§ P. 30. ‖ P. 20.

†† The language of Mr. Jervis on these topics requires notice. He says,

tural that every man should lay most stress upon his own means of usefulness: Mr. Simpson's was the press: but we cannot see why the different means may not be consistently adopted by the same person, and why he may not avail himself equally of the press and of the pulpit, and not merely of the regular, canonical pulpit, but also of that which convenience consecrates for the occasion.

We have it not in our power to enumerate Mr. Simpson's more particular friends, which as it would be a most pleasant, so also is it a most useful office of biography; but we have the authority of Mr. Jervis† for saying that he was in habits of occasional and friendly intercourse with Dr. Stock, Bishop of Waterford, who translated from the Hebrew originals the book of Job and the book of Isaiah: these two venerable persons closed their lives, which had been directed to nearly the same objects, about the same time, Dr. Stock‖ dying on Sunday, the 15th of August, and Mr. Simpson on the Wednesday following.

Mr. Simpson appears to have attained to a very rare degree of moral and Christian excellence. He was held in general esteem; the rich reward of his various virtues. He was firm in his principles, steady in his conduct, and courteous in his manners; modest, humble, affectionate, disinterested and generous. "His life was innocence—his end was peace. When he approached the close of his mortal career, his disease, in its first attack, was unexpected, sudden and alarming; in its progress to its fatal termination, rapid and awfully affecting. Providentially, his suf-

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of his deceased friend, "No man was ever more zealous for the spread and propagation of truth, although he differed from many *worthy* persons in his view of the methods most proper and efficient for this important purpose. *He was not impelled by the sanguine temper of a restless activity, a fanatical impatience to compass sea and land in order to make proselytes.*" (p. 20.) —This would seem to be the temper of the worthy persons from whom Mr. Simpson differed! Yet we beg leave to remind Mr. Jervis that he himself would not have explained the difference, or justified his standing aloof from certain plans of religious activity, *in such terms*. We write, in the distinct recollection of a conversation with the deceased on this very point, when we venture to assert, that he would not have rebuked uncandidly what he thought immoderate zeal, or have violently enforced moderation and quietness.—Mr. Jervis adds, "Nor was it his practice to preach polemical sermons. Controversial subjects he considered as the proper province of the press rather than the pulpit. The time commonly occupied in this place, he thought might be more profitably applied to the purposes of general instruction, of consoling and animating the hearers, of inculcating upon their minds just and rational notions of God, and of their duty, and imparting to them the true spirit of the gospel." (*ib.*) Upon this we might ask, how "instruction" can be "general" but by being particular? and how "just and rational notions of God" can be successfully taught without removing such notions of God (and in Mr. Simpson's judgment, in Mr. Jervis's, and in our's, the popular notions are such) as are unreasonable and unscriptural? But it will be sufficient to remark, in order to shew that Mr. Simpson's authority is not adverse to controversial sermons, that the only sermon which he published was controversial! (See No. 3, of his Writings.)

† Ser. Note. p. 50.

‖ We should be extremely obliged to any of our correspondents who would favour us with a Memoir of this learned and amiable prelate.

fering was light; nor did his native composure desert him in his utmost need.—His mind was firm, his faculties sound, his reason clear, his temper serene, without any overshadowing cloud of despondency or grief. All was calm and collected and patient and resigned and consistent to the last. He left this world without a murmur, a groan or a sigh, and entered into peace."†

Mr. Simpson wrote

I. (1782) An Essay to shew that Christianity is best conveyed in the Historic Form. 12mo. Leeds.

II. (1786) An Abstract of the Gospel History in Scriptural Language. 12mo. Leeds. N.B. This was reprinted for the use of Sunday schools.

III. (1792) Christian Arguments for Social Worship, a Sermon before Dissenting Ministers at Bristol, April 13, 1792; published by request. 8vo. Bath.

IV. (1793) Civil Mandates for Days of Public Worship no Argument for not joining in it. 8vo. Bath.

V. (1793) A Form of Public Prayer for the Lord's Day. 8vo. Private.

VI. (1794) A Reply to the Rev. Mr. Williams's Answer to an Essay, shewing that Civil Mandates, &c. 8vo.

VII. (1795) Essay on Religious Fasting and Humiliation. 8vo. Bath.

VIII. (1798) Thoughts on the Novelty, the Excellence, and the Evidence of the Christian Religion. 8vo. Bath.

IX. (1801) Internal and Presumptive Evidences of Christianity, Considered Separately and as Uniting to form One Argument. 8vo. Bath.

X. (1803) Arguments for the Use of a Printed Congregational Liturgy for Public Worship. 12mo. London. Private.

XI. (1803) An Essay on the Impropriety of the Usual Mode of Teaching Theology. 12mo. London. Private.

XII. (1812) Essays on the Language of Scripture, with Additions and Corrections. 2 Vols. 8vo. Bath. Published by Egerton, London. N.B. Several of these Essays were published separately and successively.

MISCELLANEOUS COMMUNICATIONS.

Suggestions concerning Moral Capability.

(Read before the Literary and Philosophical Society of Liverpool, March 5, 1813.)

The question of moral capability may be considered as an extension of the question of actual capability, or the free agency of man. Much similar reasoning may be used, with respect to both questions; but there is one detached argument, against the supposition of free agency, which it will be very necessary, in the first place, to dispose of. This argument is drawn from the fore-

† Mr. Jervis's Ser. p. 26.

knowledge of God. "If, (says the Fatalist) God knows that a certain event will take place, that a certain action will be performed, such action *must* be performed, therefore, is not performed by the free will of man. In reply to this—Although *we* look upon things, as occurring, in successive periods of *time*, this may not be the case with Deity; with respect to whom, time is swallowed up in eternity, and relative terms of limited duration may be words without application or meaning. Eternity for ever present, is an idea which includes and absorbs all ideas of particular duration. Our faculties may not be capable of comprehending the nature of eternity—we can readily believe that a thousand years, with Deity, may be as one day with us; or even as one hour: and it may be only our ignorance in these matters (and not any impossibility in the nature of the thing), which prevents us from conceiving how a thousand of our years may stand actually present to the intelligence of God. Now, if this were admitted, what we call the prescience of God will be no argument against the doctrine of the free agency of man; for it will not be denied that a being may forbear to interfere in the promotion or distribution of events, actually *passing and present*.

Reasoning, however, under our own notions of time and succession, I do not know that we have any authority to suppose any universal prescience of God. That the Deity is all powerful is admitted—that He can control the events of this world, is allowed: but the power which is possessed is not always exerted. God, after having bestowed upon his creatures a nature suitable to his purpose, may, for the good of these his creatures, decline to influence the general tenor of their actions—or, to *know* of such actions, before they are performed (possessing, at all times, the power to arrest their proceedings, at any individual moment). This might be the case; it would afford an instance of condescension, and of grace; it would be a positive act of volition; consequently, an act of power. It may indeed, be argued that the fulfilment of prophecies is a proof of the foreknowledge of God—but, prophecies are occurrences, out of the common order of things; and the fulfilment of them cannot prove any thing, beyond the display of divine interference, with respect to the accomplishment of some particular event: but even this interference does not, *necessarily* control, perhaps never has controlled the free purpose of man. The finishing of a prophecy may be accomplished, as well by the interposition of circumstances, as by supernatural influence on the mind of the agent; and, hence, arises the question, how far the accomplisher of a prophecy is answerable for his conduct, admitting the necessity of the prophecy being fulfilled. The answer will be, that he is responsible, in as much as he has acted from his own free will; or, has *not* resisted inducements to actions, which ought to have been resisted, and which, with the powers he possessed, he might have resisted. Let us suppose a divine prophecy the accomplishment of which will require ostensible cri-

minality, on the part of the accomplisher. Let us estimate the moral powers of man at one hundred. Let us suppose the gradual interposition of a chain of circumstances (comprehending if necessary, internal influences), in opposition to these moral powers; which succession of circumstances shall terminate in the fulfilment of the prophecy above mentioned; let us estimate the force of these opposing circumstances at one hundred and fifty. From a comparison of these powers, it is evident that the prophecy must, eventually be fulfilled—nevertheless, if the human agent exert his powers to their full extent, he is morally exculpated, though physically instrumental: but, if he have not so exerted himself—if the prophecy be accomplished by his instrumentality, whilst the gradual interposition of circumstances, tending to such accomplishment, amounted, only, to the power of fifty (which we may suppose the extent, ordinary, in the course of Providence), his own moral power being, at the same time, one hundred, then, is he answerable for such accomplishment, in as much as it was brought about by means, over which he had control, and which he might have overcome.

It is possible that divine interference, by the interposition of circumstances, whether external or internal, may exist, in the common occurrences of life: or, to speak more correctly, that such interference is ready to be displayed, if the free will of man does not accomplish what the divine mind has declared shall be accomplished. But it is also possible, and it is reasonable, that what is called the ordinary course of nature is so well adapted to the moral and physical constitution of man, that those events which the divine Being may have decreed shall take place, will take place (as, in the instance of prophecies, we have shewn they may take place), by the free agency of man.

It is evident that any consideration of this question does not influence the ordinary occurrences of this life; our reasoning therefore has a reference to another world. And with this limitation, those who argue for free agency have a manifest advantage over their opponents, for admitting the reasoning of men in favour of free will to be false, they can plead and are justified by necessity, it were impossible they could help reasoning as they have reasoned; they of course cannot be censured, therefore should not be punished for such reasoning or its consequences. The situation of the fatalist is very different; if his argument be sound, for him it may be well; but if it should prove to be false, he must answer at his peril for the perversion of that understanding which nature has given him. Moreover they who support the doctrine of mechanism possess no title to our praise or admiration, for what they may imagine their freedom from prejudice, or their superior penetration; for, it should be remembered, that reasoning and acting, as they allow, from mere necessity, the credit of their arguments and their actions devolves entirely upon some power ulterior to themselves.

But having disposed of this argument against the *actual* capa-

bility of man, there seems to be yet a kind of impenetrability in the nature of the causes of the degrees of perfection which different men attain.

Looking at the question something superficially, it seems reasonable to admit that according to the opportunities of moral improvement which a man possesses, considering the circumstances in which he is placed, his bodily constitution and spirits,—so must we judge of the degree of moral rectitude, to which he has attained. Thus two men may have advanced to the same elevation in the scale of moral excellence, although one may have committed more misdeeds than the other; owing to his temptations having been greater, or his means of resisting them less. A man's absolute state of moral habitude is to be judged by the degree in which he has approached a capability of enjoying moral happiness; of comprehending the nature and excellence of virtue. A man may have passed through life without having evinced any great dereliction of principle, without having committed any enormous faults; and yet be very little able to comprehend the dignity of virtue: whilst another man with deeper reflection, and compelled frequently to act upon stimulating and perplexing occasions; resisting some temptations and yielding to others, may possess truer notions of the nature of moral obligation, higher conceptions of the essence of virtue, and consequently be better fitted for the enjoyment of pure and rational happiness.

But the comparative merit of such a man is not determined by his ostensible virtue: a third man whom circumstances may have driven into retirement, may possess the same merit, though he have not displayed the same virtue; the contingents of his life not having been such as to call for great exertions. The merit of the one has been proved—the merit of the other may exist. The warrior who mounts a breach in the face of the enemy, and the soldier who would eagerly have performed the same exploit if the task had been allotted him, are equally meritorious. One receives a laurel crown; both deserve it.

In like manner a man, A, may have committed more misdeeds than another man, B, and yet be the more virtuous character in the estimation of his fellow men, whilst at the same time his absolute merit may not be greater than the same qualification in B. The personal privations and hardships which A may have undergone in the manifestation of his virtue are a distinct consideration: for these he deserves a recompence in proportion to their extent, in the same manner as the endurance of unavoidable misfortune in ordinary life is, in the eye of justice, a title of recompence to the sufferer. But the chief subject of applause is the inward complexion of the mind, that energy of soul, that exertion of virtuous principle which prompted to the endurance of suffering, and was the chief support under its pressure—and with these qualities it is possible that the character B might equally be endued, though he possessed not the opportunity to display them. This might be the case. The merit of A is manifest; the merit of B remains to be proved.

It seems then necessary for the exact estimation of character to suppose two men, whose situation, constitution, and circumstances are precisely similar. But even here we are perplexed with considerable difficulty. Of two men, placed as far we can judge in similar circumstances, with equal advantages, with the same motives to action, the same advice, and the same example, one shall prove a noble, and the other a despicable character. How shall we account for this variety, for this opposition between the two, and how shall we estimate the actual virtue of each? Will it be said that one has taken more pains with himself, and is therefore more worthy? That he has pondered more upon the nature of moral excellence, and altogether applied himself more to the improvement of his mind than the other?—That corresponding effects will result from such conduct must be admitted—that is, this pains-taking with himself is the efficient cause of his future nobleness of character. But why did one of two persons, placed under similar circumstances, take more pains than the other; what induced him to think more upon his moral nature; what was the cause of that deep thought and persevering study? He had no motive to action but what the other man possessed; and if the same motive made a greater impression on the one than on the other, what was the cause of this inequality of impression? In fine, were their minds passive substances, and one more capable of being acted upon than the other? This is the conclusion, according with the usual acceptation of the doctrine of necessity; that is, under the notion of the impossibility of a man's acting otherwise than in compliance with the motives which impress themselves involuntarily on his mind. But on the other hand, if we adopt the notion of free agency, we are without any distinct solution of the difficulty. It is not satisfactory to say that one man chose to think, and that the other did not; for the fatalist allows this. Why did he chuse to think? if he had no good motive he had no merit; and whatever motive he possessed the other man possessed also: and this brings us to the former question, why was one man induced to set about obeying a certain motive rather than the other man? Moreover, can these doubts be resolved by reference to the bodily and mental original constitution of the men? It may be urged that if two men could be found, whose circumstances in these respects were precisely similar, their characters would be similar; and that in proportion as the circumstances of either varied, in so much his character would change. But is this the fact? And do persons vary in character, in exact proportion as they vary in circumstances? If they do, then are all men alike virtuous; and into this predicament the fatalist must fall. If they do not—that is, if persons' characters are not the same, taking into account the balance of circumstances, then different men whose circumstances are precisely the same, will nevertheless exhibit different characters; and it is this variety of character, under the same circumstances, which it is the question to explain.

The doctrine of necessity would

afford a very compendious explanation, but this explanation would not prove the doctrine of necessity. An universal system of mechanism would equally explain any fact in natural history, or any result in chemistry which had not been accounted for; but the existence of these facts and results would not prove a system of mechanism. If this doctrine be first proved, we will admit the explanation; but ignorance of a true cause is no ground for the substitution of a false one; and the usual mode of arguing upon this subject about involuntary impressions and motives is not at all conclusive; as it pre-supposes every motive to be irresistible which is not resisted; and might with equal propriety be urged with respect to Deity himself, or with respect to any other power ulterior to man. God may admit the motives of benevolence, liberality and compassion, in his providence for the human race: but will it be said, that there is no moral excellence in acts arising from such motives? And will it be argued (as it might a priori, with Deity, as well as with man,) that these motives present themselves involuntarily; that they are the strongest which appear at the time—that, therefore, they are irresistible; consequently that corresponding conduct is the result; but, that in such conduct there is no moral beauty or grace, because the motives being irresistible, it is not possible that God should act differently from the manner in which he does act.

I observed that this kind of reasoning might be used *à priori* in respect to God, as well as in respect to man: now is there any thing in the consciousness of man, or in the reasonableness of the thing, which renders a distinction in argument necessary? On the contrary, is there not an universal feeling in the breasts of men which almost impels them to believe that they have a power to act, or to refrain from acting according with their own pleasure? And do not reason and revelation, in broad and general terms, dictate the same conclusion?

It seems to me that it is our ignorance of the first principles and modes of operation in the human mind, which has given occasion to that negative sort of reasoning on which the system of the fatalist depends, and which gathers strength only from our inability to afford explanations on subjects with respect to which we have no means of information. But is it reasonable because of our ignorance (and this ignorance I shall admit) of the mode of operation and extent of our moral power to deny the existence of the power itself? and to protrude into its place, a doctrine against which, in general, the unsophisticated mind revolts, and which we have no reason to believe true, but because we cannot prove it to be false. No one, I imagine, will assert that free agency is a thing in itself impossible. For the sake of the argument then, let us suppose that man is a free moral agent—now, have we any proof or reason to suppose that his conduct would, in such case, be different from what it actually is—that he would exert his moral powers differently from the manner in which he does exert them at present? Or, can we imagine that his consciousness of such a power vested within himself, would

be in any ways different from that consciousness which every man now feels of such a prerogative; and which is never disputed, until he attempt to explain what may not admit of explanation; and to search into modes and operation of causes, which may in their nature be inscrutable. If we cannot perceive that our consciousness of possessing this power would be different from that consciousness which we do experience, it seems reasonable to conclude that we have this power, until it shall be shown that we have it not.

The degree in which moral capability is possessed is not material, nor is it essential that man should know the extent of it, or comprehend the mode in which he derives it; for these considerations do not affect the reasonableness of the supposition. We admit the influence of constitution and circumstances upon ostensible character: we allow that the ambitious man cannot always help being ambitious, nor the effeminate man, effeminate. Diversity of character may be beneficial to mankind. Some men may be formed to honour, and some to dishonour; the economy of the world may require it: but each may have a power within himself to improve the capacities which nature has given him. This may be the case; there is no proof that it is not—it is reasonable that it should be. The comparative degree of virtue, or of criminality, which attaches to different men, it may, in many cases, be impossible for human ingenuity to determine. The martyr who suffers death in defence of the truth, exhibits strong positive virtue, his merit is obvious. Amongst the number who lament his late, there may be some who would not have hesitated, had they been called to the same trial —these have the same merit; their reward will be less, inasmuch as their sufferings have been lighter. The criminal who pays with his life the forfeit due to his country may have exerted his moral powers as strenuously as thousands who witness his execution. It is possible that his criminality shall prove only the absence of strong positive virtue—of virtue strong enough to countervail the influence of opposing circumstances. This might be the case. It is clear that the culprit was destitute of a certain degree of virtue. That a similar degree of virtue is possessed by those who have witnessed his sufferings is not manifest: it is not necessary it should be. Man is not the judge between them. It is sufficient that he attend to his own state, and exert the moral powers which he may possess: the result will be influenced by circumstances; but the result is not the criterion of merit. A man's constitution and circumstances are with respect to himself (i. e. his moral capacity) what a block of marble is to a sculptor—which may or may not admit of very high polish and beauty, but upon which his power and skill may, nevertheless, be exerted, while the result of his labours will obviously correspond with the nature and quality of the substance, on which his talents have been employed. The prevailing dispositions of a man's mind, and the unavoidable contingents of his life will give a tone to his character; for we do not know that his moral powers are

sufficient to prevent such an influence; but he may improve what he cannot render perfect, and modify what he cannot subdue. A vessel in a strong current cannot be prevented going down with the stream; but a skilful pilot may frequently chuse the line of his course, and avoid the rocks which he cannot remove.

H. B.

Sunday Schools of Catholic Origin.

Sir,

Among the institutions by which this country is distinguished, every considerate Christian will set a high value on the late establishment of Sunday schools, which does so much honour to the memory of Mr. Raikes. In contemplating, however, the advantages to be derived from them, it may strike some of your readers with surprise, that the Protestants should not only have been so long a time without them, but that the Catholics may with justice claim the honour of setting us the example two hundred years ago. I have, in proof of this, made an extract from the Classical Tour through Italy, just published, whose amiable and enlightened author gives us the following account of the formation of them by St. Charles Borromeo, one of those great characters who shews that virtue and patriotism are to be found in that church, many of whose tenets are deservedly held by us in abhorrence.

"Many of the excellent institutions of Cardinal Borromeo still remain, and among others that of Sunday schools, and it is both novel and affecting to behold on that day the vast area of the cathedral of Milan filled with children, forming two grand divisions of boys and girls, ranged opposite each other, and these again subdivided into classes, according to their age and capacities, drawn up between the pillars, while two or more instructors attend each class, and direct their questions and explanations to every little individual without distinction. A clergyman attends each class, accompanied by one or more laymen for the boys, and for the girls as many matrons. The lay persons are said to be oftentimes of the first distinction. Tables are placed in different recesses for writing. This admirable practice, so beneficial and so edifying, is not confined to the cathedral, or even to Milan. The pious archbishop extended it to every part of his immense diocese, and it is observed in all the parochial churches of the Milanese, and of the neighbouring dioceses, of such at least as are suffragans of Milan."

It is not necessary to recommend this practice to Unitarians, as I believe very few places of worship are among us without a Sunday school, but I must take this opportunity of adding my testimony to the zeal of the Catholic clergy in other parts of Europe, as I have been a spectator in the Alps, and in the Low Countries, of their attention to young children, an attention in which the Moravians also are very praise-worthy. At Neuwied, on the Rhine, I was detained very pleasantly in their chapel by the very agreeable manner in which instruction, suitable to the capacities of the learners, was communicated. Our Unitarian brethren,

who are in the neighbourhood of Moravian chapels, may not find their time ill-bestowed in observing their mode of addressing the younger part of their audience.

I remain, Sir,
Yours, &c.
VIATOR.

Juvenile Christian Library.

Sir,

It has often been a serious question with me, as a parent, what books I should put into the hands of my children, to furnish them with moral and Christian principles. There is no difficulty in finding good books for adults: my anxiety is to discover such as are proper for young children, that is, such as are instructive on important points of morality and religion, intelligible and attractive and interesting. Would some of your readers who are parents, and who are conversant with books, communicate their opinions and plans, they would, I conceive, essentially serve many an anxious father or mother.

R. BROOK.

Mr. E. Taylor, on an old Copy of the N. T.

Norwich, Aug. 4, 1813.

Sir,

A very old copy of the New Testament (which unfortunately wants a leaf or two both at the beginning and the end) having lately fallen into my possession, I am induced to request your insertion of a short account of it for two reasons. 1st. That by a description of it I may learn from some of your correspondents what is its date, and 2ndly, to point out a few differences in the translation of some celebrated texts, from the present authorized Version.

1st. It is a thick small octavo, printed in black letter, with a "prologue" prefixed to the gospel of John and to the Epistles. It is divided into chapters, but not into verses. The different paragraphs in each chapter are marked A, B, C, and so on. The epistle to the Hebrews is given in the running title to Paul, and the "prologue" contains the translator's reasons for attributing it to him.

2dly. The Gospel of John begins thus: "In the beginnynge was the worde, and the worde was with God, and the worde was God. The same was in the beginnynge with God. All thynges were made by it, and without it was made nothynge that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in the darknes, but the darknes comprehendeth it not."

Hebrews i. 8. "But unto the Sonne he sayd, God thy seate shal be for ever and ever. The cepter of thy kyngdome is a ryght cepter. Thou hast loved righteweśnes and hated iniquitye. Wherefore God which is thy God, hath anoynted the with the oyle of gladnes above thy felowes."

Romans iii. 23. "Ther is no difference: for all have synned, and lacke the prayse that is of valoure before God; but are justified frely by his grace, throught the redempcion that is in Christ Jesu, whom God hath made a seate of mercy thorow fayth in his blond," &c.

Colossians i. 15. "Which is the ymage of the invisible God,

fyrste begotten of all creatures. For by hym were all thinges created, thinges that are in heaven, and thinges that are in earth: thinges visible, and thinges invisible, whether they be majeste or lordshyppe, either rule or power."

2 Timothy, iii. 16. "For all scripture geven by inspiracion of God, is proffitable to teache, to improve, to amende, &c."

Phillipians ii. 9. "Wherefore God hath exalted hym and géven hym a name above all names: that in the name of Jesus shulde every knee bowe, &c."

1 John, v. 7. This celebrated text is inclosed in brackets.†

The above quotations will, I think, be sufficient to free the editors of the Improved Version from that wicked and stupid charge which has been brought against them, (and which has lately been retailed by a clergyman in a visitation sermon in this city) of "gross and wilful mistranslation," and of altering the scriptures to make them suit their own particular views. It is clear who were the alterers and the innovators, since we see that the Improved Version merely restores the reading which modern translators had altered, in most of the passages above quoted. We all know what weight some persons attach to antiquity merely as such, and to these it may be satisfactory to find that the rendering of the above texts in the Received Version of the New Testament is a mere modern corruption, and that the only verse in the book which at all implies the doctrine of a Trinity, is now impudently retained in the text, without any mark whatever to denote that it has less authority than the rest to support it, contrary to the opinion of our ancestors.

I am,

Your obedient Servant,

EDWARD TAYLOR.

† Query. Why were the brackets omitted in subsequent translations? It is pretty certain that no *fresh* evidence of the genuineness of this verse has come out since this translation was made

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Catholics in England and Wales.

It appears by the statement of a Dublin paper, that the total number of Catholics in England and Wales considerably exceeds three hundred thousand. The principal Catholic counties are Lancashire, Yorkshire, Staffordshire, Warwickshire, and Northumberland. These with Durham, Cheshire, Norfolk, Suffolk, Kent, and Worcestershire, contain about 200,000; London and its suburbs, with Surry and Middlesex, 50,000. The remaining 50,000 are thinly scattered throughout the other counties and cities; but chiefly in Bristol, Bath, Portsmouth, Plymouth, Southampton, Exeter, Gloucester, and a few watering places. In every county in England, there are Catholic chapels and congregations. Altogether, there are about 200 chapels, and generally clean, commodious and well-built. Lancashire alone counts upwards of 100 Catholic chapels, and, in the Catholic counties, gentlemen maintain chaplains in their own houses.

On the Title Reverend.

SIR,

There has been always some doubt amongst Dissenters whether they should confer on their ministers the clerical title—Reverend:

amongst true Churchmen there has been no doubt on this subject; they have very correctly decided that Reverend is the style of one in holy orders, and cannot be allowed, without an egregious abuse of etiquette, to any person pretending to holy orders.

Dissenters plead that according to common forms of courtesy the title may be bestowed on their teachers as a short way of specifying their office: in this there may be reason: but I would ask whether it be consistent with modesty or Christian simplicity that Dissenting ministers should assume it, as their due, and place it ostentatiously upon door-plates and title-pages? Is not this a humble mimickry of a church, which scorns such as ape her dignities; and a voluntary descent to the level of that low tribe of *soi-disant* priests, who wanting education, talents and connections, lay claim to *reverence* by a name, a gown and the imitable *et cetera* of priesthood?

PHILO-GOGMAGOG.

On Future Punishment.

SIR, *Nov.* 7, 1813.

I have read the Letter (Vol. VIII. p. 640) On Future Punishment, with some portion, I trust, of that attention which the subject and the serious manner in which it is treated, justly demand. Rejecting, like your correspondent, the doctrine of "endless torments" as impeaching "the infinite benevolence of the Deity," I yet cannot perceive, like him, as the plain language of scripture, that "the wicked will be utterly destroyed." I shall not, however, enter at large into a question which has been so often and so well argued, that nothing new could easily be advanced, but rather confine myself to some points which appear to deserve your correspondent's attentive review, leaving to that able and excellent Christian, Mr. Wright, to answer for himself, if he should demur to the inferences drawn from his admissions, as quoted p. 641.

Your correspondent represents the Universalists (p. 642,) as "taking a most unwarrantable licence with the sacred writings." Yet he must hear every day, "the words perish, perdition, destruction, death, which are applied to future punishment," employed in popular language (and such is certainly the language of the Bible), when nothing less is designed than to describe a state absolutely unchangeable, and therefore properly endless. J. S. goes on to dispute the opinion, that "between the best of the wicked, and the worst of the good the shades are imperceptible." Yet how does he controvert that opinion? After proposing the just delineation of Christian perfection, "living in habitual devotion—seeing God in every thing and every thing in God," can he, on reflection, satisfy himself, that all who do not reach that eminence "have not God in all their thoughts?" Are there then "no nice shades of difference" but such "a broad distinction," that "a confirmed sinner who dieth a hundred years old," or the hypocrite who "devours widows' houses, and for a pretence makes long prayers," is to be confounded in present character and future destiny with "the young man void of understanding," who, while he

is enslaved by "the sin which easily besets him, has yet "some good thing in him," and is "not far from the kingdom of God." Has J. S. indeed offered any thing more than an opinion on this subject. To employ his own language, is not this broad distinction a "structure without a foundation."

Your correspondent (p. 642) appears closely to follow Dr. Price on Providence, p. 142, where he acknowledges himself a follower of Butler (Analogy, p. 1. c. 5). Yet those eminent Christian moralists only indulge a gloomy philosophical speculation. They no more than J. S. profess to prove from scripture that a large proportion of the human race may be expected to incur a proper destruction, because an immense proportion of plants and brute animals never reach maturity. Butler indeed, probably believed, or at least professed to believe, the doctrine of endless torments.

Your correspondent, like destructionists in general, seems to resolve the whole punishment of the wicked into loss of being. Yet he has not explained, whether the wicked are to perish at the end of this life, or to exist in a separate state, or the whole man to be restored with renewed consciousness at the close of the present dispensation, merely for the purpose of their annihilation. But most extraordinary appears the close of your correspondent's letter, in which he considers his opinion as laying a peculiar restraint upon vicious inclination. Can we have forgotten what has passed in our eventful times. Have we never heard of men who steeled their hearts and strengthened their hands to commit the foulest deeds, not under that persuasion, to which J. S. attributes "a practical tendency to lessen the restraints to vice," a belief "that the punishment of the wicked will be long and severe, but remedial and corrective." No, they rather indulged that belief maintained by J. S. with a far different spirit and design that "death is eternal sleep."

BEREUS.

Mr. Wright on Future Punishment. To J. S.

Wisbeach, Dec. 9, 1813.

DEAR SIR,

In your communication on Future Punishment (Vol. VIII. p. 640), you have done me the honour to mention my name, and make some quotations from my Essay on the subject. I take the liberty, in return, of animadverting on some of your observations.

I agree, that no opinion respecting future punishment ought to be admitted unless it can be supported by the authority of the New Testament. On this ground precisely, I reject the doctrine of endless destruction. The proofs produced by its advocates appear to me insufficient. Forms of expression equally strong are applied in the Old Testament, to the punishment of men in this world, as any you can find applied in the New Testament, to the future punishment of sinners. When you read of the utter destruction of persons in the Old Testament, you do not suppose endless loss of being to be meant, though nothing is said there of the restoration of those so destroyed, and where will you find the destruc-

tion of the wicked in the *New* more strongly expressed?" You inform the reader that, "whenever the words everlasting, and eternal, are used in this [your] letter, they are intended to mean endless;" but your saying this alters not their true meaning. You ought to have proved that endless is necessarily their meaning, at least when connected with punishment. If it be necessarily their meaning it must be either, because the words themselves can admit of no other; this you will not assert, you must know they are often used in a limited sense; or because the nature of the punishment absolutely requires the words should have an unlimited meaning: but how can you shew that punishment will be of such a nature as to require endless duration? You say that future punishment is a doctrine "contained in the Christian scriptures alone." Yet the shame and everlasting contempt of the wicked is spoken of in the Jewish scriptures, Dan. xii. 2. We read of Amalek and Eber perishing for ever, Num. xxiv. 20, 24; and of the everlasting confusion of the persecutors of Israel, Jer. xx. 11. Of course you must acknowledge that the words "everlasting" and for "ever" are connected with punishment, and even destruction, which will not be endless, in the Jewish scripture: what is there to forbid their being so used in the Christian scriptures? Why should it be thought wrong to compare the New Testament with the Old on this any more than on any other subject?

Your second preliminary observation I allow to be just; but cannot see that there was any need for you to state it on the occasion. We are not conscious of explaining as figurative texts which are not so; and your observation will not authorize your applying as plain and literal passages which can be shewn to be figurative. If you think we turn plain declarations of scripture into figurative language, point out the instances, shew us our mistake. You have totally mistaken the design of one passage quoted from my Essay; when I said, "it is of no consequence to our leading arguments in how literal a sense the words perish, perdition, destruction, death, are applied to future punishment," I simply meant, that in however literal a sense such terms be understood unless it can be proved that the perdition, destruction, or death, will be absolutely endless, a restoration may ultimately take place; and it is contended you cannot prove from the New Testament, that they will be endless: it follows, that if what the scriptures teach concerning God, authorize the conclusion that such a restoration will take place, what they express concerning the future destruction, &c. of the wicked, is not opposed to it. You, Sir, took for granted, that I meant, let the words of scripture be ever so plain and literal, I was resolved to turn them into figure and metaphor; than which nothing was farther from my thoughts. As the advocates for the destruction scheme, rely so much on the literal interpretation of the terms in question, I meant to shew that it answers not their purpose. Whatever happiness may be the reward of the righteous, I am not convinced that immortality will be

their reward, though you think in this "all seem willing to agree;" for as the righteous will be rewarded according to their works, they must be rewarded in different degrees, unless it can be proved they are all equal in piety, virtue and goodness; but what degrees can there be in immortality? No one who is raised to immortality can be more or less than immortal. I know not that you are authorized to say eternal life will be properly a reward, though the just will inherit it; for it is communicated as a free gift. You contend that eternal death, a form of expression no where to be found in the scriptures, by which you mean endless loss of being, will be the punishment of the wicked hereafter; yet as they will be punished according to their evil works, and all are not guilty alike, you must admit there will be degrees in future punishment; but there can be no degrees in endless loss of being; on this hypothesis all crimes and criminals will be punished exactly alike; which is contrary to both scripture and reason. If you say they will be punished in different degrees before they are destroyed, this is changing the ground, and giving up the notion for which you contend, that eternal death will be the punishment, and making it only that in which the punishment will issue.

Though the future existence and happiness of the righteous are plainly revealed, you will not contend that none of the language applied in scripture to their future state is figurative; you believe that "it does not yet appear what we shall be." This subject then is not free from obscurity. We believe that the future punishment of the wicked is plainly revealed; and can you explain in what way, how long, or how much, they will suffer? Is there no figurative language used in the descriptions given of their punishment? Will you then still say that it is supposition only, that their punishment is involved in awful obscurity? The reasoning by which you attempt to reconcile your hypothesis with the character of God, comes not to the point. Though it is fully granted that God has an unquestionable right to make what differences he please in the constitution of his creatures, and the period of their duration; yet it should ever be remembered that he is a righteous judge, and a merciful Father. You have not shewn how it comports with his character as a righteous governor and impartial judge, to hurl one of his subjects to endless destruction, and raise another to endless life and happiness, when the shades of difference in their character and conduct are comparatively slight: nor how it agrees with his character as a gracious Father to consign to endless destruction a part of his rational offspring; to raise from the silent tomb those to whom he stands in the endearing relation of a father that they may only suffer and be eternally lost. Reconcile your doctrine, if you can, with what the scriptures teach of the paternal love and infinite goodness of God. You compare human beings to oaks and acorns, and reason as if their destruction or preservation was of no more estimation with the Almighty than the destruction or preservation of an acorn; remember, Sir, the words

of Jesus, "Ye are of more value than many sparrows." God esteemed the preservation of the Ninevites of much more consequence than the preservation of Jonah's gourd.

In what part of scripture is future punishment so contrasted with immortality, as to make the former an endless negation of the latter? That it is so contrasted you seem to take for granted: but to establish this point by scriptural proof you will find a very different thing. You have said "the wages of sin is DEATH, ETERNAL DEATH!" the apostle satisfied himself with saying simply death, the phrase you have used is unscriptural, of course the phrases, eternal life, and eternal death, are no where placed in contrast by the sacred writers. The burden of proving lies with you; if your proofs be insufficient, the doctrine of limited punishment follows of course. I remain, with much Christian respect,

Yours, &c.

R. WRIGHT.

Mr. Marsom's Strictures on Dr. Estlin's Discourses on Universal Restitution.

High Holborn, Feb. 2, 1814.

SIR,

Some observations on Dr. Estlin's Discourses on Universal Restitution having been introduced into your Repository (Vol. IX, p. 21), in a correspondence between Doctors Toulmin and Estlin, in which my name occurs with some allusion to the manner in which my arguments, in a work entituled, "The Universal Restoration of Mankind Examined, &c." are treated by Doctor Estlin in the above mentioned work, I beg to submit to you, for insertion in your valuable Miscellany, the following remarks on those Discourses.

After an attentive perusal of the Discourses I cannot help considering the arguments therein urged in support of the Doctor's views as very inconclusive; at least they have not produced any conviction in my mind. The Doctor, no doubt, will attribute this to invincible prejudice; for in p. 166, he says, "To a mind sealed by prejudice arguments can gain no admission. To a mind which is accessible to arguments, those which have already been adduced are more than sufficient." The Doctor, it seems, is so fully persuaded of the clearness and irresistible energy of his reasoning, that where it is ineffectual, the reason must necessarily be, that the mind is so sealed up by prejudice as to render it inaccessible to those arguments, which would otherwise have been more than sufficient for that purpose. This, surely, is assuming a great deal too much, and very far from being consistent with that respect and candour which are due to the judgment and understanding of those who after the most serious and impartial examination are under the necessity of differing from us.

In page 135, the doctor cites the following observation from my work, p. 5, 6. "Mr. Marsom says, It may be proper to observe, 1st, That the doctrine of Universal Salvation is no where expressly taught in the holy scriptures. If God then has no where promised a universal restoration of mankind, there can be no absolute, substantial ground to affirm

or expect it." The Doctor objects first, to the propriety of the term salvation in this connection. Was not the Doctor aware that that term forms a part of the title of the work against which I was writing? If therefore there is any impropriety in the term, as here used, that impropriety is not mine, but Dr. Chauncey's.

On the assertion, that, "The Doctrine of Universal Salvation is no where expressly taught in the Holy Scriptures," the Doctor observes, "That with respect to the manner in which the doctrine is taught, the teacher is a better judge than ourselves;" and after citing a passage of scripture which he supposes includes the doctrine, although I can perceive no relation it has to it, he adds, "It is taught by necessary inference from innumerable texts, and from all the moral attributes of the Divine Being." The Doctor here fully admits the truth of the assertion, that the doctrine is no where expressly taught in the scriptures; but at the same time he entirely evades the question in dispute between us, which is not the manner in which the doctrine is taught, but whether the scriptures teach it at all.

Here then we are come to a point, the truth of the doctrine is admitted to depend entirely on inferences drawn from passages of scripture and from the attributes of God. But let us ask, Had Jesus Christ and his apostles believed the doctrine of Universal Restitution, had they attached that importance to it which the Doctor does, and had they felt as he feels respecting it, would they not have been explicit upon the subject? Would it not have entered into their public discourses and formed a prominent feature in the epistles to the churches? Would they not have stated it clearly, illustrated and expatiated upon it with rapture, and not have left it to be discovered by uncertain deductions, or by mere inferential reasoning? Most undoubtedly they would, had they believed it, and considered it as essentially connected with the honour of God and the happiness of mankind; but as we find nothing like this in any part of the New Testament we must necessarily conclude that it made no part of the counsel of God revealed to them, nor did it form any article of their creed.

The doctrine of the future punishment of the wicked, especially with respect to its nature and duration, forms the principal part of the Doctor's work (consisting of 211 pages), and although it is repeatedly adverted to in the course of it, yet till he comes to page 167 he does not attempt to explain the nature of that punishment, or in what it will consist, notwithstanding his whole system, in a great measure, depends upon the decision of this question. "The question (he there tells us) still remains, In what, according to the scriptures, will the punishment of the wicked consist?" The decision of scripture on this subject is certainly of great importance. Let us then attend to it, as stated by the Doctor. "The scriptures," he adds, "inform us that it will consist in an exclusion from the mediatorial kingdom of Christ, and in great and inconceivable mental anguish." Can any man acquainted with the New Testament admit

this statement? Where has that given us any such information? There is not any thing there that bears the least resemblance to it, nor is there a single passage from which it can be fairly inferred.

Mediatorial kingdom is a phrase not to be found in the scriptures, they know nothing of such a kingdom, and consequently cannot inform us that any will be excluded from it. What does mediatorial kingdom mean? Scripture, for the above reason cannot inform us. Shall we then appeal to analogy? This will not assist us, because it has no analogy with any thing we are acquainted with. Shall we appeal then to Doctor Estlin? He will be able perhaps to explain the terms; especially as they form so essential a part of the system he is defending. Let us hear him. "The kingdom of Christ (he tells us, p. 141) as far as it is preparatory or mediatorial—that is the kingdom of means, will have an end: it will have an end, and be delivered up to God, when the final kingdom, which has been explained to be the kingdom of truth, righteousness and happiness shall be established." How unmeaning is this! equally remote from reason and common sense as it is from the scripture. Mediatorial kingdom, preparatory kingdom, a kingdom of means, final kingdom, are all of them phrases, invented to serve an hypothesis which has no other support.

This quotation affirms, respecting the mediatorial kingdom of Christ, that, "It will have an end." This sentence, not only as unscriptural as all the rest, but directly opposed to the very language of scripture, was too important not to be repeated. Prophecy, speaking of the kingdom of Christ, says, Isa. ix. 7, "Of the increase of his government and peace, there shall be no end." And in the New Testament the angel tells Mary that, "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." See also Dan. ch. vii. 14, and ch. ii. 44 Yet in the face of these prophecies, and without the least authority from other scriptures, Doctor Estlin makes the unqualified assertion, above quoted.

From hence we learn why the terms mediatorial, &c. are applied to the kingdom of Christ, i. e. in order to get rid of the idea of its endless duration, and to support the opposite one, i. e. that it will have a termination; because if the duration of his kingdom will be endless, as the scriptures affirm, and if the punishment of the wicked will consist in an exclusion from it, as the Doctor affirms, then that punishment also will be endless.

The Doctor considers the above citation from p. 141, as a sufficient answer to 400 pages of my work; he says, "I apprehend that the following brief observation will lead to an answer to the rest of these two volumes." What this "brief observation" is, we have seen. The Doctor has cited two or three short paragraphs from that work, making together about one page of his, and these he cites not to controvert but to approve; for he says, p. 137, respecting the propositions they contain, "Pitiable would be the state of intellect of that person who should deny either of these propositions." "The rest of the vo-

lumes," it seems is to be answered by a single dash of his pen, by "a brief observation," without citing a single sentence, or referring to any one argument contained in them. Could the Doctor possibly imagine that he should be able to gain the confidence of his readers, or establish the truth of the sentiment he is advocating by treating a work, which professes to be an examination of its truth, in this manner?

The Doctor tells us that he has read those two volumes which he professes to answer; he must consequently know that in the second volume, p. 28 to 49. I have collected together all the passages in Dr. Chauncey and Mr. Winchester, where, in various ways and for different purposes, they assert that the kingdom of Christ will have an end, and have attempted to refute all their arguments in support of that assertion; yet, notwithstanding this, the Doctor reasserts the same thing without taking the least notice of the refutation which, he must know, it has received.

I should now, Sir, proceed to examine the proof which the Doctor offers in support of his third proposition, that is, that, "The end of punishment in the divine government is to reform," and then go on to inquire whether the inferences which he draws from texts of scripture, and from the attributes of the Divine Being in support of the doctrine of Universal Restitution are either just or necessary. But I must leave the consideration of these subjects, with your permission, to another paper, and am, Sir,

Yours, &c.

JOHN MARSOM.

Answer to Mr. Belsham's "Calm Inquiry"

Bath, Jan. 25, 1814.

SIR,

It is now upwards of a year and a half (Mr. Repos. vii. 668,) since your correspondent X. Y. expressed his "surprise and disappointment," that no Reply to Mr. Belsham's "Calm Inquiry into the Person of Christ" had been, or was intended to be, published, it appearing to him to be "capable of being fairly and satisfactorily refuted:" he therefore pledged himself to attempt such a refutation, should no notice be given, through the Repository, or by private letter to your printer, within two months, from the date of his communication, that such a work was already in hand. Now, Sir, as no such notice has appeared in your pages, or in any of the daily prints, I conclude that X. Y. will make good his pledge of "sifting every part" of Mr. B's "reasoning," and thereby "detect the latent, but primary and extensive sources of fallacy."

Being an admirer of Mr. B's very able and interesting work, but a still greater admirer of Truth wherever she may be found, I am not a little curious to see this promised refutation. And yet after so long a lapse of time, I cannot help feeling a sort of pre-sentiment that X. Y. on carefully analysing the principles of Mr B's "Inquiry" finds that he has a little too hastily declared it "capable of a satisfactory refutation." Should it however be still X. Y's intention to favour the public with his remarks, by intimating as much in a future number of the Repository, he will oblige many of your readers, besides Yours, &c.

O.

South's Sermons.

St. Ardleon, Jan. 1, 1814.

SIR,

I lately added to my small library the volumes of your Repository, which has found its way into this corner of the island, where, expecting the close of life's various day,

I hear the tumult of the distant throng
As that of seas remote or dying storms,
And meditate on scenes more silent still.

You must know, Mr. Editor, that the engagements of active life never allowed me a methodical application to any department of literature or science. My reading, at intervals of leisure short, and seized, as it were, by stealth, has thus been unconnected, to a degree, of which you, whom I guess to be a regular student, can have, happily for yourself, no conception. Now that grey hairs are more than here and there upon me, it is too late to form a new habit. I must, therefore, be satisfied with literary pursuits, miscellaneous and desultory, to the end of the chapter.

Remarking your encouragement of correspondents, by impartially executing your editorial office, I am inclined to send you some account of such discoveries as may be made in an elbow chair. That an old man should prefer old books will not surprise, and I confess that my eyes are more accustomed to the sober tints of antiquity than to the mellow hues of modern hot-press.

I have lately proposed to improve my occasional acquaintance with South into intimacy, by a regular perusal of his sermons. The first of them, entitled, "The ways of Wisdom, ways of Pleasantness," was recommended to our forefathers a century ago in the Tatlers, (205 and 211) and can scarcely fail to be interesting in centuries to come, for the wit and wisdom of South, as Johnson says of Butler's *name*, can only perish with his language. Yet I must demur to "the use of reason not shewing itself till about the seventh year," (ed. 1737, i. 9.), as an opinion unsupported by experience or observation. Nor do I know of any scriptural authority for expecting the resurrection to consist of the "reparation of the same numerical body, by a re-union of all the scattered parts." (p. 20.) Young, a juvenile poet in the age of South, so far imbibed this notion as to give the following description in his "Last Day," first published in 1713, without any design to burlesque a serious subject:

Now charnels rattle; scattered limbs and all
The various bones, obsequious to the call,
Self-mov'd advance; the neck perhaps to meet
The distant head, the distant legs, the feet.
Dreadful to view! see through the dusky sky,
Fragments of bodies in confusion fly
To distant regions journeying, there to claim
Deserted members, and complete the frame.

Having then introduced the death of Pompey, the poet adds:

This sever'd head and trunk shall join once more,
Tho' realms now rise between, and oceans roar.
The trumpet's sound each vagrant mote shall hear,
Or fixt in earth, or if afloat in air,
Obey the signal, wafted in the wind,
And not one sleeping atom lag behind.

Nor can he quit this notion in another part of his poem. Introducing a compliment to Queen Anne, (for Young was through life an ill-rewarded flatterer of greatness) he finds her grandfather Charles, standing "midst the radiant bands of spotless saints and laurelled martyrs," while

> His lifted hands his lofty neck surround
> To hide the scarlet of a circling wound,

adding, somewhat profanely, though as sanctioned by the service of his church—

> Th' Almighty Judge bends forward from his throne,
> These scars to mark, and then regards his own.

The notion of the same numerical body was also entertained by a very different class of theologians, the Calvinistic Nonconformists. Thus, at first, it formed a part of the Confession of Faith, still imposed on their students by the King's Head Society, though, I understand, that doctrine has been for some years omitted, in the form now offered for subscription.

On the design of this "reparation of the same numerical body," respecting an unhappy portion of mankind, my author is horribly eloquent. It is, that divine Justice may "prey upon the sinner, for ever, satisfying itself by a perpetual miracle, rendering the creature immortal in the midst of the flames; always consuming, but never consumed." Yet, after thus describing the Christian's God as an omnipotent Jaggernaut, my author immediately calls "his mercy, his beloved, his triumphant attribute; an attribute, if it were possible, something more than infinite; for even his justice is so, and his mercy transcends that." Must not the writer of this last passage have deceived himself when he supposed that he really believed the doctrine advanced in the first?

I shall refer once more to this sermon for the following curious conjecture on the Athenians to whom Paul preached. "How would it have employed their searching faculties, had the mystery of the Trinity, and the incarnation of the Son of God, and the whole economy of man's redemption been explained to them?" I cannot help asking, how my author could fail to suspect that these topics formed no part of Paul's religion, from his acknowledged neglect to explain them while he professed to teach theism and the Christian faith? But I must intrude no further till I observe, whether, by an early insertion of this letter, you encourage a farther communication from

R. B.

Progress of the Doctrine of the Trinity amongst the Quakers.

Bromley, Oct. 9, 1813.

SIR,

Many of your readers are, I have no doubt, well acquainted with the instructive history of the successive and gradual steps by which that master-piece of absurdity and priestcraft, the doctrine of the Trinity, was at length imposed on the Christian world. It did not assume the form in which it is now recognised in the creeds and liturgies of the Churches of Rome and England, till very many years after the death of Athanasius, its reputed

author. At the period of the Reformation, this grand corruption of the primitive Christian faith was left untouched, and is still held up as the standard of orthodoxy by the great body of Roman Catholics and Protestants. Such was almost universally the case in this country, when the Society of Quakers rose in the 17th century. Its founders and their converts were all educated in Trinitarian churches, and although the rejection of the doctrine of the Trinity did not form the leading feature and principal ground of their separation from the various religious societies to which they belonged, yet so far were they from expressly adopting it as a fundamental tenet of the new association, that the doctrine is very seldom noticed by their writers, and is not so much as mentioned in Barclay's celebrated Apology for their principles, and for "the true Christian divinity." Yet he himself tells us, he wrote in this work, published in 1675, "as expressly and distinctly of that [doctrine] as is expressed in scripture." Had the reformers from Popery, the founders of the Protestant reformation, been equally cautious, how much more consistently and wisely would they have acted.

In the famous controversy between the Society of Quakers and George Keith, which commenced in America in 1692, the former alleged, that they "never thought it necessary to be curiously inquisitive about such fanciful notions as he appeared to have imbibed;" "not believing subjects, above the investigation of human reason and knowledge, to be necessary to salvation, farther than they are clearly revealed in the scripture. And looking upon the things which are clearly revealed, to belong to us, and to be sufficient to salvation, have avoided to pry into the secret things which belong to divine omniscience." Gough's History. vol. iii. p. 321.

Such was, it seems, the rational foundation, and the primitive simplicity of their faith. According to this testimony concerning them, their sole concern, as to articles of faith, was with such as were clearly revealed in the scriptures, and not with unintelligible mysteries and incomprehensible doctrines, but with such as human reason and knowledge was capable of comprehending, as they believed no others to be necessary to salvation.

On this occasion it appears, that the Friends in London wrote an epistle to their brethren in Pennsylvania, reminding them, amongst other things, "that obedience to the precepts of the gospel was a better proof of our honouring Christ, as a teacher come from God, than airy speculations and controversies, leading to contention about his glorified body in heaven,"—that the spiritual dispensation committed to them was "in no wise to oppose, reject, or invalidate Jesus Christ's outward coming, suffering, death, resurrection, ascension, and glorified estate in the heavens.—Let us keep," say they, "to the plainness and simplicity of scripture language in all discourses about matters of faith, divinity, and doctrine." Ibid. p. 327—329.

The Monthly Meeting of Philadelphia appear to have acted

on these wise and liberal principles towards George Keith, but "he hath often quarrelled with us," say they, "about confessions [of faith], declaring he knew none given forth by the body of friends to his satisfaction, and often charged most of us with being unsound in the faith." How did the Meeting act towards this "unruly member," who, not satisfied with the tolerance of the Church towards himself, and his fanciful unscriptural notions, would have imposed them upon his brethren?

"We have offered in several meetings," say they, "for his satisfaction, and to prevent strife amongst us, and for preserving the peace of the church, to deliver a confession of our Christian faith, in the words of our Lord and Saviour Jesus Christ, the author of the Christian faith, and in the words of the apostles, and disciples, his faithful followers." This is to build upon the true foundation which our great Master hath laid, and not only to respect the rights of private judgment, but to encourage their exercise, and to be amiably indulgent to the weaknesses of an individual member. But they even went farther than this in the vain hope of effecting conciliation, and promoting the peace of the church, by such devices as have never, to any good purpose, proved successful. For they added: "Or we would declare our belief in testimonies of our ancient friends and faithful brethren, who were generally received by us; or we would concur and agree upon a confession, and have it transmitted for the approbation of the Yearly Meeting here, or the Yearly Meeting at London; yea, it was offered unto him at the same time, that a confession concerning the main matters in controversy, should be given out of a book of his own; but all was slighted as insufficient." Ibid. p. 335.

In the spring of 1694, George Keith returned to England, and attended the ensuing Yearly Meeting in London, which used earnest endeavours, during no less than ten days, to reconcile the difference, and prevail upon George Keith, with his party, to return into unity and amity with their friends; but Keith, seeming predetermined for carrying every thing his own way, or for a separation, eluded all endeavours for reconciliation and peace." Ibid. p. 383.

A few years afterwards this zealous advocate for unscriptural confessions of faith, was ordained, or took priest's orders in the Established Church, and, consequently, subscribed the Thirty-nine Articles. At this time he accused the Quakers of being more heretical than any other society of Protestants, and it is probable the Yearly Meeting of 1694 was induced to issue the following Minute, as a means of repelling the aspersions he had cast on the Society, respecting matters of faith, and of asserting the scriptural soundness of their belief concerning Christ, viz.

"If there be any such gross errors, false doctrines, or mistakes, held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the scriptures; or any ways tending to the denial of the

heavenly man Christ; such persons ought to be diligently instructed and admonished by faithful friends, and not to be exposed by any to public reproach; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed: but if any shall wilfully persist in error in point of faith, after being duly informed, then such to be further dealt with according to gospel order; that the truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt." Book of Extracts, p. 50

The next Minute which appears to notice similar articles of faith, was made in 1732. It exhorts parents to instruct their children and families in the doctrines and precepts of the Christian religion, contained in the holy scriptures: — which" they say, "plainly set forth the miraculous conception, birth, holy life, wonderful works, ascension, and mediation of our Lord and Saviour Jesus Christ."

In 1736 the Yearly Meeting issued another Minute respecting points of faith, in which they exhort their brethren to "hold fast the profession of faith in our Lord Jesus Christ without wavering— in respect to his outward coming in the flesh, his sufferings, death, resurrection, ascension, mediation and intercession at the right hand of the Father." Ibid. p. 82.

The above are the most express and definite Minutes, of the Yearly Meeting, if not the only Minutes to be found in the Book of Extracts, relative to matters of faith and doctrine. The first is the most copious and scriptural. It is also guarded by the special condition—"according as they are set forth in the scriptures." The Minute of 1732 annexes an additional article, expressed in unscriptural terms, and then declares that the whole "are plainly set forth in the holy scriptures." This article is, however, omitted in the Minute of 1736, and was never afterwards noticed, so far as I know, in any Minute of the Meeting till the year 1801, when it was adverted to in the case of Hannah Barnard, on an accusation that "she was not one with Friends in her belief respecting the miraculous conception of Christ," inasmuch as she declined to acknowledge her belief of some parts of the first chapters of Matthew and Luke.

In the year 1760, the National Yearly Meeting for Ireland was excused from attending appeals against them to the Yearly Meeting in London, "until some manifest inconvenience shall be found to arise from such exemption except in matters of faith and principle," whereon the Minute made on this occasion, says, "they desire not to be excused." But the last Yearly Meeting held in Dublin in the present year (1813), appears, nevertheless, to have thought itself competent to draw up and give forth another formula of faith and doctrine, containing fresh articles, not recognised in either of the foregoing Minutes, or any other Minute of the Yearly Meeting in London, whose authority "in matters of faith and principle" they still acknowledge. This curious document professes to explain the occasion on which,

and informs us by whom the measure was suggested. It is verbatim as follows:

"A communication from the Meeting of ministers and elders has been made, informing that an exercise arose amongst them, on a retrospective view of the distressing circumstance that took place a few years back, when so many had separated themselves from, or who had been separated by the society in consequence of dissent from the body: some of whom may be now looking to a return or re-union with us. And this meeting having been brought under considerable exercise in retrospective view of those days, when many who had filled conspicuous stations, as well as others in our society, separated themselves, or were separated from us, principally on the grounds of dissent from, or disunity with the body. And looking at the prospect that some of these may seek to be re-united to our society, we feel concerned, notwithstanding, that the return of such by the right door, would be cause of rejoicing to us, that friends in the several quarters where such cases may occur, should deeply feel for the counsel and guidance of truth in their proceedings respecting them, and in an especial manner attend to the apostolic injunction, "lay hands suddenly on no man." And that monthly meetings should be careful to wait for full proof that those individuals who may be desirous of being restored to the unity and fellowship of the society, have had their eyes opened clearly to see their great error in going out from the body. And also, that they are sound in the faith of the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation of our Lord and Saviour Jesus Christ, and of his eternal divinity and unity with the Father.

"We are also desirous that monthly meetings may be encouraged to look to their quarterly meetings for assistance in judging and determining on such cases. And that quarterly meetings should be careful to render to monthly meetings, particularly in this respect, such assistance as their place in the body, and the state of the monthly meetings may require."

Supposing the above minute to speak the present sentiments of the Society of Friends, by comparing it with that of 1694, your readers may judge what progress the Society has made since that time towards adopting the doctrine of the Trinity. The one holds up a belief in "the heavenly man, Christ," as a primary article of Christian faith, and yet as one respecting which an involuntary error required indulgence and toleration. The other inculcates no such article of faith. Nor does it recommend any such Christian forbearance towards those who have the misfortune to be involved in error. But it enjoins Monthly Meetings to wait for "full proof," that the objects of its concern "are sound in the faith of the miraculous conception." A tenet, whether of Christian origin or not, which the framers of the former minute, like two of the Evangelists, and the writers of all the apostolic epistles, pass over in total silence: their great Master taught no such doctrine, and they knew

better than to require of converts to his religion any such proofs of being sound in the faith. Nor is the birth of Christ represented any where in the New Testament as supernatural, or properly miraculous. As to his holy life, wonderful works, blessed example, meritorious death, glorious resurrection, ascension and mediation, as set forth in the scriptures, I know not that there is any controversy among professing Christians, nor was there any between the seceders alluded to in this minute, and the society.

For what purpose then are these things introduced? What end are they calculated to answer? No difference of opinion respecting them, or any of the other articles of faith, mentioned in this Minute, was alleged at the time as forming any part of "the grounds of dissent or disunity with the body," which led to the separation of which it speaks. Can such an enumeration, then I would ask, answer any other purpose, than unjustly to asperse the separatists, and to misrepresent the causes of their dissatisfaction with the body? It was not, as the meeting must have known, any such causes as these, which led to the separation of so many persons who filled conspicuous stations in the church. The grounds of their disunity were widely different, and such as the meeting did not chuse to explain. They are, however, upon record, and therefore all attempts to conceal or misrepresent them, are as weak as they are disingenuous. See Wm. Rathbone's instructive "Narrative of Events, that have lately taken place in Ireland among the Quakers, with corresponding documents, and occasional Observations." Johnson, London. 1804.

Nor was there any dispute between the seceders and the society, relative to the "eternal divinity" of Christ, or his "unity with the Father." Neither of these propositions was asserted on the one hand, nor denied on the other. But after a lapse of ten years these novel tenets are directed to be proposed to such of them as may be desirous of being restored to the unity and fellowship of the Society. If any of the seceders were so inclined, which is, I understand, doubtful, they may think better of it in consequence of these preliminary conditions, which, if their eyes have been opened, so as to see clearly, they may well hesitate to accept. For what is it they are required to do, to give "full proof" that they are "sound in the faith?" To ascribe to the same Being mortality and "eternal divinity!" What is there in transubstantiation or any other doctrine of the Church of Rome, more unscriptural, more irrational, or more self contradictory than this?

As to the "unity" of the man Christ Jesus, "with the Father," in doing and suffering his will, and in accomplishing his glorious design by the gospel dispensation, all Christians are agreed. But the unity asserted in this modern Quaker Creed, is that of one Being supposed to possess "eternal divinity," with another who is therein represented as "the Father." This is surely to imply the existence of two co-equal and co-eternal Beings, but as a third is not also acknowledged it falls short of the Orthodox doctrine of the Trinity. What fresh efforts

may be made towards establishing this doctrine at the next Yearly Meeting, to be held in London, I cannot say. But as I have had opportunities of knowing that there are a large number of intelligent and respectable members of that society, who are well grounded in the Unitarian faith as a doctrine of primitive Christianity and of the New Testament, I trust they will acquit themselves as men and as Christians, should any fresh attempts be made, tending to obstruct the diffusion of pure gospel truth, and to bring them and their brethren in religious profession into bondage, by imposing on them, for scriptural doctrines, the commandments of men.

I have already exceeded due bounds, and must therefore conclude for the present, although I have in connexion with the above modern creed, and the pretences for setting it up, some farther information to communicate if you should think it fit for insertion.

I am,
Your's respectfully,
THOMAS FOSTER.

Rational Christians.

We copy the following articles from the *Reading Mercury*. No. I. is the advertisement which the Unitarians of Reading published of the opening of their Chapel: Nos. II. and III. which appeared in successive papers will explain themselves.

No. I.

Unitarian Chapel, Reading.

The friends of rational Christianity, are respectfully informed, that a Chapel will be opened for Unitarian worship, on Wednesday the 24th instant. (November, 1813,*)

On the previous Tuesday Evening a preliminary discourse will be delivered by the Rev. T. Rees, of London.

The Rev. Wm. Vidler, of London, will preach on the Wednesday Morning. The Rev. Robert Aspland, of Hackney, will preach on the Wednesday Evening, and on the following Thursday Evening also.

The services to begin at half-past ten in the morning, and at half-past six on the several evenings.

No. II.

To the Editor of the Reading Mercury.

SIR,

As the term, Rational Christianity, has (unhappily) been introduced into Reading, and even advertised in your paper, I beg you to admit the following explanation of the term, which I have extracted from an old Sermon. "Rational Christianity if it were called human Christianity, would not be so seductive in the sound; and yet would be equivalent, for rational refers of course to human reason only. But rational, so used, has a deception in it; for, being commonly opposed to irrational, a conclusion is tacitly drawn, that the Christianity, to which that epithet is not applied, has in it something contrary to reason or inconsistent with it; and between rational and irrational belief no man of sense would hesitate a moment. But the real opposition marked by such a term, in this case, should be that between rational and super-rational, i. e. between human and divine. And, in

* See Vol. VIII. p. 744.

this opposition of terms, it would be equally the part, not only of common sense, but even of the highest understanding, to give the preference to that which must be best; and human Christianity however speciously adorned, can be but ill regarded, when compared with that which is divine."

Thus, Sir, rational Christianity is human Christianity, that of the Church is divine,—the one invented by man, the other revealed by God.

Your obedient Servant,

FIDELIS.

No. III.

To the Editor of the Reading Mercury.

Sir,

To dissipate the unhappy feelings of Fidelis, and others, who, like him, lament the introduction of terms not found in their theological vocabulary, permit me to make the following statement in justification of the phrase Rational Christianity. God first made man a rational creature, and then revealed himself to him, consequently all revelation must be rational, not paradoxical, not a "revealed mystery," but possessing a commensurate suitability,—a fitness and adaptation to our common intelligence and understanding; that is, must be capable of being understood, and easy of comprehension, otherwise the design of it, which is to give to man the proper knowledge of his Maker, would be frustrated. This view of revelation abounds in the sacred pages themselves, in which sinful men are invited to "come and reason together with God," and an humble submission to his mercy, with practical obedience to the gospel, is called, "our reasonable service."

In the dark ages of popish ignorance, this rational view of revelation was obscured, and doctrines were taught, by the assumed infallibility of the Church, at which "reason was confounded, and faith herself stood aghast." To shelter such doctrines from inquiry, the maxim ("unhappily") was introduced, that reason and revelation are opposed to each other. The Reformation discarded some of these doctrines, but having retained others of them, it is still found necessary to retain the old popish maxim above stated, for their defence: that by the cry of the "presumption and profanity of reason," men might be deterred from examining such doctrines by the light of revelation. These circumstances, Sir, have given rise to the phrase "Rational Christianity," so "unhappily" (for Fidelis) now "introduced into Reading and advertised in your paper;" meaning Christianity understood in the light of its own evidence. This is opposed to irrational Christianity, or that which is believed by habit on Church authority, without being understood.

The great patrons of Rational Christianity have been Archbishop Tillotson, Newton, Locke, Bishop Hoadly, Dr. Clarke, Dr. Paley, &c. If it be criminal to understand what they believed, and (under Christ our Lord and Master) to be pupils of such men, then the Rational Christians of Reading freely confess their guilt.

Hoping that Fidelis will cordially receive this living statement of Rational Christianity, in preference to his dead authority in his "old sermon,"

I am, Sir,
Your humble servant,
SENEX.

"*Hanging not Punishment enough.*"

Jan. 29, 1814.

SIR,

I lately observed that a benevolent professor of the law, Mr. Basil Montagu, republished in 1812, a small pamphlet, first printed in 1701,—entitled, "Hanging not punishment enough for murderers, highwaymen, and housebreakers, offered to the consideration of the two Houses of Parliament."

From the title of this pamphlet it must, I apprehend, be designed to oppose capital punishments rather on the ground of policy than of religion or humanity. Sir W. Temple, in his Miscellanea, 3d part, published in 1701, soon after the author's death, expresses the same opinion, as to robbers. In the Essay on Popular Discontents, the first in that volume, p. 62, he says, "I have often thought that some more effectual way might be found out, for preventing or suppressing of common thefts or robberies, than those which are of common use among us. The sanguinary laws upon these occasions, as they are not of ancient date, so they seem not to agree with the mildness and clemency of our government in the rest of its composition. Besides, they deprive us of so many subjects whose lives are every year cut off in great numbers, and which might otherwise be of use to the kingdom.—But the worst part of this custom or institution is, that they have hitherto proved without effect, and have neither extinguished the humour and practice of such crimes, nor lessened the number of such criminals amongst us. Nor is it indeed to be hoped or expected they ever should, in a nation whose known character is, to be more fearless of death and dangers than any other, and more impatient of labour or of hardships."

His improved mode of treating criminals, which Sir W. Temple presently suggests, discovers an utter inattention, even in this accomplished scholar and statesman, to the subject of mental discipline. He relies entirely on corporal sufferings and perpetual infamy to deter from crimes or to reform criminals. Such is his proposal, p. 64.

"A liberty might at least be left to the judges and the bench, according to the difference of persons, crimes, and circumstances, to inflict either death, or some notorious mark, by slitting the nose, or such brands upon the cheeks, which can never be effaced by time or art. And such persons to be condemned either to slavery in our plantations abroad, or labour in workhouses at home; and this either for their lives, or a certain number of years, according to the degrees of their crimes."

For the consideration of "some such laws," Sir W. Temple looked forward to "some Parliament cool and undistempered from heats of faction and animosity of parties" whose "regards and debates" should turn upon "public and

lasting institutions," instead of "temporary provisions or expedients." You will probably agree with me that the reformation of our criminal code is here postponed *ad græcas calendas*, or as the phrase has been freely rendered, to latter lammas, or never. Yet, I trust our Montagus and Romillys will not cease to deliver their own souls.

N. L. T.

Mistake in the Obituary of Mrs. Parkes.

Essex-Street, Feb. 7, 1814.

SIR,

If the excellent lady, of whom so interesting a memoir is given in this month's Repository, believed that I was the minister who baptized her in her infancy, she must certainly have been mistaken. I was indeed very intimate in her father's family, and often visited there during the few years that I resided at Worcester. But she must have been born about the year 1768, at which time I was a junior student at Daventry. The congregation at Bromsgrove was at that time without a minister: it is probable therefore that my worthy predecessor at Worcester, Mr. Urwick, performed the ceremony. He likewise was better entitled than I ever was to the appellation of Arian. For till I became a proper Unitarian I never descended lower than Dr. Clarke's scheme, nor did I ever give credit to that frightful doctrine οτι ην ποτε, οτε ουκ ην, that there was a time when the Logos did not exist, which, as the pious Bishop of Alexandria affirmed, made the new heresy of Arius more odious and damnable than all the heresies which had ever been heard of in the world before.

I am, Sir, &c.

T. BELSHAM.

Book-Worm. No. XII.

Feb. 7, 1814.

SIR,

In referring once more to Thomas Beard's "Theater of God's Judgments," I cannot venture to follow with any minuteness this author whose generally horrible, though sometimes ludicrous, instances of Divine Judgments prove not that Thomas Beard was singularly weak and credulous, but rather that he had not the rare merit of detecting and despising the weakness and credulity of his age.

The Chapter of Heretikes, p. 96, could not fail to be largely productive of Divine Judgments. Cerinthus is not forgotten who "denying, and going about to darken the doctrine of Christ's everlasting kingdom, was overwhelmed by the sudden fall of an hot house, [hot bath] which fell upon him and his associates as soon as St. John was departed from it." Manes is declared to have "had his skin pulled over his ears alive," and the vulgar tale of Arius is told without any variation. "As for Nestorius, the very worms did knaw in pieces his blasphemous tongue, and at length the earth opened her mouth and swallowed him up." Olympus, the Arian Bishop of Carthage "uttered blasphemous words against the holy Trinity, but a threefold thunderbolt came from above, and struck him dead in the same place." "Concerning the Anabaptists," my author discovers his zeal for

uniformity of faith and worship. He remarks, "how divers ways God scourged and plagued many of them—miserably put to death in divers places, as well for their monstrous and damnable heresies, as for many mischiefs and outrages which they committed." Soon follows a marvellous tale which Bishop "Cyril hath recorded to us, of his own knowledge," concerning "one Sabinianus, a perverse and blasphemous fellow, that denied the distinction of persons in the Trinity, and affirmed the Father, the Son, and the Holy Ghost, to be but one indistinct person." This shrewd heretic, it seems, "wrote a book and fathered it upon Saint Jerome, now dead." To confute him, "Silvanus, the Bishop of Nazaren, made this bargain with Sabinianus, that if St. Jerome, the next day, did not by some miracle testify the falseness of his cause, he would offer his throat to the hangman, and abide death; but if he did, that then he should die. Now the day was passed, and no miracle appeared, so that Silvanus was commanded to yield his neck to that punishment which himself was author of." The orthodox Bishop was, however, soon released from his perilous situation, for "behold an image, like unto St. Jerome in shew, appeared, and stayed the hangman's hand—and vanishing forthwith, another miracle succeeded, Sabinianus's head fell from his shoulders, no man striking at it." With such wonderful testimonies against the Unitarian Doctrine how could the Christian world fail to become Trinitarian, especially under the powerful patronage of the magistrate. Yet he sometimes overacted his part. Thus we learn that "Anastasius, Emperor of Constantinople, being corrupted with the heresy of Eutiches, published an edict, wherein all men were commanded to worship God not under three persons, as a Trinity, but as a quaternity, containing in it four persons." For this anecdote there is no marginal authority, nor do we learn the name or quality of the fourth person. The unassuming "Mary the mother of Jesus," raised by the schools to the rank of "mother of God," has been, I think, by some theologians admitted to that partnership in Deity which they have substituted for the "One God and Father of all," the object of apostolic reverence.

I shall conclude the extracts from this Chapter of Heretikes with a passage which inculcates a doctrine of most pernicious tendency, though I dare say not so understood by Thomas Beard. He describes "Justinus the IId" as "a man of exceeding pride and cruelty, in avarice insatiate, contemning poverty, and murdering the nobility for the most part: notwithstanding all this, he prospered well enough until he fell into the heresy of Pelagius, soon after which the Lord bereft him of his wits, and shortly after of his life." How different was the judgment of Tillotson, "that the greatest heresy in the world is a wicked life."—S. 34. V. 1.

In Chapter 21. "Of conjuring and enchanters" (p. 114) we are told, as might be expected, from the then low condition of scriptural inquiry, that "a witch caused a devil to appear and speak unto Saul in the shape of Samuel." The following account of a more

modern diabolical appearance, Thomas Beard, no doubt, sincerely credited. He says, "it was a very lamentable spectacle that chanced to the Governor of Mascon, a magician, whom the devil snatched up in dinner-while, and hoisted aloft, carrying him three times about the town of Mascon in the presence of many beholders, to whom he cryed on this manner, help, help, my friends; so that the whole town stood amazed thereat; yea, and the remembrance of this strange accident sticketh at this day fast in the minds of all the inhabitants of this country." Mascon or Macon is a small city of the province of Burgundy. The authority for this story is Hugo de Cluny, Monk, and probably chief legend-maker to that famous Benedictine Abbey, in the vicinity of Macon. This place was the scene of another supposed diabolical visitation, nearer our time, and it may excuse the credulity of Thomas Beard to associate him upon this occasion with the great Robert Boyle, who gave his sanction to the following publication: "The Devil of Mascon: or a true relation of the chief things which an unclean spirit did and said at Mascon, in Burgundy, in the house of one Mr. Francis Perreaud, Minister of the Reformed Church in the same town. Published in French lately by himself, and now made English by one, that hath a particular knowledge of the truth of the story."

This translation was first printed at Oxford in 1669. To the fourth edition in 1672, is prefixed a letter from Mr. Boyle to the translator Dr. Peter Du Moulin. Dr. Birch adds, "it was afterwards indeed reported that Mr. Boyle had disowned the story of that dæmon, as a clear imposture, but he declares that he never did this, in a letter to Mr. Glanvill, dated 1678." A passage from that letter Dr. B. proceeds to quote, in which, though Mr. Boyle declares his continued faith "as to the main story," he acknowledges an "indisposition to believe such things." (Birch Life of R. Boyle, p. 203.)

No such indisposition will be attributed to Thomas Beard by the readers of the following marvellous tale, for which he is indebted to some work on "Contempt of Sacraments." (Lib. 1. cap. 34.) "In 1457, a certain curate of a village near Soissons, to revenge himself of a farmer that retained from him the tenths which were appointed to the Knights of Rhodes, went to a witch, of whom he received in gift a fat toad, which she commanded him to baptise, as he also did, and called it by the name of John. This good holy curate, after he had consecrated the holy host, gave it also to the toad to eat, and afterward restored it to the witch, who, killing the toad and cutting it in pieces, with other, such like, sorceries, caused a young wench to carry it secretly into the farmer's house, and to put it under the table, as they were at dinner, whereupon immediately the farmer and his children that were at the table fell suddenly sick and three days after died."

To this horrible narration is attached, on the authority of Froissard, an anecdote comparatively pleasant "of another cu-

rate, that had a familiar spirit, whose help he used, to the disturbance of a lord, who had withheld his titles, causing a terrible noise to be heard every night in his castle."

Such a willing believer in the marvellous, as my author could easily receive from Jovius, that the celebrated "Cornelius Agrippa went always accompanied with an evil spirit, in the similitude of a black dog," and that when the time of his death drew near, "he took off the enchanted collar from the dog's neck, and sent him away with these terms, 'get thee hence thou cursed beast which hast utterly destroyed me,' neither was the dog ever seen after." Jortin, in his life of Erasmus, with whom Agrippa corresponded, (Anno 1520,) observes, that "Paul Jovius was either foolish enough to entertain, or disingenuous enough to pretend, a belief that Agrippa was a necromancer, and that his black dog, whom he used to call Monsieur, was a devil in masquerade, walking upon all fours." This scholar, of eminent mental accomplishments, or in the words of Erasmus, "ardentis ingenii, variæ lectionis et multæ memoriæ," has been remarkably ill-used by his biographers. They have dwelt on his early magical pretensions, but, so far as I have observed, have never recorded his later solemn recantation. It is now before me, at the end of the 48th chapter (De Præstigiis) of his last work, "De incertitudine et vanitate Scientiarum." He regrets the vain occupations of his youth in his Three Books of "Occult Philosophy," and warns others by his example from such injurious pursuits. "Verum de magicis scripsi ego, juvenis adhuc, libros tres, amplo satis volumine, quos de occulta philosophia nuncupavi, in quibus quicquid tunc per curiosam adolescentiam erratum est, nunc cautior hac palinodiam recantatum volo; permultum enim temporis et rerum in his vanitatibus olim contrivi. Tandem hoc profeci, quod sciam, quem iis rationibus oporteat alios ab hac pernicie dehortari." He then goes on to threaten with eternal fire, in the company of Jannes, Jambres, and Simon Magus, those who pretend to divine and prophecy, not according to the truth of God, but by the operation of evil spirits.

I shall close these extracts from the "Theater of God's Judgments," with the following account of a contemporary, or rather immediate predecessor, of Shakespeare, one so eminent in the same profession, that his works are just now reprinted among select specimens of the ancient English drama. The account in ch. xxiii. "On Epicures and Atheists," is as follows:

"One of our own nation, of fresh and late memory, called Marlow, by profession a scholar, brought up from his youth in the University of Cambridge, but by practice a play-maker and a poet of scurrility—fell to that outrage and extremity, that he denied God and his Son Christ, and not only in word blasphemed the Trinity, but also (as it is credibly reported) wrote books against it, affirming our Saviour to be but a deceiver, and Moses but a conjurer and seducer of the people, and the Holy Bible to be but vain and idle stories, and

all religion but a device of policy. But see what a hook the Lord put in the nostrils of this barking dog. It so fell out that as he purposed to stab one whom he owed a grudge unto, with his dagger, the other party, perceiving, so avoided the stroke, that withal catching hold of his wrist, he stabbed his own dagger into his own head, in such sort that, notwithstanding all the means of surgery, he shortly after died thereof: the manner of his death being so terrible, (for he even cursed and blasphemed to his last gasp, and together with his breath an oath flew out of his mouth) that it was not only a manifest sign of God's judgment, but also a horrible and fearful terror to all who beheld him."

This passage is quoted by Wood (A. O. i. 338) who fixes the death of Marlow before 1593. Thomas Beard is the only authority to whom he refers, but he adds, as the circumstance of Marlow's death, that he was cut off in a disgraceful fray, with a rival in his attachment to a licentious woman, and that his "end was noted by all, especially the precisians." The late Mr. Warton, in his "History of English Poetry," (iii. 420, 37) could not fail to notice the dramatic celebrity of Marlow. He says, also, that he "translated the elegies of Ovid, which were printed at Middleburgh, and burnt at Stationer's Hall in 1599, by command of the Archbishop of Canterbury, and Bishop of London," and that "his scepticism, whatever it might be, was construed by the prejudiced and peevish Puritans into absolute Atheism." Mr. Warton refers on this subject to "Meres Wits, Tr. fol. 287," and "Account of the blasphemous and damnable opinions of Christ, Marley, and three others, who came to a sudden and fearful end of this life. M. SS. Harl. 6853. 80. fol. 320."

Wood's authority, for the disgraceful circumstances of Marlow's death, does not appear, and Wood has been accused of no small propensity to detraction. The assertion of Beard that Marlow "denied God," is quite inconsistent with his having "blasphemed the Trinity," which generally means nothing worse than an assertion of the divine Unity: and if Marlow "wrote books" on the subject, I confess I would gladly recover them. His opinion of Moses might be only that of the late Dr. Geddes, which he held, however unaccountably, in strict connection with a Christian faith and practice. Marlow's supposed invectives against Christ and his dying horrors, are too much in the style of polemic rant to be easily credited. I cannot better conclude this, than with the following passage, from Cibber's Lives of the Poets, vol. i. under the article Marloe:

"What credit may be due to Mr. Wood's severe representation of this poet's character, the reader must judge for himself. For my part, I am willing to suspend my judgment till I meet with some other testimony of his having thus heinously offended against his God, and against the best and most amiable system of religion, that ever was or ever can be. Marloe might possibly be inclined to Free-thinking, without running the unhappy lengths that Mr. Wood tells us it was reported he

had done. We have many instances of characters being too lightly taken up on report, and mistakenly represented through a too easy credulity, especially against a man who may happen to differ from us, in some speculative points, wherein each party, however, may think himself orthodox. The good Dr. Clarke himself has been as ill spoken of as Wood speaks of Marloe."

These Lives of the Poets, of which the M. S. was in Dr. Johnson's possession, he testifies, in his Life of Hammond, to have been written, not by Cibber, but by "Robert Shiels, a native of Scotland, a man of very acute understanding, though with little scholastic education, who, not long after the publication of his work, [1753] died in London of a consumption." Dr. Johnson adds, "his life was virtuous, and his end was pious."

VERMICULUS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CL.

A Nation.

For a while (says the judicious Rapin,) five or six hundred persons, who compose a parliament, and as many magistrates of towns and counties, may seem to an imprudent prince the body of a nation; but a time will come, when every single person must be taken into the account.

No. CLI.

Empire of Christ.

The poets have done so much to disfigure and corrupt Christianity, that we are pleased when they make some amends by correct and striking pictures of Christian truth. One of this fraternity, who has contributed more than enough towards paganizing our religion, (see Gleanings, No. CXLII, VIII. 658*), has thus not unaptly described the true, spiritual reign of the Messiah:

He'll only o'er the mind his pow'r assert,
His grace his scepter, and his throne the heart.
Kings undisturb'd may bear imperial sway,
And peaceful nations may their lords obey,
While the blest Saviour keeps his court unseen,
And rules in light and heav'nly love within.

Prince Arthur, B. II.

No. CLII.

Burning Tobacco-Pipes.

Mr. Dyer relates in his life of Robert Robinson (p. 287) that when Winchester, the teacher of the restoration doctrine, was introduced to that playful divine, he thus accosted him, "What! are you the man, who think that God Almighty will burn the old tobacco-pipes, till they become white again?"

There is the same burlesque figure in a Latin poem of Dean Aldrich's, published by Mrs. Tollet. (Journ. Britan. xvii. 53, 54.) The poem is thus headed,—*Aldricius de Pato, memoriter*,—and the following is the concluding stanza:

Ut tamen sordes renovata flammis
Exuit nigras, animus vel olim,
Igne purgatis vitiis, nitebit
Aetheris hospes.

Dean Aldrich was eminent as a divine, a scholar, a musical composer, and a smoker. He composed a smoking catch to be sung by four men smoking their pipes.

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* By an error, which runs on also to the next page, 668.

BIBLICAL CRITICISM.

Mr. John Jones on the Controversy on Acts xx. 28.

I respect the name of Griesbach, and feel grateful for his learned labours. But I am free to assert, and ready to prove, that implicit confidence is to be reposed neither in his judgment as a critic, nor in his fidelity as an assertor of facts. I will from time to time produce some of those passages which justify me in this opinion.

The following verse which he has grossly corrupted, shews that he was scarcely acquainted with the elements of the Greek language. "And confessedly great is the mystery of godliness: God appeared in the flesh, was justified in the spirit, was seen of angels, was preached among the Gentiles, believed upon in the world, and raised in glory." 1 Tim. iii. 16.

In this place the apostle opposes those false teachers, who, under the pretext of superior wisdom, introduced into the Christian church the most monstrous mysteries; and his object is to set aside all mystery as foreign to the gospel. As though he had said, "Though we, the apostles of Christ, reject as false and impious the mysteries taught by our false brethren, yet we preach a doctrine which, figuratively speaking, is a great mystery. This is the doctrine of godliness, the simple doctrine of piety and benevolence, which so far from being in the strictest sense mysterious, sets aside all mystery." To comprehend the justness of this interpretation, it is necessary to observe, that our apostle, instead of directly opposing his adversaries, often endeavours to set aside their errors by applying some of their words in a different but analogous sense. Thus he sets aside the circumcision of the body, by insisting on the circumcision of the heart; he corrects the zealots for ritual observances, by calling upon them to be zealous of good works; he humbles the pride of the reputed wise, by admonishing them to be wise unto salvation; he softens the ignominy attached to the believers who were slaves, or soldiers, in a literal sense, by holding them forth as slaves or soldiers of Christ; and, finally, he seeks to supersede the sacrifices of the law by calling on all good men to offer themselves as a living and rational sacrifice to God. In the same ardent and elevated spirit he exterminates all mystery from the gospel, by designating it as the mystery of godliness.

Mystery in the N. T. means only a figure of speech, a fact or a moral concealed under the veil of metaphors. In this sense all parables, allegories, and even fables, are mysteries: and they are mysteries only so long as the figure is not explained, or the moral is not developed. Thus our Lord calls the parable of the sower a mystery, which ceased to be such when explained. Thus too the apostle Paul, in the Epistle to the Romans, calls the conversion of the Gentiles, when described under the

figure of olive branches, a mystery; and at the end of the same epistle, he gives the same name to the gospel while yet metaphorically described by the prophets, or presignified by types of the law. While the apostle calls godliness a mystery, he illustrates its nature by describing the facts on which the gospel is founded in a mysterious or figurative language. He opposes θεος, God, to σαρξ, flesh, as meaning immortal and incorruptible, in contradistinction to corruption and death. His object was to assert, in opposition to the false teachers, that Christ possessed a real body; and that though he submitted to death, he proved himself divine and immortal by his restoration to life. This use of θεος is common in Greek authors. Heraclitus, in allusion to the supposed immortality of the human soul, calls men θεοι θνητοι, mortal gods: and Clement of Alexandria, writes, (Cohort. ad Græcos, p. 8) "The Logos became man, in order that man might become a god." Λογος ὁ του θεου γενομενος ανθρωπος . . . ινα ανθρωπος γενηται θεος.

Each clause in the language of the apostle has great propriety, as contrasted with each other, or with facts which necessarily force themselves on the attention of the reader. Thus, "Though Christ is divine and immortal, he was really invested with flesh and blood; though he was condemned by the rulers, he was justified by the Spirit of God, which raised him from the grave; though he did not shew himself to his enemies after his resurrection, he was seen by angels—by the men commissioned to preach his gospel in the world; though rejected by the Jews, he was preached to, and received by, the Gentiles; and, finally, though he submitted to the ignominy of the cross, he ascended to heaven in glory."

The wisdom, goodness, and power of God were personified by the apostles under the name of Logos, which having descended upon, and united with, the man Jesus, led them to speak of his divine authority, as if they intended to speak of his person. To this Logos Paul principally alludes when he here seems to ascribe to Christ, the principle of divinity. In my Sequel I have thus paraphrased his words: "The Logos of God, the great entity, the all-perfect model of material things, existing in the mind of God, became a man.—This principle of incorruption shewed itself in the most corruptible of all things, namely, in human flesh. Jesus, being thus constituted the Son of God, having received his Logos, the first-born of God, from above, was justified, or proved to be so, by the Spirit of God which raised him from the dead. His angels, messengers, or heralds, saw and conversed with him after his restoration to life, as the first fruits of the resurrection of all mankind. Agreeably to the commission given them, they went and preached to the Jews and to the Gentiles, the glad tidings of immortality, which, though rejected by the former, was received in the world at large." p. 379.

Now for θεος, the Vulgate reading, Griesbach has introduced ΟΣ; and endeavours to support the change by one of the most elaborate notes in his volumes. Yet I will engage to shew, that he has proved

nothing but his own incompetence as a critic, and his want of fidelity as a collator of the ancient copies.

First. The new reading is erroneous, because it is neither good sense nor good Greek. The antecedent indeed in Greek and in Latin is often understood. In such instances, the antecedent is so defined by the verb connected with it, as to become, without ambiguity, the subject of another verb. But then, it should be remembered, it means a whole class, and never an individual. Ὃς ἐαν λυσῃ μιαν τῶν ἐντολῶν τουτων ελαχιστος κληθησεται, Mat. v. 19. Here ὃς is for ἀνθρωπος ὃς; the antecedent ἀνθρωπος being a general term, is limited by the clause ὃς ἐαν λυσῃ, and under this limitation it is the subject to κληθησεται.—"The man *that shall break* one of these least commandments, shall be called least." In English, as in the original, the words in italics form the restricting clause, and the antecedent *man*, with that restriction, is the nominative case to *shall be called*. If we try the new fangled reading by this criterion, we shall find, that though grammatical in form, it is yet absurd in meaning. "He who hath appeared in the flesh, is justified in the spirit, is seen by angels," &c. *But every man appears in the flesh: every man, therefore, is justified in the spirit and seen by angels, &c.*

Secondly, the reformed reading perverts the language of the apostle. He says, that "God appeared in the flesh." This is the great mystery which he had just mentioned; and if θεος be taken away, or changed for ὃς, the mystery vanishes. This, however, he says himself to be a mystery or figure of speech; and reduced to simple terms, means that he, who was a real human being, and simply so, and therefore subject to corruption and death, proved himself divine, incorruptible, and immortal.

Thirdly, The note of Griesbach in support of his emendation is, for the most part, a tissue of false reasonings and misrepresentations. He says, that the ancient Greek fathers read ὃς and not θεος; whereas it is a demonstrable fact that Justin, Origen, and Clement of Alexandria, &c. had in their copies the common reading. These fathers understood by the words—"God appeared in the flesh," the Logos of God united with the man Jesus, or Jesus Christ endued with the Logos. In this they understood him rightly, and were mistaken only in supposing that Logos a real being, which was considered by Paul and his brethren as a personified or metaphorical being. The question, then, is, did they, when referring to this verse of the apostle, mention the Logos as having appeared in the flesh? If so, they read θεος and not ὃς in their copies. Thus Justin—απεστειλε λογον ινα κοσμῳ φάνῃ, ὃς διὰ αποστολων κηρυχθεις ὑπο εθνων επιστευθη. Origen also says, as Rufinus translates him,—"Is qui VERBUM caro factus—manifestatus est in carne." These fathers considered the Logos as synonymous with χριστος; and thus Clement of Alexandria calls the Logos, when alluding to this verse—μυστηριον μεθ' ἡμων ειδον οἱ αγγελοι, τον χριστον.—Cyril writes, το μεγα της ευσεβειας μυστηριον, τουτεστι

χριστος ὁς εφανερωθη. The same writer also adds—Ουχ ετερον το της ευσεβειας μυστηριον, η αυτος ἡμων ὁ εκ του θεου πατρος λογος, ὁς εφανερωθη. These ancient authors then, with absolute certainty, read θεος; and the variety and high antiquity of their copies, set at nought all subsequent copies that may read otherwise.—I have taken the above passages from Griesbach's own note.

I shall next take a final review of the arguments which justify the common text in Acts xx. 28.

It is usual in all ancient authors to omit the principal subject of discourse, or the nominative case, when the action expressed by the verb, or the frequent recurrence of the agent, sufficiently explains who that agent is. Of this I shall insert two instances: "Ye know that *he* appeared that he might take away our sins." 1 John iii. 5. In the original the nominative case expressed by the English *he* is omitted, nor does it occur in any of the preceding verses, and yet no one can be for a moment at a loss that Jesus Christ is meant. Thus again iii. 16: "In this we have known his love, that *he* laid down his life for us." Here, again, *he* is without a reference, and yet the subject of the discourse is most evident. In the same manner we are to understand the language of Paul: "Feed the church of God, which *he* secured with his blood."

A reader of Greek, unacquainted with modern languages, would, if there were no nominative case immediately, or at a distance, look to the drift of the writer, and more particularly to the meaning and termination of the verb. He would know that a noun obliquely and accidentally introduced to define the object of a verb in a preceding, has no necessary connection with a verb in the subsequent clause. But a reader of English or any other modern language is betrayed to think otherwise. For *he* is always a substitute for some person preceding it, and consequently his attention is withdrawn from the meaning of the verb as the means of suggesting the agent, and directed backwards to a noun going before. Thus *he* in the above verse is taken to refer to God; whereas in the original, του θεου has no more relation to περιεποιησατο, than if it recurred only in the beginning of Genesis. If such relation in any passage of any author can be pointed out, it is only accidental, and by no means rendered necessary by the rules of grammar. This is one striking instance, in which the genius of modern languages is a latent source of error in criticising Greek authors. The two following passages shew that modern associations in this respect are to be entirely disregarded: and they are cases exactly in point with the disputed verse, 1 John ii. 5. "Whosoever shall keep his word, in him truly the love of God is made perfect. By this we know that we are in him. He who says that he continues in him ought to walk as *he* also walked." Here according to strict construction *he* refers to *God*. But it is certain that it relates to *Christ*, who is not mentioned by name excepting in the beginning of the chapter. Again, iii. 2. "Beloved now we are sons of God, it hath not yet appeared what we shall be;

but we know that when *he* appears we shall be like unto him. "Let my reader look at the context, and he will be convinced that *he* means the Son of God, whose second appearance was denied by the false teachers, and is therefore several times asserted by John in the course of this epistle. These, and similar instances, clearly prove that it is not the pronoun or the termination of the verb that always determines the implied agent, but the meaning of that verb; and as *he* does not necessarily refer to *God* in the above places, so does it not in the controverted verse of Paul.

It is asserted that την εκκλησιαν του κυριου is better supported than εκκλησιαν του θεου. In a few words the contrary of this may be proved. Griesbach asserts that the Æthiopic Version has rendered the place by a word which means either Lord or God, and therefore proves nothing as to the original of that Version. But Ludolph and Walton, the two best judges in Europe, assert positively that the Æthiopic word is used only of Jehovah alone. The assertion of Griesbach therefore is a gross misrepresentation. — Forty-seven manuscripts, it is allowed, read κυριου και θεου. But these terms assuredly mean God the Father, and not the Lord Jesus. These copies then support the reading of θεου, and militate against the sole reading of κυριου, as applied to Christ. It is in vain to say that these words are limited to our Lord by the subsequent verb; because no such limitation exists in truth, and is founded only in the erroneous associations of modern critics.—Griesbach moreover asserts, that the more ancient fathers had not in their copies the reading of του θεου, because, forsooth, they would then have quoted it against the heretics as an express declaration of the divinity of Christ: and here we see another proof of the surprising confusion which darkened the understanding of this critic—he supposes του θεου, accidentally used to define την εκκλησιαν, to be the same as if the apostle had written in direct terms, ὁ θεος, a nominative case to περιεποιησατο. But it is sufficient to say that the early fathers were better judges of Greek than Griesbach; they were free from that prejudice which, arising from the genius of modern languages, has betrayed him and others into an error. They also knew that the connection of του θεου, if insisted upon, with the subsequent verb, supposes that Paul was in the habit of calling Jesus a God, and of ascribing to God flesh and blood: a supposition altogether false and contradicted by the whole of his writings. I have said that if θεου be the genuine reading, it is more easy to account for the introduction of κυριου into the text, than if the reverse were the case. For the authors of the copies containing it, would then be actuated only by a pre-conceived opinion, an influence to which all good men are liable; whereas the introduction of θεου would be a direct fraud. And I think it by no means probable that the authors of so many copies, jealous of, and in other respects at variance with, each other, should concur in corrupting the language of the apostle. Besides, if they agreed to corrupt the text at all, they would have done it so as effectually to answer

their end, by making ὁ θεος, as Griesbach has done, a nominative case to περιεποιησατο; whereas the forgery, as it now stands, would not suggest to an ancient reader, much less establish, the divinity of Christ. They could not but be aware that the interpretation of their forgery in the way they wished, would be resisted by the implication that the apostle had in other places called Jesus a God; and that he supposed God not only to possess flesh and blood, but to be subject to death. The implication is contradicted by an obvious fact: and this fact therefore sets aside the probability of forgery.

Lastly, I have insisted that the reading of κυριου, for which Griesbach contends, is not probable, because no such phrase as εκκλησια του κυριου occurs in other parts of the N. T.; that on the other hand the terms εκκλησια του θεου form the usual designation of the Christian Church; that the frequency and uniformity of this designation approximate the fixedness of a proper name; and that it has a force and pertinence as describing a body of people devoted to God in opposition to the Gnostics, of which the phrase εκκλησια του κυριου is destitute.

These are the reasons which induce me to maintain the genuineness of the common text. I sincerely wish the more competent readers of the Repository to consider them and decide on their merit.

Dr. Lloyd's reply is in every respect beneath my notice. He imputes to me an instance of the most unparalleled fraud, and intimates, in a Latin quotation, though he affects to have the politeness not to say so, that I am not to be believed on oath. I have no occasion to disavow the intention of misleading my reader. My words are clear, unequivocal, and strictly within the limits of truth, and the charge could have originated only in the virulent temper and disordered imagination of my accuser. The consciousness of my innocence has disarmed my resentment; and after the first glow of indignation I have no feelings but those of compassion. I am glad indeed that an opportunity was given me of exposing the misrepresentations of Griesbach, and of vindicating the loved name of Gilbert Wakefield; but I am truly sorry that I have been the unwilling means of inducing Dr. Lloyd to place himself before the public in a light so inconsistent * * * * * * * *

J. JONES.

[* For this *hiatus* the Editor alone is responsible.]

POETRY.

MAN UNMADE BY BIGOTRY; RENEWED BY DIVINE CHARITY.

"Let all the creatures of this earth,
Or hail thy smile, or dread thy frown,"
Nature exclaimed, when Man had birth,
And on his cradle placed her crown.

" This globe be subject to thy tread,
Yon stars to thy command ;
Thine, be the all-contriving head,
And-all-performing hand."
So Nature spoke with voice benign,
When, from her blackest cave,
Bigotry yell'd—" a share is mine,
From cradle to his grave."
The sun of reason then began
To sink, eclips'd in blood ;
And He alone can rescue man
Who first pronounced him " good."

" Let there be light." 'Twas spoke, and light
Shot radiant from above ;
O for that word, through mental night
To speak the light of love!

X.

LINES TO A SLEEPING INFANT.

Art thou a thing of mortal birth,
Whose happy home is on the earth?
Does human blood with life imbue
Those wandering veins of heavenly blue,
That stray along thy forehead fair,
Lost 'mid a gleam of golden hair?
O! can that light and airy breath
Steal from a being doom'd to death;
Those features to the grave be sent,
In sleep thus mutely eloquent?
Or, art thou, what thy form would seem,
The phantom of a blessed dream?

Oh! that my spirit's eye could see
Whence burst those gleams of ecstacy!
That light of dreaming soul appears
To play from thoughts above thy years.
Thou smil'st, as if thy soul were soaring
To Heaven, and Heaven's GOD adoring!
And who can tell what visions high
May bless an Infant's sleeping eye!
What brighter throne can brightness find
To reign on, than an Infant's mind,
Ere sin destroy'd, or error dim,
The glory of the Seraphim!

INTELLIGENCE.

Eligibility of Unitarians to the Common Council of Dublin.

DUBLIN, DEC. 23.—The Common Council was specially summoned for yesterday, to take into consideration the Petition of James Shaw, a freeman of the corporation, against the election of Samuel Stephens, one of the sitting members for that Guild.

The Petition was read. After the usual preamble, the Petition proceeded as follows:—" That said Samuel Stephens, in the year 1802, caused to be printed and published in the city an Address to the people called Quakers, wherein he has, amongst other things, *asserted* that our Saviour Jesus Christ was not the power of God unto salvation, and has used several other disrespectful terms in allusion to our Saviour; and said Samuel Stephens has distributed same very extensively in this city, and upon being several times charged publicly in the Common Council as the author of the said Address, he did not disavow the same:—and your Petitioner is prepared with evidence to shew, that said Samuel Stephens is really the author and publisher of said Address.—That your Petitioner humbly trusts your Lordship and Honours, who are deeply interested in the support of the Christian religion, upon which the maintenance of our glorious constitution and the welfare of society so materially depends, will consider the said work of the said Samuel Stephens to be blasphemous and highly derogatory to the power and divine character of our blessed Saviour, and that the person who was capable of writing and publishing said dangerous doctrine is totally unfit to have a seat amongst your Lordship and Honours," &c. &c.

Mr. SEMPLE thought that the matters contained in the Petition were purely of an ecclesiastical nature, and as such did not come under the cognizance of laymen. He himself had been educated in the doctrines of Athanasius, and continued still to profess and admire them; but he did not the less think it right that others should adopt different opinions, or that every one should have liberty to profess that which he believed to be the truth; nor was he ignorant that many persons of very great distinction in the country were tinged with the doctrines at present in question. He besought the Assembly to recollect in what a situation they would place themselves, should they accede to a Petition founded on such grounds as this: every liberal mind would be shocked, and the enemies of the corporation would seize the opportunity to expose it to the scorn and contempt of the whole world. He should therefore move that the Petition be returned by the proper officer to James Shaw, from whom it had been presented.

Mr. GIFFARD begged to remind gentlemen of what was really the matter before them; it was not whether men were to be allowed to have peculiar opinions in religion,—whether they were to enjoy the right of thinking for themselves—but it was " whether they were to dare to give these thoughts *utterance*";—whether, in short, a person who had been guilty of open blasphemy should be permitted to sit in that Assembly. The question, in his opinion, resolved itself into the bare matter of fact, " Did the member whose election is objected to, or did he not, publish a book denying the Divinity of our Saviour?" If any man, in the vanity of his heart, should send forth into the world a book affronting the faith of Christendom, wresting from us our dearest hopes and outraging all the feelings of piety, all the doctrines of revelation; is that man to remain unnoticed? is he to hold the same honourable rank in society which is due to the followers of pure religion? Several gentlemen seem to believe that the whole is an affair of very trivial importance; I would beg of them to reflect on the miseries which have desolated Europe, for the last twenty years, and then to call to their mind, that from a source like this—small as it may appear—the whole of that series of calamities drew their origin: they began by attacks on religion—they

ended in the overthrow of social order, in anarchy and blood. Let the Petition be investigated; let the Assembly be satisfied whether this book was published by its member; and whether these be the doctrines he professes; if they are, he ought no longer to remain among us: or let him renounce them—But no man, with my consent, shall sit down with me, who continues to hold such opinions.

Mr. E. Stevens thought it altogether beyond the competency of the Assembly to go at all into the question. But if any person should choose to bring forward such a Petition as the present, it was at all events proper that he himself should be free from stain; was this the case? the petitioner was present and could answer—but had not he been seen to behave with the grossest indecorum? had he not appeared even in that Assembly in a state of intoxication? (*Order, Order.*)

Mr. Giffard must remind the Hon. Member, that this was not the place for recrimination: nor did the question regard the moral character of any one; he should be very sorry if it did—for he was sure there was not one there whose character would bear probing to the bottom.

Counsellor Campbell rose for Mr. Stephens.—He contended that the Assembly had no right to entertain the questions arising on this petition: it did not complain of a deficiency in any of the qualifications usually required in a member, and for investigating which there was a proper legal authority; but it went into an inquiry concerning the truth or falsehood of a certain member's opinions on theology, and called him to the bar of the corporation to answer for his creed. If the Assembly should allow a discussion so entirely ecclesiastical, the Bench of Bishops might, on the same ground, proceed to discuss the qualifications of a Common Councillor. (*Hear.*) Should the Assembly entertain it, there was no saying to what extent they might go; for having once assumed a power beyond their proper jurisdiction, the next step might be to institute inquiries into the private characters of members, and to expel them because their morals might happen not to suit the taste of certain of their fastidious colleagues. He was sure that the gentleman (Mr. Giffard) who took so much interest in this question, would as little choose to sit with a bad father, or a bad husband, (*hear,*) as with one whose religious opinions he disapproved—and, therefore, the next step, were the present to succeed, might be to expel these; but, in truth, the Assembly had nothing to do with either.

Mr. Giffard was not surprised at the eagerness of certain gentlemen to get quit of this matter: they were afraid to meet it: they knew the weakness of their cause. It was said the Assembly could not entertain it; but did not gentlemen recollect that a member had been once expelled because addicted to the use of wicked and profane words, and for no other reason whatever? —(*Some person, we believe, whispered that the member so expelled was an Atheist*).—Mr. Giffard did not understand the difference between Atheist and Deist and Unbeliever, or any other title which the enemies of Christianity might assume—they were practically the same thing. He entreated gentlemen to recollect in what circumstances this book appeared: not in private—or obscurely—it was circulated with triumph, and exhibited at feasts and entertainments. Let them recollect, that the book went forth to tell the world that the Saviour of mankind was an impostor.

Mr. Hutton requested the gentleman not to quote falsely; the book contained no such thing as that the Saviour of the world was an impostor*. But it were much to be wished that those who brought forward such

* As our readers may be curious to know something of the book in question, we subjoin that passage in it which has at the same time given the most offence to certain individuals, and is the clearest exposition of Mr. Stephens's general opinions.—"I believe it necessary for me to preface by some observations what I may have to communicate, in order to put to silence a vain and delusive spirit that has gone forth into the world, saying, that I, and some others, deny Jesus Christ and his coming, and that we rank him as an impostor—a thing which is utterly false: for I know not one within the circle of my acquaint-

accusations against any one, should themselves appear with clean hands, and a pure heart; that they should come down to that house devoid of malice, and influenced only by the wish to be just. Who could attempt to deny that this unfortunate petitioner was but an instrument in the hands of others, who had urged him on merely to gratify their private resentment? Was it a matter of the smallest doubt that the Member who had taken so active a part in the discussion, was the father of the Petition? (*hear.*) And had that Member any reason to boast of the peculiar sanctity of his private life? Or had the colleague, who with him had continued to goad on this Petitioner, any ground of superior exultation in the blamelessness of his character? Were such the persons who were to pry into the words and actions of others?

Mr. GIFFARD gave the most unqualified denial to the insinuations concerning him; and repeated that the book contained all he had asserted of it.

After some conversation, the original question was then put and carried with only the dissenting voice of Mr. Giffard.—*Saunders's News Letter.*

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ance that looks on him in any such light: on the contrary, I believe him to have been the most perfect character that ever yet made his appearance amongst the children of men. But all this is not sufficient to satisfy them, *because I cannot swallow down the absurd doctrine that he was God*—a doctrine that they themselves acknowledge they cannot comprehend or understand—a doctrine they are as it were obliged to believe, because their church, sect, or party, requires them to do so; and on what ground? A few vague scripture expressions, backed by the writings of men as ignorant as themselves. For we must acknowledge that the world has been under such a cloud of gross darkness, so much so, that the very people who claimed to be the most enlightened of all, took and laid wicked hands on him, and put him to death, because they could not bear the purity of his doctrine, which went to sap the foundation of their superstitious building. And so it has fared more or less with all those before or since his day, that have endeavoured to tread the same path; witness the Prophets, Apostles, and others at different ages of the world, who declared against the established religion of the land, whether Jewish, Heathenish, or what is called Christian; be it which it may, the ruling party were always ready to rise up against them, and put them to death, for daring to call in question their mode of faith as prescribed by law."

Thanksgiving Day at Paisley for the passing of the Trinity Bill.

(In a Letter from Mr. Wright to the Editor.)

SIR, *Reading, Feb.* 7, 1814.

To show how sensible our Northern Unitarian brethren are of the value of their religious rights and liberties, and how grateful they are to God for them, I send you a short account of a thanksgiving day, appointed by the Unitarian Church at Paisley, in consequence of the passing of Mr. Smith's Bill in favour of Antitrioitarians.

The second Sunday in September was fixed on for the above purpose; an earlier day would have been chosen, had it not been thought proper to wait till a copy of the Act had reached Paisley in the Monthly Repository.

The morning service, on the day appointed, commenced with the reading of the Act; this was followed by a suitable address from one of the Elders, in which he enumerated the motives for thankfulness suggested by the passing of the Bill which gave occasion for the present meeting. After the introduction to the business of the day; the congregation united in singing and prayer, then four of the brethren, in succession, addressed the assembly. They contrasted the former state of the world with the present, congratulated the meeting on the important change, and described it as a proper ground of rejoicing and thankfulness, as affording a prospect of the gradual removal of long established errors by the diffusion of knowledge and charity. The service concluded with prayer and praise; having continued about two hours and a half.

In the afternoon, after the usual devotional exercises, one of the brethren

delivered a discourse from Acts ix. 31. "Then had the churches rest," &c. In the introduction he noticed the circumstances under which Christianity was introduced into the world, and thence argued its divine origin. He next considered the opposition it had to encounter, the persecutions which ensued. He then glanced at the principal persecutions suffered by different sects of Christians down to the present times. He more particularly stated the sufferings of Unitarians since the period of the Reformation; he next exposed the pretexts for persecution and shewed their injustice. He observed that zeal for truth and the honour of God has been made a pretext for persecution, that errors in faith have been deemed more pernicious than errors in practice, hence it has been concluded that the former ought to be utterly extirpated. "But," he said, "the most pernicious of all errors is the supposition that God will accept a murderer, or any one who indulges dispositions directly at variance with those fundamental maxims of Christianity, whatever ye would that men should do unto you, do ye even so unto them.—If thine enemy hunger feed him, if he thirst give him drink." He insisted that as neither God nor Christ ever required belief without furnishing sufficient evidence to induce it, for men to enforce it by any thing but rational evidence is impious: and described the baneful influence of intolerance and persecution on the manners, morals, intellectual improvement, and prosperity of society in those countries, where uniformity of opinion has been enforced by penal laws and persecution: hence he concluded, that facts prove the connexion which God himself hath established between the rights and liberties of the subject, and the prosperity of the state. He traced the increasing liberality of the present age to the writings and principles of such men as Newton, Locke, Lardner, Priestley, &c. and mentioned Mr. Smith's Bill having passed triumphantly through both houses of Parliament in 1813, though a similar one, supported by all the eloquence of Mr. Fox, was rejected in 1792, as a pledge of the ultimate triumph of truth and liberality over superstition and intolerance: and concluded by exciting his hearers to thankfulness to that great Being to whose adorable providence we owe every blessing, and encouraged them to look forward to the time when truth shall universally prevail, when JEHOVAH shall be King over all the earth, when there shall be one JEHOVAH, and his name One. The meeting was well attended; some brethren from Glasgow, and Kilburchan, and a number of strangers were present; had it not been for the wetness of the day it is probable there would have been more. The whole assembly seemed highly gratified with the services of the day.

In the evening a social meeting was held in the meeting-house. The venerable senior Elder was called to the chair, and after giving thanks the company partook of a moderate repast, prepared for the occasion; at the close of which the chairman observed that "the early Christians are said to have eaten their meat with gladness and singleness of heart, praising God." He then gave out the 270th hymn of the Exeter collection, which was sung by the company. Several of the brethren addressed the meeting, congratulating them on their different appearance at the time, to what they made about ten years before when they first began to hold meetings.

The following resolutions were moved and agreed to unanimously.

"RESOLVED: That the thanks of the Unitarian Church at Paisley be transmitted, through the medium of the Monthly Repository, to The Hon. William Smith, Esq. M. P. to the Committee of the Unitarian Fund, London, and to the Rev. Thomas Belsham, for their able and successful exertions, in obtaining a repeal of all the penal laws affecting Unitarians in the United Kingdom, and for their uniform and strenuous exertions in the cause of religious liberty in general."

"RESOLVED. That another such day of thanksgiving shall be observed by the church here on the anniversary of the Sunday next after the passing of the [Trinity] Act."

The thanks of the meeting were then voted to the worthy Elder for his conduct in the chair, and for his steady and exemplary exertions in the cause of truth; and to all those who assisted in conducting the services of the day.

The evening was spent in much

harmony and friendship, and afforded a pleasing picture of that brotherly love and Christian fellowship which the pure gospel produces. The company seemed to have but one heart and one soul, and that heart and soul filled with gratitude to God and benevolence to men.

I am, dear Sir,
your's respectfully,
R. WRIGHT.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1814.

William Smith, Esq. M. P. Chairman, Park-street Westminster, John Gurney, Esq. Deputy Chairman, Serjeants Inn, Joseph Gutteridge, Esq. Treasurer, Camberwell, James Collins, Esq. Deputy Treasurer, Spital-square, Ebenezer Maitland, Esq. Clapham-common, Joseph Stonard, Esq. Stamford-hill, Samuel Favell, Esq. Grove-hill, Camberwell, B. B. Beddome, Esq. Fenchurch-street, William Freme, Esq. Catharine-court, Tower-hill, George Hammond, Esq. Whitechapel, William Hale, Esq. Homerton, Thomas Stiff, Esq. New-street, Covent garden, William Burls, Esq. Lothbury, John Towill Rutt, Esq. Bromley, Middlesex, Henry Waymouth, Esq. Wandsworth-common, Edward Busk, Esq. John street, Bedford-row, William Savill, Esq. Clapham-common, Joseph Luck, Esq. Clapton, John Addington, Esq. Spital-square, James Esdaile, Esq. Bunhill-row, William Esdaile, Esq. Clapham, Thomas Wilson Esq. Tyndale-place, Islington, Joseph Benwell, Esq. Battersea, William Dudds Clark, Esq. High-street Borough, John Bentley, Esq. Highbury.

Unitarian Tract Society, Newcastle upon Tyne.

[We have great pleasure in announcing the establishment of a new Unitarian Tract Society at Newcastle upon Tyne: the following *Address*, is subjoined to the Rules. Ed.]

The eminent Apostle Peter, in his first Epistle, chap. iii. ver. 15, gives this excellent advice to the converts of Lesser Asia, "Be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear." An exhortation suited to give encouragement and salutary instruction to Christians in all ages; particularly to those, who, like the persons whom Peter addressed, are "scattered abroad" among the various divisions of the Christian world; and in all have hitherto been subjected to much ill-founded censure, in some to great personal inconvenience, to forfeiture of goods, imprisonment, exile, and even death; and in no part, at least of European Christendom, have, till the present year, enjoyed the benefit of that common toleration, which had been extended, in this country particularly, to every other sect.

Thanks to the more enlarged and liberal policy which now appears to actuate the public mind, this boon, which had been indignantly refused but nineteen years ago, has been lately granted, not only without difficulty, but without opposition.—We now can claim, with the rest of our Dissenting brethren, a legal existence; and are authorized to appear before the civil magistrate, and our country at large, under the professed denomination of Unitarian Christians.

It may naturally be supposed that we should avail ourselves of the privilege, which we now can safely exercise, of modestly, but firmly, submitting our views of Christianity to the world.

For this purpose the present association has been formed; a purpose, we trust, not unbecoming our profession, as children of One Father, worshippers of One God, and disciples of One Lord Jesus Christ. Our sole purpose is, the distribution of such books and tracts, as appear to us best calculated to promote Christian knowledge, and the practice of piety and virtue; as being founded upon the great fundamental principles of the Unity, Supremacy and Essential Goodness, of One God, the Father, and of the divine, but subordinate, commission and authority, of the Lord Jesus Christ, who is the constituted Instrument of the free grace and mercy of the Father to his undeserving, guilty creatures. Such societies had already existed in the metropolis, and in several provincial districts: and some of our neighbours and friends had, from the first, been members of them. It is now deemed expedient to attempt a similar society in these northern parts. And we trust,

that it may be done without offence; at least, without affording any just ground of offence.

For we wish to conduct ourselves, at all times, in the spirit of the apostle's advice already referred to; or, in the words of another apostle, "in meekness to instruct those who oppose themselves;" since by this, if by any means, "God may give them a change of mind, to the acknowledgement of the truth." 2 Tim. ii. 25.

These passages may serve as a directory for the plan of our association, as well regarding the principles on which it should be conducted, as the motives which should animate its members.

First, we must be "ready to give a reason for the hope that is in us:" in other words, to defend the evidences, explain the doctrines, and point out the sanctions, of the gospel.

I. Plain and short treatises on the existence and perfections of God, on the necessity and advantages of Revelation, on the Evidences of the Jewish, and especially of the Christian, Revelation, should be provided for distribution by the society. Many valuable treatises are found in our libraries on these important subjects; but they are, many of them, works of great research and learning, which the bulk of Christians have neither the requisite previous information, nor time, to read with advantage. Other works there are of a more popular nature; but most of these are written in answer to the objections of particular writers, whose bold assertions and delusive witticisms it is not worth while to save, by the circulation of replies, however solid, from the oblivion to which they are hastening. The labours of the rational friends to the interests of religion in the rising generation may here have a fair and almost open field.

II. The reasons of our hope being thus provided for, we may proceed to the hope itself; or, to the contents of that scheme of revelation which the Lord Jesus Christ has been commissioned to publish in the gospel; comprehending, the doctrines which he taught concerning God, concerning man as the creature and child of God, what God requires of man, and what man has to expect from God. For all this is included in "the hope that is in him," of which every one is required "to give a reason."

(To be concluded in our next.)

OBITUARY.

Richard Reynolds, Esq.

On the 10th of January, died, Richard Reynolds, Esq. of Little Paxton, in the county of Huntingdon, in the 87th year of his age; a gentleman revered by the neighbourhood for his truly Christian character, and by the readers of this work his memory will be cherished from the long and intimate friendship that subsisted between him and Mr. Lindsey. His grandfather was bishop of Lincoln, and his father a dignitary in that cathedral, and from the latter he received a sufficient fortune for a country gentleman. He was admitted early at St. John's College, Cambridge; and from the peculiar solicitude of his father and grandfather that he might be associated with a respectable young man, he became the chum of Mr. Lindsey, and in those early years was laid the foundation of that mutual friendship which continued uninterrupted during their joint lives. On quitting College he lived a short time with his father, and was taken by Lord Sandwich, our minister plenipotentiary, as his private secretary to Aix la Chapelle, and he probably is the last surviver of the diplomatic characters that entered the great room in that city, to confer on the celebrated treaty on certain days of ceremony. His taste was not, however, for public life, and as he had sufficient fortune to live independent, he preferred the situation of a country gentleman, in which he performed the duties of a magistrate of the county, and was at all times the advocate for its liberty and independence. His political principles were similar to those of Dr. Jebb and Mr. Wyvill, with whom he acted in concert in all their measures for Parlimentary Reform, an object of great solicitude to him from his firm conviction of the

great importance of a House of Commons, to the happiness of the country and the necessity of striving to make it, as its name imports, a true representation of the people. In religion he agreed with Mr. Lindsey, and in family prayers he used the liturgy of the Church of England with the corrections made by the celebrated Dr. Clarke. Every undertaking that had in view the improvement of the country in real knowledge he zealously patronised. His door was constantly open to the poor whose wants he relieved, and whose complaints he heard with the greatest attention. Under a severe family affliction, with which it pleased Providence to try him, he conducted himself in such a manner as to shew the strength of conjugal affection in the highest degree, and he acted towards the unhappy source of his sorrows, whose mind, once of the finest mould, was lost to all feeling, with unparalleled benevolence and attention. To his domestics he was the kindest of masters, and at his death their services were liberally remembered. In short, as a neighbour, a friend, a master, a magistrate, in public or in private, he proved himself to be ever actuated by the truly Christian principle of loving his neighbour as himself; and, if he thus endeavoured to do his duty to his fellow creatures, he was no less influenced by the deepest impressions of piety and gratitude towards his Creator. The government of God he acknowledged with the deepest reverence, and the gift of eternal life through Jesus Christ our Lord he embraced with the truest humility, and with heartfelt sentiments of gratitude to the giver as well as to him through whom that blessing is imparted. Full of faith, hope and charity, he resigned his breath into the hands of his Maker, not doubting that his passage from this life was the entrance into a happy immortality.

Rev. Francis Stone.

1813. Nov. 1. At his house in Garden Row, St. George's Fields, the Rev. FRANCIS STONE, formerly rector of Cold Norton, Essex, but ejected from his living on account of an heretical Visitation Sermon. The circumstances are too well known to our readers to need recital. Mr. Stone was one of the clerical petitioners in 1775. About twenty years ago, he published an Address to the Jews on their Restoration, which he considered as at hand. Since his ejectment from his living, he has subsisted in a retired and humble manner, chiefly upon the fund, raised on his behalf, at the time of his deprivation, by voluntary subscription. The trustees thought it not right at Mr. Stone's age to sink the sum total of the subscription in the purchase of an annuity; keeping it in their own hands, they allowed him one hundred pounds per annum, and have the satisfaction of holding about £400 for the benefit of his widow and children.

Mrs. M. M. Bowring.

1813. June 7. At Elizabeth City, in the State of Virginia, North America, MARY MATILDA, the wife of Mr. Charles BOWRING, late of Hackney. Her protracted illness induced their voyage to America, the result of which appeared at first answerable to their wishes in the restoration of her health; she was, however, afterwards attacked by a nervous fever, which, from the weakness of her constitution proved fatal. Sickness and consequent retirement confined her virtues chiefly to those of a passive and quiescent nature, but in these she was exemplary; from which it may be presumed, that had Providence favoured her with a wider sphere of activity, they would have been more extensively conspicuous. Though great had been her allotment of pain, at last her departure was so easy that a sweet serenity remained on her countenance at the time of her being placed in her coffin; consolatory to the feelings of those who most deeply lament her loss, but who look through the gloom of her past sufferings to the happy and glorious state to which she will hereafter awake. Her remains were conveyed to the grave by the principal persons of the town, and such had been her amiable deportment to the inhabitants of the place, that a stranger to have seen them, would have supposed that each individual had lost a dear friend. Her faithful attendant, whose constant assiduities, and whose sorrow more resembled that of a tender relative, than servant, was among the mourners. Thus was consigned to the earth, one whose gentle, uniform, but ardent affection in the conjugal relation, and whose general serenity of disposition qualified her to dispense and enjoy much comfort:

her loss must be proportionably felt; to her affectionate, and beloved partner, it is indeed a deep and permanent affliction.—But, in closing such a grave we must say, *Blessed are the dead that die in the Lord, for,* though in the cold and silent tomb they must rest from their labours of love and kindness,—yet, *their works do follow them.*

S. A.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

The Christian's Survey of the Political World.

"When the enemy invaded our territories, his crimes occasioned to us much misery; but the wrath of God has visited him. Do not let us imitate his example: but let us forget the sufferings we have endured from his crimes, and extend towards him the hand of friendship and the olive of peace. The religion, that we cherish in our hearts, commands us to forgive our enemies, and to do good to them that persecute us." Thus spake the Emperor Alexander to his Russians, on entering France, and it is with the greatest pleasure that we record his words. Whatever may be the conduct of his army, here is a public testimony from a throne to those principles, which it is the great object of this Survey to inculcate, namely, to press upon the mind of every reader, that he has not a right to the title of Christian unless he obeys the Saviour's command, to forgive our enemies, and to do good to all who calumniate or persecute us. What a striking contrast there is between this language of the Emperor, and that of some of our newspapers, which are endeavouring as much as possible to prevent the return of peaceful sentiments in the minds of Englishmen, by aggravating the crimes of the French, and endeavouring to persuade us, that, sinful beings as we are, no vengeance is too great to be taken on those of our fellow-creatures, whose superior shades of guilt they can so pointedly discriminate! Far be it from us to entertain such sentiments; and we would call on every one in the contending nations to prostrate himself before the throne of grace, with deep humility and contrition for his own sins and those of his nation; and to confess, that great as have been the calamities of Europe, they have been brought upon us by the want of subjection, in every nation, to the plans and easy dictates of the Christian religion.

Since the issuing of this proclamation, the confederates have advanced into the heart of France, and at this moment of writing, the advanced guards are reported to be within twenty miles of Paris, and this unhappy capital is expected to share the fate of Moscow. Here let us pause for one moment, and let those who have seen a fire in a town, when all have been anxious to extinguish the flames, conceive what must be the misery and anguish of thousands of families, when whole streets are on fire, and parties are running about not to extinguish, but to increase the horrors of so dreadful a day. Is there a mind so callous to humanity as to rejoice in the distresses of his fellow creatures, and to exult in the destruction of one of the first cities in Europe? Be it so. There are such beings in the world; but do not let them disgrace the name of Christians, by pretending to profess a religion, which, a Russian emperor proclaims it, teaches us to forgive our enemies, and to do good to all who calumniate and persecute us.

The advance of the confederates was made with scarcely any resistance, till they came within a hundred miles of Paris; when Buonaparte left his capital, trusting his faithful citizens with the guard of the place and the protection of his wife and child, and not without an intimation that their fidelity and courage might be put to a severe test, as the enemy might be expected to appear before their walls. The two great armies of the confederates had advanced by different routes into Champagne, the one consisting chiefly of Prussians under Blucher, who had passed the Rhine between Cologne and Mentz; the other under prince Schwartzenberg, who made their entry from the borders of Switzerland and the southern part of Alsace. The latter army was accompanied by the two confederate emperors. Buonaparte went out against this

formidable array with an evident intention to fight the former, before a junction was made with the latter.

Several engagements took place before the decisive battle, which was fought at Brienne, when after a very severe contest Buonaparte was compelled to retreat, which he did to Troyes, and then to Nogent, for at the battle of Brienne not only Blucher, but part of Schwartzenberg's army was engaged. The confederates then seem to have taken the determination of marching to Paris, the one on the right the other on the left bank of the Seine. And now Buonaparte, mustering all his force, made another attack on Blucher's army near Chateau Thierry, defeating them, according to his own account, with immense slaughter, and loss of men, baggage and artillery, driving them before him towards Soissons, and compelling them to retreat to Rheims. This we have from the French papers, which however give no account of Schwartzenberg's army, which in the mean time might have been expected to march directly to Paris, and this expectation gave rise to numerous reports of Paris being taken, and Buonaparte being destroyed, and various frauds being practised by the jobbers in the funds on the credulity of the public.

In the mean time negociations were carrying on between the confederate powers and the French emperor, their ministers meeting for this purpose at Chatillon upon the Seine. At first an expectation was raised, that they might produce some effect, and particularly as the messengers from the English minister were permitted to come directly to England through Paris. But these hopes were kept up for only a short time, and various surmises were started on their supposed failure. The terms were at one time stated to be such as Buonaparte could not assent to, and England was accused, but probably without reason, of throwing every obstacle in the way of negociating with the French emperor. At another time it was said, that nothing could satisfy the confederates but the re-establishment of the Bourbons, and that this would be effected to the general satisfaction of the French, as soon as the power of Buonaparte was destroyed, and the advocates for that family could shew themselves with any prospect of success. In this respect it was constantly maintained, that the confederates would not interfere with the internal government of the country, nor force a sovereign upon it against the consent of the nation. Most probably the negociations were carried on, and are still carrying on, as such things generally are, the terms rising or falling with the prospects of each party.

The conflict, however, does not appear so near its termination as at first was expected. When we wrote our last report the probabilities were strong that the confederates would dictate the terms of peace at Paris, and the check given to them by Buonaparte does not by any means remove that expectation. The losses experienced by Blucher will be easily made up by the troops under the Crown Prince of Sweden, who was advanced as far as Cologne in his way to Paris; and the Netherlands having renounced their incorporation with France, the way is made easy for another immense force to march through that country towards the capital. Thus Buonaparte has army after army to repulse, and his supplies are every day growing weaker: but at the same time, when we reflect on the energies of the French people, it cannot be imagined, that, if they persevere in their allegiance to their emperor, the conquest of France will be effected without torrents of blood, and many dubious battles.

The English army in the South of France has been kept in check by the forces under the command of Soult, which, however, have undergone a very material change: for his veterans have been transported by rapid marches to the aid of the emperor, and their places have been supplied by the new levies made in the South of France. As the confederate army took the direction of Paris from Switzerland, Lyons and the South of France have hitherto escaped. But the main point is now Paris, and to that city the eyes of all Europe are turned. It is left under the guardianship of the Empress Regent, and every precaution is taken to preserve it from a sudden attack. On the real state of its inhabitants little can be known with certainty. The bank, as might naturally be expected in such circumstances, has stopped payment, but only to a cer-

tain degree, and in their great distress they have not had recourse to so strong a measure, as was taken by the government of this country with respect to its bank, under an alarm of much less terrific nature. They continue their cash payments to a certain amount each day, but probably the time will soon come, when these must be altogether suspended. Their funds of course experienced a depression. On the whole, however, it may excite great admiration, that there has not been a defection of a much higher nature from their sovereign, and this may yet end in the destruction of one of the chief capitals of Europe.

Ferdinand is said to be on his progress towards his capital, but the Cortez, not having sanctioned his treaty with the French, may enforce such terms, that the reins of government can hardly be held by him with a very steady hand. The French are not driven out of Catalonia, but their stay cannot be much longer in that country. The limited monarchy of Spain will present in no short time a new feature in the affairs of Europe.

The North is also likely to call forth attention. Denmark, unable to resist, was under the necessity at last of acceding to the terms of the confederacy, and the cession of Norway to Sweden has been made absolute by the sovereign who held the former country. But if a sovereign may give up his own rights, can he also command the inhabitants of the ceded country to accept the new sovereign? Have not the inhabitants any concern in the exchange? The Genoese gave up Corsica to the French, and the title was good as far as Genoa and France were concerned: but the Corsicans refused compliance with a treaty, to which their consent had never been asked, and no where was the bravery of their resistance so much applauded as in this country. Norway, it is said, will not ratify the transfer, and, given up by its former sovereign, prefers independence to submission to Sweden. Whether they will be able to support their determination, time must shew: but if the Crown Prince should meet with ill success in his present enterprise, the subjection of Norway may be attended with great difficulty. It was formerly a powerful country, and its sailors kept the coasts of Europe in awe. When the spirit of a people is roused, the conquest of them is not an easy matter, and the independence of Norway may do no injury to the balance of Europe.

America bears evident marks of rising in the scale of glory. It will be prepared to present to us similar scenes with those of civilized Europe. The President of the United States has opened the Congress with the usual message, in which their successes are of course more dwelt upon than their reverses; the blame of the war is laid upon us, and a desire of peace, consistent with honour, is expressed. To accelerate this object, it appears that ministers will be employed on both sides at Gottingen, England having refused the proposals of America to negociate under the mediation of Russia. Here the difficult question will be agitated, what are the rights of a sovereign over a person born in his dominions, but who is out of them and become subject to another power. Our law condemns to death every subject taken with arms in his hands against his country, yet would the execution of this law be considered as worthy of the age we live in, if a man so taken had passed only a few years of infancy or childhood here, and had lived for sixty years in another country, where by marriages and intermarriages he had been previously to his birth much more connected with that country than with England? The settling of this question will prevent the unnecessary harsh treatment of prisoners.

Feb. 24.

CORRIGENDA.

Page 38, col. 2, line 12 and 13, for *refrain* read *restrain*.

P. 40, col. 1, line 19, for *use* read *us*.

P. 40, col. 1, line 31, for θεου, *of God*, read κυριου, *of the Lord*.

P. 41, col. 2, line 2, for κυριου, read θεου.

P. 41, col. 2, line 3, for θεου, read κυριου.

P. 41, col. 2, line 15, for *copies*, read *copiers*.

P. 42, col. 2, line 8, for *cannot*, *I believe*, read *cannot I believe*, or *I cannot believe*.

THE

MONTHLY REPOSITORY

OF

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No. XCIX. MARCH. [Vol. IX.

HISTORY AND BIOGRAPHY.

Brief Memoir of Mr. Chillingworth.

"The Bible—the Bible only."

CHILLINGWORTH'S letter to Sheldon (with which the former part of this memoir concluded p. 10), was the introduction to a correspondence between these two friends on the subject of subscription to the articles of the Church of England. Fragments only of their letters have been preserved.* From these, it appears that Chillingworth was pressed with other difficulties with regard to subscription than those relating to the fourth commandment and the Athanasian creed. He objected to the XXth article of the church (that notable example of successful fraud and ecclesiastical assumption) which asserts, that "the church hath power to decree rites or ceremonies, and authority in controversies of faith;" to the XXXIst, which declares that "the offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual;" and to the XIIIth, which teaches that "works done before the grace of Christ, and the inspiration of his spirit are not pleasant to God—but have the nature of sin." Nor was this all: in the spirit of his great Protestant principle, summed up in our motto, he objected to all articles, as "an imposition on men's consciences, much like that authority which the Church of Rome assumes."

To Sheldon, who had flattened himself into conformity to "all and every thing contained in the Book" of the Church, "the Book of Common Prayer," there appeared a frowardness in these objections; they indicated that Chillingworth had as yet put on so little of the churchman as to presume to judge for himself on points which had been already determined by authority: he, therefore, warned his correspondent, "not to put the title of conscience upon an humour of contradiction;" he instructed him, with that lax morality, so prevalent in the Church of England, which banishes good faith, though not orthodoxy, from it, that "the end of these general *forms of*

* They may be seen in Des Maizeaux, Life of Chillingworth, pp. 99—104. This is a careful compilation, but nothing more. The accuracy of the compiler scarcely atones for his want of spirit.

peace" (the articles), *if capable of any construction, lies against the Papists*; and he expresses a fear, how sincere in the latter particular may be readily judged, that his scrupulosity would "*ruin him here*, and not *advantage him at the last day.*"

The immediate effect of this correspondence upon the mind of Chillingworth cannot now be discovered; but it is too certain, alas! that *he did subscribe the articles* on obtaining preferment. His biographer cannot hide the fact, though he may advance considerations which palliate this great man's inconsistency. His friends intreated, his patron advised, the king commanded; and all concurred in assuring him that the subscription was nothing more than a general declaration of fellowship with the church. The state of the times might also be a reason with Chillingworth for compliance. He saw the nation falling into two parties, that of the court and that of the parliament: the latter was in great measure a Calvinistic party, with which he could never unite; in the former, he might see much that he disapproved,* but yet conclude that it was most congenial with his principles and wishes: and having made up his mind to adhere to the royal cause he would naturally feel a wish to serve it in some prominent station; subscription was in his way, but in some weaker moment he might satisfy himself that subscription was to be interpreted in the sense of the living authorities which imposed it; and that sense allowed him full latitude of enquiry and judgment.

We do not defend this act of Chillingworth's; we are only anxious that his memory should have the indulgence of every excuse that can be suggested for the failure of a noble mind in one single point of duty. Some of our readers may think that his conduct requires no apology; they then are satisfied; but such as have been most conversant with his immortal writings, will, we fear, lament that more has not been, or cannot be, said, in extenuation of a deed which Chillingworth himself has taught them to consider as "the buying of preferment with the loss of honesty."

The occasion of his subscribing the articles was his being appointed, in 1638, to the chancellorship of Salisbury, with the prebend of Brixworth, in Northamptonshire, annexed. Notwithstanding his induction to these benefices, it was supposed from his known sentiments and character that he had not subscribed the articles: an early biographer (Aubrey) suggested that the nature of his preferment did not make this necessary, and Bp. Hoadly† conjectured that he had been excused "through the particular favour which the great churchmen of those days had for him as a convert from the Church of Rome." Even such as supposed that he had subscribed, concluded that he had done so, in a form of his own, and with some particular reservation of conscience. At length, however, all conjecture was set at rest by the

* This appears from his Sermons, preached before the king, or "upon special and eminent occasions."

† Letter to Dr. Snape. 1718. pp. 43, 44.

publication of an extract from the Subscription-Book of the church of Salisbury, in which Chillingworth's name is subscribed to a declaration of assent and consent to the articles in the legal and usual form.* Here the matter must remain until those other books be opened,‡ in which, with an unerring hand, is written both the good and the evil of our mortal lives, and in which is set down every plea for human frailty that Infinite Mercy can prefer.

About the same time that Chillingworth received the chancellorship of Sarum, with its appendage, "he was also rewarded" (says Wood, *Athen. Oxon.*) "with the mastership of Wygstan's Hospital, in the ancient borough of Leycester: both which, and perhaps other preferments, he kept to his dying day."

The labour for which these preferments were given as a reward by Charles I. at the instance of Archbishop Laud, was Chillingworth's great work in defence of the Protestant religion; the approbation of which at court is a presumption that the king and the archbishop were not disposed, as was so vehemently charged upon them, even to their destruction, to countenance, much less to introduce, popery,—although they might, not unnaturally, prefer popery to puritanism, and might politically cherish the Roman Catholics as an antagonist party to the Calvinists.

Of this book of Chillingworth's, on which his fame now chiefly rests, this is the place to give some account: an explanation of the circumstances of its publication is, indeed, necessary, not only as belonging to the train of biographical facts proposed to be laid down, but also in order to make it intelligible to the reader, who, without a knowledge of some particulars relating to its appearance, will find it confused, and be apt to stumble on the threshold of a work, which is filled with every variety and degree of riches, and which, whoever has seen once, with his eyes fully open, will resolve to examine again and again.

In 1630, a Jesuit, who went by the name of Edward Knott,† put out a little book, in 8vo. entitled, "Charity Mistaken, with the want whereof Catholickes are unjustly charged: for affirming as

* The subscription is in the words following:—"Ego Gulielmus Chillingworth, Clericus, in Artibus Magister, ad Cancellariatum Ecclesiæ Cathedralis Beatæ Mariæ Sarum, una cum Prebenda de Brixworth alias Bricklesworth in Comitatu Northampton Petriburgensis Diocæseos in eadem Ecclesia fundata et eidem Cancellariatui annexa, admittendus et instituendus, omnibus hisce Articulis et singulis in iisdem contentis volens et ex animo subscribo, et consensum meum eisdem præbeo 20 die Julii, 1638.

GULIELMUS CHILLINGWORTH.

‡ Rev. xx. 12, 13.

† His real name was Matthias Wilson. He was born A. D. 1580, at Pegsworth, near Morpeth, in Northumberland. Having studied at Rome, he was entered 1606, of the society of the Jesuits, being already initiated a priest. He was for several years professor of Divinity at the English College in Rome, then vice-provincial, and lastly provincial, of all English Jesuits. He died at London, January 4, 1655, or 1656, and was buried in the church of St. Pancras. He is described in the *Bibliotheca Patrum Societatis Jesu* as "*vir magnis animi dotibus humili in corpore præditus—eximiæ doctrinæ, et aptissimæ ad gubernandum mansuetudinis—religiosæ disciplinæ vel in minimis custos in se ipso accuratus, et in aliis quibus præerat exactor sedulus.*

they do with grief, that Protestancy unrepented destroies Salvation." To this an answer was published by Dr. Potter, Provost of Queen's College, in Oxford, in 1633; written, as appears by Chillingworth's *Dedication to the King* of his great work, by command of his Majesty, with an especial view to Chillingworth's own scruples with regard to the Protestant religion. This Dedication is elegant in style and manly in spirit: in the passage alluded to, the writer says, "For my inscribing to it" [his book] "Your Majesty's sacred name, I should labour much in my excuse of it from high presumption, had it not some appearance of title to Your Majesty's patronage and protection, as being a defence of that book which by special order from Your Majesty was written some years since, chiefly for the general good, but peradventure not without some aim at the recovery of one of your meanest subjects from a dangerous deviation; and so due unto Your Majesty, as the fruit of your own High Humility and most Royal Charity." Dr. Potter's book had this title: "Want of Charitie justly charged on all such Romanists as dare (without truth or modesty) affirme, that Protestancie destroyeth Salvation. In Answer to a late Popish Pamphlet, intituled, 'Charity Mistaken,' &c." The Jesuit was not backward in reply: he published, in 1634, "Mercy and Truth: or Charity Maintained by Catholiques. By way of Reply upon an Answere lately framed by D. Potter to a Treatise which had formerly proved, That *Charity* was *Mistaken* by Protestants: with the want whereof Catholiques are unjustly charged, for affirming, That Protestancy unrepented destroyes *Salvation*. Deuided into two Parts."* This work Chillingworth undertook to answer; being urged to this undertaking by his friends, who well knew his competency to the work, and particularly by Lord Falkland, to whose seat at Great Tew, he frequently resorted whilst engaged in it, in order to obtain the assistance of that enlightened, learned and communicative nobleman, whose powers of mind were scarcely inferior to his own, and whose sentiments were as congenial to his as the most perfect friendship can require, and also to enjoy the use of his extensive and curious library.†

* This tract of Knott's is preserved in Chillingworth's work in answer to it, being printed chapter by chapter before the answer. This is a commendable mode of writing controversy—fair to the argument, economical to the reader. It deserves to be mentioned, that in the 10th, or Birch's Edition of Chillingworth's Works [Folio] Knott's tract is carefully re-printed from the first edition of it, published by himself.

The re-publication, or rather the inter-publication of Knott's book with Chillingworth's, is probably one of the causes of the obscurity sometimes complained of in the latter.

Few readers of Chillingworth, it may be presumed, will have the impartiality and resolution not to pass over Knott's pages; but the slightest inspection of them will shew that he was no contemptible adversary. It is no disgrace to him (putting out of view, the subject of controversy), to appear to disadvantage by the side of one of the greatest masters of reason the world ever knew.

† "When Mr. Chillingworth undertook the defence of Dr. Potter against the *Jesuite*, he was almost continually at *Tew* with my Lord, examining the reasons of both parties, *pro* and *con* and their invalidity or consequence, where Mr. Chillingworth had the benefit of

It was soon whispered abroad how Chillingworth was employed, and his purpose was discovered by the circumspect antagonist with whom he was about to enter the lists; who, in the true spirit of his order, sought to secure the victory by giving the first blow. While Chillingworth was carefully preparing his work, Knott stepped before him with a pamphlet, entitled, "A Direction to be observed by N. N. if hee meane to proceede in Answering the Booke intitled, 'Mercy and Truth, or Charity Maintained by Catholics,' &c."† The "Direction" was a personal attack upon Chillingworth, and was designed particularly to raise the public prejudice against him as a "Socinian." It is divided into five chapters, of which the Ist is "an account of the opinions of the Socinians;" the IInd states "some reasons why so many embrace Socinianism;" the IIIrd enumerates "Diverse enormous Heresies, maintained by a certain Socinian," meaning Mr. Chillingworth; the IVth directs "What the Answerer is to observe, if he will speake to any purpose;" and the Vth professes to unfold "the motives for which the Answerer forsooke Protestantisme." All this bespeaks the resentment of the Jesuit against a favourite convert to his church who had relapsed into the Protestant heresy. The pamphlet is, however, a curious document in the history of English Unitarianism.‡

The appearance of Chillingworth's work was an equal subject of hope to his friends and of fear to his enemies. The object of the latter was to deter him from the publication of it; and accordingly they threatened in private messages, that if he persevered, his whole private history should be exposed to public view, that his inconstancy in religion should be painted to the life, and that such things should be published as to his heresy with regard to the Trinity, the Deity of Christ, and the other mysteries, as should "endanger all his benefices, present or future." Of the meaning of these menaces Knott's pamphlet affords sufficient explanation: Chillingworth's treatment of them was worthy of himself and of his cause. He replied that "he was not a man to be wrought upon by such carnal and base fears, which were very pro-

my Lord's company, and his good library. The benefit he had by my Lord's company and rational discourse was very great, as Mr. Chillingworth would modestly and truly confess. But his library, which was well furnished with choice books (I have several times been in it and seen them), such as Mr. Chillingworth neither had, nor even heard of many of them, 'till my Lord shewed him the books and the passages in them, which were significant and pertinent to the purpose." *Genuin Remains of Dr. Thomas Barlow, late Bp. of Lincoln, &c. p.* 329.

† This pamphlet was published in 1636. It is in 8vo. and contains 42 pages. It has the phrase usual to Roman Catholic books, *Permissu Superiorum*. That it made a deep impression at the time of its appearing, may be gathered from Chillingworth's frequent reference to it. It is now very scarce. Des Maizeaux never met with but one copy of it, and that in the *Museum Ashmoleanum*, at Oxford. *Life of Chillingworth*, p. 106. marg. note.

‡ An abstract of it would be very suitable to our pages: we may hereafter insert on them that which is furnished by Des Maizeaux (Life, &c. pp. 106—136), unless, indeed, some one of our readers should be able to supply us with an account from the pamphlet itself.

per motives for the devil and his instruments to tempt poor-spirited men out of the way of conscience and honesty; but very incongruous either for teachers of truth to make use of, or for lovers of truth (in which company he had been long ago matriculated) to hearken to with any regard; but that if they were indeed desirous that he should not answer "Charity maintained," one way there was, and but one, whereby they might obtain their desire; and that was by letting him know when and where he might attend Mr. Knott, and by fair conference, to be written down on both sides, convincing his understanding (who was resolved not to be a *Recusant* if he were *convicted*), that any one part of it, any one argument in it, which was of moment and consequence, and whereon the cause depends, was indeed unanswerable." Knott declared that he would have no conference with Chillingworth but in print; "and soon after," says our Protestant, addressing the Jesuit, "finding me of proof against all these batteries, and thereby, I fear, very much enraged, you took up the resolution of the furious goddess in the poet, madded with the unsuccessfulness of her malice, *Flectere si nequeo superos Acheronta movebo.*"* The alarm of the Popish party is evident in the fact, which we gather from a letter of Archbishop Laud's,† that while Chillingworth's book was printing at Oxford, Knott was lurking upon the spot, and contrived by bribery to procure the sheets as they came from the press.

Chillingworth had completed his Answer at the beginning of the year 1637, but before it was printed it was submitted by order of his patron, Archbishop Laud, to a sort of committee of revision. At the head of these was Dr. Prideaux, Professor of Divinity at Oxford, to whom the Archbishop, who was also Chancellor of that University, addressed a letter, still extant,‡ appointing him to this office; the prelate expresses that he is "very sorry that the young man" (Chillingworth) "hath given cause why a more watchful eye should be held over him and his writings;" he desires this superintendance "to

* See *Pref. to the Author of Charity Maint.* § 5. *Chillingworth's Works.* 10th Ed. Folio. pp. 11, 12.

† This letter is in the genuine style of the prelate. It is dated *Croyden*, Sept. 15, 1637, is addressed to Dr. Baylie, the Vice-Chancellor of Oxford, and runs thus:

"You cannot have too careful an eye, either over Pullin or the rest; for certainly some are about that place to seduce as many as they can. And particularly Dr. Potter writes me word, that Knott is now in Oxford (I wish you could lay hold of him) and hath the sheets from the press, as they are done; and that he pays five shillings for every sheet, and that you are acquainted with this rumor. I pray be very careful in this also, for I know the Jesuits are very cunning at these tricks; but if you have no more hold of your printers, than that the press must thus lie open to their corruption, I shall take a sowrer course than perhaps is expected. For though perhaps they go so cunningly to work, as that I shall not be able to make a legal proof of this foul misdemeanour: Yet if I find that Knott makes a more speedy answer, than is otherwise possible, without such seeing of the sheets, I shall take that for proof enough, and proceed to discommission your printer, and supress his press. And I pray fail not to let him know so much from me." *Remains of Archbp. Laud.* II. 141, 142.

‡ *Remains, &c.* ut sup. p. 128. This letter is dated, Lambeth, March 3, 1636, 7.

the end that all things may go on 'to the honour of the Church of England;" he presumes upon Chillingworth's acquiescence in any alterations the Professor and his associates might point out; and he concludes with a wish that the book thus guarded and perfected might have the *Imprimatur* of the licenser, and indeed that all books hereafter printed at the University should have the same stamp of approbation and authority.

Chillingworth was not in a condition, nor Prideaux and his Oxford brethren in a temper, to refuse compliance with the archiepiscopal mandate. The book was examined; the examiners being the Professor, just named, Dr. Baylie, Vice-Chancellor, and Dr. Fell, Lady Margaret's Professor; who severally prefixed their testimony of approbation to it, before it issued from the press, which was in the latter end of the year 1637, in small folio, under the title of—"The Religion of Protestants a Safe Way to Salvation; or an Answer to a Booke entitled, 'Mercy and Truth, or Charity maintained by Catholiques,' which pretends to prove the contrary. By William Chillingworth, Master of Arts of the University of Oxford."

Chillingworth himself says * that his book had "passed the fiery trial of the exact censures of many understanding judges." In a pamphlet, to be hereafter mentioned, Knott states from report, that the censors made so many alterations in it that "it is quite another thing from the first platforme which he drew and put into their hands." Nay, according to Anthony Wood, one of its approvers, Dr. Prideaux, repented afterwards of having given his sanction to the work, likening it among his friends to "an unwholsome lamprey, by having a poisonous sting of Socinianism throughout it, and tending in some places to plain infidelity and atheisme."† Implicit reliance cannot be placed on an author like Wood, where such a man as Chillingworth and such a cause as religious liberty is

* *Pref.* ut sup. § 4. *Works.* p. 11.

† Athen. Oxon. Vol. ii. c. 22. Wood possessed the microscopic soul of an antiquary, and was utterly unable to comprehend a mind of such breadth as Chillingworth's. He had too a Roman Catholic leaning, and if he had spoken out would probably have confessed with the late Wm. Cole, of King's College Cambridge, the idol of the Gentleman's Magazine, that he could not help regretting that the Reformation had taken place. The story in question he borrowed from a Presbyterian fanatic, Cheynell, of whom we shall see more hereafter, who introduced it in a pamphlet ("A Discussion of Mr. Joh. Fry's tenents lately condemned in Parliament,") published several years after Mr. Chillingworth's death. Wood's contempt for Cheynell and his party cannot find expressions strong enough, but the authority of such a man is sufficient ground for the defamation of a Protestant on the true principle.

Fuller takes notice of the same story, but relates it in milder terms, and dismisses it without credit. "In testimony of his true conversion, (says he, *Worthies*, p. 339, 340,) Mr. Chillingworth wrote a book entituled, 'The Religion of Protestants a Safe Way to Salvation,' against Mr. Knott the Jesuit: I will not say, *malo nodo malus quærendus est cuneus*, but affirm no person better qualified than this author, with all necessary accomplishments to encounter a Jesuit. It is commonly reported that Dr. Prideaux compared his book to a lamprey, fit for food if the venomous sting were taken out of the back thereof: a passage in my opinion inconsistent with the doctor's approbation prefixed in the beginning of his book."

concerned; but it is very credible that the effect of "The Religion of Protestants" upon the public might open the eyes of the Oxford censurer to see that he had not been sufficiently "watchful," according to Archbishop Laud's injunction, and that all things were not going on "to the honour of the Church of England."

However altered, and whether for the better or the worse, the book was received with general applause: two editions of it were published within less than five months, which, as Des Maizeaux conjectures,* "never happened to any other controversial work of that bulk."

The editions of the "Religion of Protestants," subsequent to the Restoration, will be taken notice of in the account of Chillingworth's Works, at the end of this memoir.

Original Letter of Dr. S. Chandler's.

Bath, 15th Sep. 1742.

REV. AND DEAR SIR,

Being willing to discharge my promise made you at London, I give you the trouble of this, tho I have little more to say to you, than that I am well in this place, and have every circumstance to render it agreeable. Serious study is here an impossibility, where one is liable to be perpetually interrupted. All my reading therefore is only by way of amusement and diversion from the sole business of Bath, which is impertinence and idleness. I have just read thro Mr. Warburton's Vindication of Pope's Essay on Man, against Mr. De Cruzaw. 'Tis wrote with spirit, and he hath justly exposed the French critick, but whether he hath justified his poet's sentiments, will admit of a debate. I am yet to think he hath done by him, as some of our criticks have done by the Greek and Roman classicks, found out beauties, that the authors themselves scarce ever thought of. I have been this day entertained with the operations of Dr. Taylor, the famous oculist, who before several of the first phisitians of the place, and a large circle of gentlemen, restored almost instantly sight to several quite blind. He talks freely to those of the faculty, who before him say quite nothing, but seem very free of their remarks when at a distance from him; which gives me a suspicion of them not over favourable. I am only to add that I am very much obliged to you for your readiness to assist me during my absence. After I left you the last Tuesday I accidentally got a full supply for the last Lord's day in this month. So that if you are at Hamblens the Tuesday before, I shall be obliged to you, if you'll speak to Mr. Burroughs who is to supply that day for the morning, and to Mr. Fleming who is to take care for the afternoon. My best respects and services wait on Mr. Dolins and Miss. And if my best wishes and prayers can be of any avail for your happiness, you may assure yourself of them from, Dear Sir,

Your affect. Friend and Servt.

SAM. CHANDLER.

To the Rev. Mr. Tomms, at Daniel Dolin's, Esq. Hackney, near London.

Prideaux's approbation was expressed in these terms: "Perlegi hunc librum ——: in quo nihil reperio Doctrinæ vel Disciplinæ Ecclesiæ Anglicanæ adversum, sed quamplurima quæ Fidem Orthodoxam egregiè illustrant, et adversantia glossemata acutè, perspicuè, et modestè dissipant."

* *Life*, &c. p. 220, and note *II.*

MISCELLANEOUS COMMUNICATIONS.

Essay on Popular Plans of Education.

Feb. 7, 1814.

Il est tres probable que le genre humain est susceptible d'education, aussi bien que chaque homme, et qu'il y a des epoques marquées pour les progrès de la pensée dans la route éternelle du temps. *Mad. de Stael, &c.*

Education is of such incomparable value in my opinion, that I cannot help coveting the condition of every man who is rendered capable of conducting it with efficacy and extent.
G. Wakefield.

It is an important fact that the number of persons who suffered death from the hands of the executioner in the several reigns of Henry the VIIIth, and of his daughter Elizabeth, far exceeded those who have died on the scaffold through any succeeding reigns of the same or of a proportionate length. During that period, and for some time after the Reformation, the elements of useful knowledge were not communicated to the children of the poor. Provision had doubtless been made by Edward the Sixth, and by the queen whom I have already mentioned, for extending in some measure the blessings of education. The mass of the people, however, were left in the grossest and, as might have been supposed, irremediable ignorance.

After the Revolution, the dread entertained by our ancestors of the religious and political tenets of the exiled family, gave birth, in concurrence with purer motives, to a number of charity schools, which have been highly beneficial both to the nation and individuals. The legal provision, too, made by the parliament of Scotland, in 1646, for the establishment of a school in every parish of that division of the island (which excellent statute, after being repealed on the restoration of Charles the Second was re-enacted in 1696),* has produced the happiest effects, and contributed in no small degree to the eminence of our northern brethren in intellect and literature, in morals and devotion.

Still, through the influence of causes which are found to be uniform and resistless, our population is on the increase: and thousands of indigent children, particularly in the manufacturing towns and districts of the southern part of the kingdom, were destitute of a knowledge of God and duty, of a Saviour and a future state; they seemed less rational than the machinery which many of them were employed in directing, or the materials on which they laboured;—till, about the year 1782, a private citizen of Gloucester, impelled by the noblest benevolence, projected the scheme of Sunday Schools. This plan Mr. Raikes, long before his death, had the satisfaction of seeing realized in nearly every town and large village throughout England, and most of all in the places where it was most needed. The holy flame was soon caught: and the conductors of different

* Burns' Life, &c. by Currie, Vol. i. 4, and Appendix, No. I.

schools of this description, glowed with a generous wish to surpass each other in the number of their pupils, in the regulations, the superintendance, the patronage, accommodations and efficiency of their humble seminaries.

"That period," said a late excellent man,* in 1788, "which shall exhibit to the world so new and singular an appearance as A NATION OF READERS, *in which the labours of the present day will probably terminate*, will, without doubt, be regarded as an important era in the history of the country where it exists, if not of the world in general."

This era seems NOW to be hastening by means of those more popular plans of education, of recent origin, which we owe, in the order of providence, to the skill or zeal of distinguished individuals. I shall not here take part in the controversy respecting them. Let me only remark, that as education is one of the greatest blessings which man can bestow on man, it is happy when we unite on common principles, in conferring such a boon. This union enhances the value of the gift in the eyes of those who receive it; just as the sense which the poor entertain of the present of a copy of the Holy Scriptures, is heightened by their knowledge that it is communicated to them through the joint benevolence and exertions of Christians of all denominations.

Let us, for a moment, put a case which, I trust, will at no very distant time cease to be imaginary; let us suppose that every inhabitant of the united kingdom was in possession of the arts of reading and writing, and at least of the elements of numbers. It is evident that to the individuals more and purer sources of pleasure would be opened: they would be enabled to make a wise and useful application of their leisure; and their stock of preservatives from sinful and debasing recreations, would be larger. Another advantage would be, a qualification for improvement in habits of attention and observation. When the foundation is once laid, the building may with comparative ease be carried on and finished to almost any height. Every step taken in the road of knowledge, wonderfully aids the traveller in fulfilling his wishes and reaching his destination. A further personal benefit that would be derived from the prevalence of the popular methods of education, is a capacity for profitably attending to the concerns and duties of religion. There is a strict alliance between civilization and this capacity. While man is overwhelmed in the depths of ignorance and barbarism, he cannot be led into an acquaintance with invisible and eternal objects. A preparatory process must be employed. Christianity was first published in the most enlightened age of the ancient world: and we generally find that nothing is more fitted to stamp religious impressions on the heart than the desire and the faculty of reading the sacred volume. Happily, religion, in its turn, cherishes the decency and comfort which are so favourable to its reception. In cottages where there is no bible we usually see the most disgusting indications of poverty; in those where it has a place we

* The Rev. Timothy Kenrick.—See his Sermons, Vol. I. 194.

perceive neatness, and every sign of industry and contentment.

While the cultivation of the understanding is thus friendly to the happiness of the individual, it is not less so to that of families. In proportion as the mind of a human being is expanded by education, he rises above sensual pursuits: appetite and passion yield the government of him to reason, principle, and an enlightened conscience. He now reflects, plans, anticipates, and possesses the ability and disposition to provide for his own wants and those of the individuals in whose lives his existence is bound up. The domestic circle of the poor man of an informed understanding, is in common the circle of peace and satisfaction. Such an one can, and will impart, to his children the rudiments of the best knowledge; and he becomes more valuable to his employers and to society.

It does not follow that a man will be incapacitated for bodily labour, or disinclined to it, because he can exert the powers of intellect: nor, while human understandings are so infinitely various, is there cause of fear that we shall be in want of persons to undertake life's ordinary employments. But, surely, the advantage, both as to himself and others, will always be on the side of him who can unite skill with labour, who can think and judge and compare as well as work.

Now the tendency, and, I rejoice in being able to add, the consequence, of those plans of popular education which mark our age and country, is to call forth the faculty of reason, to exercise, inform and advance the understanding of the pupil. Hence there are at this day more persons in the kingdom capable of reading, more who actually read, than at any former period. But men cannot read without thinking in some degree and in some instances: they cannot read the best of books without being led to think upon themes of unrivalled import. They cannot be awakened, in early life, in the presence of great numbers of their own standing, and by the help of a rational and innocent emulation, to acts of attention, without gaining the habit: and oh the value of that habit let those pronounce who are most conversant with human nature and the world. If then the whole of our population were so characterized and so employed, where is the man, the patriot, or the Christian, whose heart would not rebound with joy at the sight and in the prospect?

When we look at the savage tribes of mankind, as we know them by the reports of travellers or the records of history, we observe that they are the creatures of their feelings. Those feelings indeed are often in a high degree friendly and laudable: but the violence of the enmities of these unlettered hordes, equals the ardour of their attachments. No reliance can be placed on their emotions. Being unacquainted with the very elements of intellectual cultivation and the first principles of religion, they are capricious and irregular in their passions, which frequently obey no master except their impetuous will. If, again, we cast our eyes on the most ignorant of our countrymen and neighbours, we find that, in the measure of their ig-

norance and want of mental, religious and moral discipline, they, too, are enslaved by their feelings, which own no other restraints than superior bodily strength and the arm of public law. Their correction and their indulgence of their children, have hence no bounds: and though they wear this moment the aspect of love and kindness, they appear the next under that of anger, threatening and revenge. The violators of social order, the sons of tumult and licentiousness, will, as is natural, usually be discovered among the most uneducated of our race.

It is time, however, to reverse the picture.—Let us next behold man rising from the savage state to one of comparative civilization: let us see him as he appears under the forming hand of education, under the controul of enlightened laws. It is granted, there are seasons and circumstances in which even here, malignant and ungoverned feelings will gain the ascendancy over conscience and his better judgment. But, in this situation, he will, for the most part, be guided rather by the dictates of reason, and in many instances by those of religion, than by the blind impulse of his affections. Education has furnished him with the materials—I had almost said, with the capacity—of thought: it has given him ideas, together with a power of resolving, comparing and combining them; and he therefore takes delight in consulting his understanding, and in applying his intellectual faculties to the persons, events and measures which come within his notice.

To deliver the human race from servitude to their passions,—to make judgment and religious principle the master-springs of action—is the most important end of education. And precisely this benefit the popular plans of instruction are calculated to bestow, in the most practicable manner, on prodigious numbers. Besides the information they communicate, and the *constant* employment they provide, they train their scholars with superior ease to habits of submission, order and attention; habits pre-eminently favourable to the just government of the emotions! The very silence which characterizes many schools of this description, contributes essentially to the same object, and leaves a happy impression upon the pupils, as well as upon the spectators.

How auspicious then to man's personal comfort, and to his social usefulness, reputation and prosperity, must be the general, and much more the universal, adoption of this system! The evil passions fostered by his ignorance, by his inability or disinclination to reflect, being corrected, the crimes which infest families and larger communities would be diminished, and the mind would possess a peace hitherto unknown. Though, from the imperfection of our nature, sin and misery must still exist, their prevalence would be lessened: the remedy and the antidote would be at hand. The happiness of the world, I am persuaded, is not so often disturbed by cool, designing villainy, as by unchastised affections: and if mankind are once brought to see and feel that religious virtue is but another name for the greatest portion of

bliss which human beings can enjoy or expect, we may rationally hope they will at length discover this object of their search.

The manners, conduct and characters of men, take their complexion from the state of the understanding and passions: and upon the manners, conduct and character the effect of the plans of popular education cannot be otherwise than beneficial. Teach human creatures their duty, and the instruction which is imparted with wisdom and kindness, will not in general be thrown away. When men are so educated, they will commonly be acquainted with their just station and province in society, and will unite integrity and diligence with humble, peaceful and inoffensive habits.

It has been said that "by giving the children of the poor the blessings of education, we make them conceited of their attainments and dissatisfied with their condition." But the objection is unsubstantiated by facts: nor can the principle of it, for a moment, be sustained. The tendency of the diffusion of knowledge, no doubt, is to remove hills and fill up vallies. There are *some* distinctions which it destroys, *some* obstructions which it levels; yet this it does in the best and safest way—not by sinking those who are already elevated in rank and wealth, or, what is more important, in point of wisdom, knowledge and virtue, but by enabling the poor to be wise, intelligent and virtuous, and thus raising them from their originally depressed, and, as they once appeared, hopeless, circumstances. If instruction is universally spread by means of popular education, it can render none conceited. "Who," it has justly been asked, "is proud or vain because the light of the sun shines upon him?" It is the same with the cheering beams of knowledge and religion: when these visit every house and every individual; when these, as to all purposes of solid value, gild alike the towering palace and the straw-roofed cottage; men will be so far upon a level, and no one individual will have cause of exulting over another.

"Many of the more remarkable disorders which have happened in communities, some reasoners ascribe to the restlessness produced by knowledge in the mass of the population." *Facts* speak a different language: *facts* say, "It is Ignorance which has been the parent of riot and rebellion; it is Ignorance which has prepared the common people for being actors in these scenes, and for following the direction of an intolerant and persecuting spirit—while peace and that obedience to the laws which fairly vindicates to itself the appellation of loyalty, have uniformly marked those who have enjoyed and improved the blessings of education?"

It is alleged that "crimes have increased notwithstanding the institution of Sunday and of popular schools?" Allowing, for argument's sake, the fact—have they increased, let me inquire, beyond the rapid advance of the population of the country? Have they increased (which is a yet more important consideration) among the description of persons who receive the benefit of these seminaries? The state and the records

of our prisons, declare the contrary.

The invention of printing gave a mighty impulse to the progress of the human mind in the best and soundest knowledge. In vain, however, does this noble art multiply copies of books of the greatest value, unless we have a population capable of reading them. Such an event, such a spectacle, we appear to be on the point of beholding. Wisdom and humanity, therefore, patriotism and religion, call upon us to avail ourselves of a season and of circumstances so favourable for advancing the education of our species.

N.

Estimate of Dr. Watts as a Scriptural Critic.

Jan. 18, 1814.

Sir,

Having been gratified and instructed by the "Strictures on a recent publication of Mr. Palmer's" in your last Volume (pp. 715 and 768), I regret, as much as N. or yourself can do, that my long-respected acquaintance did not survive, to examine them, and to re-consider the subject of his pamphlet.

Your correspondent, at p. 721, while he does justice to "the learning and assiduity, the genius and talents of Dr. Watts," has well appreciated the merit of his writings for "closeness of scriptural research." Perhaps it would not be easy to find another learned theologian, in any communion, who had written so much, on Christian topics, and yet had done so little to elucidate the phraseology of scripture, or to ascertain the true reading of the original records, without reference to any system of faith. How poorly Watts was prepared to perform the latter important service to Christianity, appears from his notices of "the Heavenly Witnesses," compared with the inquiries of his contemporaries, Emlyn and Newton, or the hesitation of his friend Doddridge, on that subject.

In his Sermon entitled, "The Scale of Blessedness, or Blessed Saints, Blessed Saviour, and Blessed Trinity;" first published in 1721, when the author was about 50 years of age, Watts, having quoted 1 John v. 7, adds, "which text I believe to be authentic and divine, and that upon just reasons, notwithstanding all the cavils and criticisms that have endeavoured to blot it out of the bible." Works, 8vo. 1800. i. 148.

Again, in his "Christian Doctrine of the Trinity," published in 1722, he quotes the text as the language of "the apostle John speaking of the holy Trinity," and thus remarks: "This last text hath been the subject of many cavils and disputes, whether it were written originally by the apostle, or whether it were not foisted into the scripture in some later ages; but, upon the best examination we can make, I think there are good reasons to approve it apostolical." Id. v. 44.

I am aware that much has been done, of late years, to settle this question. Yet, I think, it might be safely left to a modern learned Trinitarian to decide, whether, in the age of Watts, a diligent, critical inquirer, unshackled by system, might not have discovered weighty, if not preponderating

arguments against the text; such, at least, as would have prevented him from associating cavils with disputes and criticisms on that important question. Important indeed it ought to have appeared to Watts, as being the only direct scriptural proof of a Trinity, attached to their Catechisms by the Assembly of Divines. In the Larger, the heavenly witnesses are supported by the narrative of Christ's baptism. Matt. iii. 16, 17, the baptismal form. Mat. xxviii. 19, Paul's benediction, 2 Cor. xiii. 14, and our Lord's declaration, "I and my Father are one," John x. 30. In the Shorter Catechism, the only accompaniment of 1 John v. 7, is the baptismal form in Matthew.

The learned moderns, of the disreputed orthodox faith, fearless of being censured as cavillers, now decline to support their cause by the testimony of the Heavenly Witnesses. The principal tutor of the principal Trinitarian College among the English nonconformists, is well known, with a fairness worthy of an honourable mind, to have even publicly declared the passage in question to be a forgery. Thus weak, at length, has become the assumed scriptural evidence for that astonishing dogma, "there are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." The mystic pile which had stood, the admiration of many credulous, and of some inquiring ages, now appears bereft of its main support, and tottering to its fall. The Trinity may indeed well be expected to share the fate of Transubstantiation among Protestants, whenever they shall defer as little to the Assembly at Westminster or the Synod of Dort, as to the Councils of Trent or Constance.

N. L. T.

Inscription on Essex-Street Chapel.

Feb. 1814.

SIR,

In my various perambulations, it has of late given me much pleasure to observe that our Unitarian friends have begun to shew themselves openly in the face of day. Formerly, if a congregation of them existed any where, it was hardly possible for a traveller, who tarried at the place a Lord's day, during a journey, to discover their house of meeting, and join in their worship. They met, as it were in secret, and the name was unknown. But now, Sir, I rejoice to see, they openly avow their designation; and in numerous instances the words, "Unitarian Chapel" are written in conspicuous characters over their doors. This is as it should be; and I trust there will not shortly be a town in England that does not contain at least one such superscription.

Some months ago, happening to be in London, and passing along Essex Street, it delighted me to see UNITARIAN CHAPEL inscribed on the new portico of that house, dear to the mind of every friend of truth from having been consecrated to the worship of the ONE GOD by Theophilus Lindsey. But, Sir, proportioned to my gratification on this occasion was my concern and surprise the other day, in passing by the

same spot, to perceive that the original, honourable and characteristic inscription had been erased, and the words "Essex-Street Chapel" substituted in its stead. May a stranger, Sir, without offence, ask, what possible cause there could have been for this change. It could not have originated with the very respectable minister of the place; who is distinguished no less by the manly openness of his conduct in the avowal of his opinions, than by the ability he has displayed in their defence. And it is difficult, even to surmise, why a congregation which has been so eminently favoured in respect to its ministers, and which has to boast of being the first that assembled in this nation avowedly as Unitarians, should, particularly after they had once committed themselves, shrink from such a public declaration of their principles, and blot out the name by which they are called, as if they blushed to acknowledge it.

I do not notice this very extraordinary circumstance from any impertinent wish to meddle with what may be considered by this congregation as its private concern; but from a serious apprehension that the proceeding may operate prejudicially on the future conduct of some of our country friends. You know, Sir, we are used to look up to the metropolis with great respect. We are apt, perhaps indeed too apt, to think, that what is done in London is right, because it is done there. While then this propensity, which I assure you is very general, continues, there is great danger that Unitarian congregations in provincial towns which have already marked their meeting-houses with appropriate superscriptions, may follow the example of that in Essex Street, and employ their artists to obliterate or alter them; and that other congregations may be deterred from resorting to such proper methods of making themselves known.

I hope, Sir, you and your readers will not deem wholly impertinent these brief observations, on what he regards as a matter of public concern, from

A WAY-FARING MAN.

Progress of Intolerance amongst the Quakers in Ireland.

LETTER II.

Bromley, Oct. 14, 1813.

SIR,

When the numbers and the respectability of the seceders from the Society of Quakers in Ireland, alluded to in the minute of their last national yearly meeting inserted at p. 109, is considered, it is no wonder their separation should be still felt by that body as a "distressing circumstance." It is said, that a retrospective view of those days, brought the meeting "under considerable exercise," but this does not appear to have produced any distinct recollection of the complexion and character of the events which then took place. For the minute made in consequence of this "exercise," does not in any manner notice "the grounds of dissent from or disunity with the body," which produced the lamented separation, but delusively brings forward a number of other topics in connexion with an express reference to those seceders, as if these were the matters at issue between them and the society, than which no-

thing can well be farther from the truth.

The general temper and spirit of the disciplinary proceedings at that time, were it is true, in unison with the intolerant requisitions of this minute, but there is little, if any, similarity between the objects to which this spirit was directed on that occasion, and on this retrospective view of those painful events. To evince this, I will shew on what grounds the yearly meeting in 1798 directed the subordinate meetings and its own visiting committees to act towards those who censured the arbitrary manner and intolerant spirit in which the discipline of the society was administered, and expressed their dissatisfaction with the strain of preaching which was about that time countenanced and encouraged by its ruling members.

It appears that the practice of reading the holy scriptures, came particularly under the consideration of this Meeting "from an apprehension that some difference in sentiment, from the general part of Friends, hath appeared, in regard to the use and advantage of these records."

This apprehended difference of sentiment was concerning those parts of the Old Testament which assert the express commands of God for the avowed extirpation of the Canaanites, and others of a similar nature, and whether the belief that such commands were actually given for proceedings, in some cases perfidious, and in others cruel and unjust, "constituted an essential article of Christian faith?" That it did, was asserted on the one hand, and on the other, "that it was altogether unnecessary and unwarrantable that such points should be deemed essential articles of a Christian's faith; because difference of opinion concerning them had always existed, and might be expected to exist, even between men of very serious and upright minds."

"Humility and candour," says William Rathbone, in his Narrative of these Events, "are seldom associated with a confident persuasion that any of the opinions, respecting which their advocates differ from other serious and reflecting persons, are absolutely and infallibly true. Whenever, amidst opposing opinions, the importance of arriving at truth is mutually admitted, it must be by upright inquiry, and temperate discussion, that this object is to be attained. Let these be conducted by both parties, with candour, liberality, benevolence, and a sincere desire of the improvement of mankind; and although the abettors of sects and systems may dread and deprecate the agitation of such questions, yet the votaries of truth and of pure Christianity will rejoice that the human faculties are employed on subjects worthy the attention of rational and immortal beings.

"They rest with unshaken confidence on the persuasion, that 'truth is great and will finally prevail.' They ask only that her peaceful triumphs may not be retarded by the opposition of penal laws, nor by either the allurements or the restraints of any extraneous influence. They behold, without dismay, even the most hostile efforts of heresy, infidelity, sophistry, and error, so long as the friends of undefiled religion are equally vigorous in their efforts to do justice to their own cause. Their chief discouragements arise from the thraldom of bigotry, superstition, and implicit faith;—from that supine indifference to all intellectual and moral improvement, which is produced by sensual pleasures and worldly pursuits;—and from that indolent temperament, which can be roused to mental activity by no concerns, either of time or eternity." P. 173.

The meeting's judgment was not in unison with these sentiments, but, with the ground of it, is thus stated on its records. "And this meeting feeling the necessity of our being united as a religious society in faith and principle, appointed a committee to inspect into the state of our Society in this respect, as well as any other which may regard the welfare of any other part of our Christian testimonies." This was indeed to appoint an inquisitorial committee without any farther limitation to its powers of inspection, than the discretion of those who could accept such an appointment, would be likely to impose upon themselves.

This committee reported—"that a disposition hath appeared in some of our Society, tending to produce schism, and to weaken the general testimony and belief, which we, as a people, have maintained as to the origin, use and advantage of these records," viz. the "holy scriptures." They moreover say, "we think it right that a standard should be lifted up against this spirit of speculation and unbelief." What was this standard to consist of? The committee further recommend that "Where any have manifested opinions contrary to the general sense of the body, that they be timely laboured with: but if these do not become sensible of their error, but persist in maintaining such sentiments and doctrines, and do not condemn their conduct, that monthly meetings testify against them, as being out of the unity of Friends." Neither the meeting nor its committee pointed out how individuals are to ascertain what is the general sense of the body, but supposing this to be practicable, to sanction such a report, is to hold up the paramount authority of the ruling members of the church over the consciences of their brethren, in proportion to the power they possess, as fully as the Church of Rome ever exercised over its members. In pursuance of this report, another committee was appointed to visit all the meetings in Ireland, and, as might have been expected, a number of persons, of the most respectable character for moral and religious worth, were censured and disowned, for alleged diversity of opinion concerning the scriptures; and others for not acting according to the usual forms of the Society, in standing up with their hats off during the time of public supplication, by one of its acknowledged ministers in particular, David Sands, "whose ministry they did not approve." And why? He was in the frequent practice of denouncing the judgments of the Almighty on those who differed from him in opinion, particularly on mysterious points of faith, on which he discovered an eagerness to question and censure others. On one occasion no less than twenty ministers and elders openly expressed their disapprobation of his ministry. The intolerant proceedings of the Society against some of these Friends, induced others to resign the "conspicuous stations" they occupied, and finally their membership, for which they mostly assigned their reasons in writing.

So far was the Society from censuring these persons for their voluntary resignation of member-

ship, that it issued testimonies of disownment against them soon after, justifying that step on account of their dissent; yet now is their "great error" described as consisting not in the opinions they held, but "in going out from the body." How this can be said with propriety or consistency is difficult to imagine. If the parties seceding acted as they believed to be right, after deliberate consideration, they did well in obeying their own convictions of duty. They might have broken the bonds of religious fellowship on insufficient grounds, but in this case their error did not so much consist in ceasing to be members of the Society, as in misconceiving the proper conditions of membership in a Christian church, and not in acting conscientiously upon them.

In several of these unseasonable, unnecessary, and illegal testimonies, the Society possessing no legal jurisdiction over any individuals after due notice that they have resigned their membership, the sentiments and conduct of the parties disowned is unceandidly and unjustly described. In one of these documents a charge was advanced so palpably groundless, that on the remonstrance of the party, it was expunged from the records of the Society. In others equally requiring it, especially in cases of disownment, for solemnizing or being present at marriages, contrary to the rules, this justice was not done.

But the Society, apparently sensible of the impropriety or illegality of issuing such testimonies, soon afterwards more generally recorded the resignation of those who voluntarily seceded, as many did, on account of the attempts which were made, tending, in their apprehension, injuriously to abridge liberty of conscience, as a means of promoting "conformity and uniformity to unessential tenets and practices," and because they could not unite with, and approve "much of the ministry and conduct of many of their active members." To give an instance of this. In the minute accepting the secession of a person who had been highly esteemed as a minister, it is stated—"that he continues to think it to be his duty to recede from our Society," and that the "Meeting therefore receives his resignation, and no longer considers him as a member or minister among us."

Notwithstanding these indications of returning moderation and justice, at the Yearly Meeting for 1802, those cases, which had occurred in the province of Ulster, are indiscriminately described on its records as "instances of disorder," to which, it is said, the rules of the discipline have been applied "so as to reach most or all of those cases." And the committee appointed at the preceding Yearly Meeting, recommended "that those who are rightly bound to the maintenance of good order, and support of our Christian testimonies, may be encouraged and assisted," by visitors from other parts of the nation. Well might William Rathbone, contemplating these prospective views of the Society, exclaim in p. 199 of his Narrative—"Alas, poor IRELAND! is this the temper, spirit, and system under which the church government of our Society in that kingdom, is in future to be administered; and

is its final doom thus SEALED? Surely the memorable events which had occurred within the last four years; and the recollection that these had been repeatedly predicted, and the Society emphatically warned that such must be the necessary consequence of its proceedings, afforded abundant reason to pause, before it should thus recommend a perseverance in measures, from which so many lamentable consequences had already resulted."

The lapse of another ten years appears by no means to have abated this intolerant spirit and blind zeal, as the minute of the last Yearly Meeting affectingly proves. By way of giving your readers a just description of the effects such efforts to induce uniformity have always produced, I will transcribe the concluding remarks of the above-mentioned Narrative of Events in Ireland.

"Instead of active and unremitted exertions in the cause of piety, integrity, and benevolence, are there not," asks this excellent man, "some of the serious and well disposed professors of the gospel, who fail in rightly appreciating the value of their peculiar opinions, and not only give evident proofs of a deficiency in the great virtues of brotherly kindness and charity, but feel an unreasonable degree of anxiety whenever the reputation or the prevalence of their opinions are likely to be affected by the zeal and activity of men upright and conscientious, like themselves; agreeing with them in all that respects the nature and importance of the objects to be attained, and differing only concerning some of the subordinate opinions or means for attaining them? History, experience, and observation have abundantly shewn, that inquiry and discussion may not only be safely left to their own unfettered operation, on all such points, but that it is absolutely essential to the best interests of mankind that this should be done; that one of the appointed tests of charity and pure religion is hereby brought into action; and that, by such means only, will truth and virtue finally prevail.

"It is by the adoption of a contrary system, that the professors of the gospel of peace, and love, and joy, have been so often and so afflictingly disunited and disgraced. Alienation, persecution, uncharitableness, are the natural, the inevitable consequences of that lamentable spirit of domination, sectarism, and strife, which is thereby produced. These are indeed deplorable 'spots in the Christian's feast of charity;' these cause 'the weak to stumble,' the profane to blaspheme;' it is these which keenly sharpen, cruelly barb, and fatally envenom the shafts of irreligion and infidelity." p. 213, 214.

I am, Sir,
Your's sincerely,
THOMAS FOSTER.

Protestant Purgatory.

SIR, *Jan.* 6, 1814.

It is well known that Dr. Johnson was, at least, inclined to the opinion that the dead might receive benefit from the prayers of the living. That, for this opinion, he had Protestant authorities, though few, yet respectable, is perhaps not so generally understood. I lately acquired some

information on this subject which is at the service of any of your readers to whom it may be new and interesting.

There was published in 1731, in one volume 8vo. "The Lives of the English Bishops from the Restauration to the Revolution," anonymous, but attributed to Nathaniel Salmon, well-known as an historical and chronological compiler. This work is written in the highest style of high-church and tory politics. Its evident and principal design is to invalidate Burnet's "History of his own Times," which appeared in 1724. Against the memory of that prelate, the author discovers uncommon virulence. But my present purpose has no connection with the spirit or design with which these Lives were written.

In "the Life of Dr. Isaac Barrow, Bishop of St. Asaph," (p. 126) is the following passage, with which I will connect a literal translation of the epitaphs.

"This pious prelate died 1680. The place [of his interment] was of his own choosing, in the cathedral church yard, on the south side of the west door. We must not leave him here, but insert his epitaph, from which, though it did not give, occasion was taken, to call him Papist or popishly affected.

Exuviæ Isaaci Asaphensi Episcopi, in manum Domini depositæ, in spem lætæ resurrectionis, per sola Christi merita. O vos transeuntes in domum Domini, domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die Domini.

[The ashes of Isaac, Bishop of Asaph, deposited in the hand of the Lord, in the hope of a joyful resurrection, through the sole merits of Christ. O ye, passing into the house of the Lord, the house of prayer, pray for your fellow-servant, that he may find mercy in the day of the Lord.]

This inscription, upon a brass plate, to be fastened to the stone which covers him, it is agreed, was provided by himself. That which Mr. Herbert Thorndike appointed for himself in Westminster Abbey is to the same purpose.

Hic jacet corpus Herberti Thorndike, quondam hujus ecclesiæ Præbendarius, qui vivus veram reformandæ ecclesiæ rationem et modum precibus, studiisque prosequebatur. Tu, lector, requiem ei et beatam in Christo resurrectionem precare!"

[Here lies the body of Herbert Thorndike, late prebendary of this church, who, when living, promoted the true doctrine and worship of the reformed church, by his prayers and labours. Thou, reader, intreat for him repose and a happy resurrection in Christ.]"

The writer of these Lives, who does not adopt this sentiment so uncommon among Protestants, proceeds (p. 130) to give an account of a book with the following title. "The Doctrines of an middle State between Death and the Resurrection: of Prayers for the Dead; and the Necessity of Purification: plainly proved from the Holy Scriptures and the Writings of the Fathers of the Primitive Church: and acknowledged by several learned Fathers, and great Divines of the Church of England since the Reformation. By the Honourable Archibald Campbell. London, printed 1721."

This work, it seems, consists chiefly of quotations from the fathers, "at large" with "the originals in the margin." If fathers were of any authority, the following passages from Tertullian, which Mr. Campbell gives "in his 70th page," would be well-suited to his purpose.

"Oblationes pro defunctis, pro natalitiis, annuâ die fecimus. (De Coron. Mil. c. 1.) We make oblations for the dead, and for the birth-days (of the martyrs) at their yearly return.—Dissuading a widower from marriage, speaking of his deceased wife, pro cujus spiritu postulas, pro quâ oblationes annuas reddis (Exhort. ad Castitatem, c. 11). For whose spirit thou makest request, for whom thou renderest yearly oblations. Of the duty of a widow to her deceased husband, he saith (De monogamia), Pro anima ejus orat, et refrigerium interim ad postulat ei, et in prima resurrectione consortium, et offert annuis diebus dormitionis ejus. She prays for his soul, and begs for him in the mean time, refreshment and a part in the first ressurrection, and makes an offering on the anniversaries of his death."

Yet Mr. Campbell appears to have been entirely protestant on the invocation of saints, having quoted a liturgy of St. Chrysostom, in which prayers are offered, among other saints, "for our most holy, immaculate, blessed and glorious lady, the ever-virgin Mary, the mother of God," he adds (p. 76), "By praying for the blessed virgin in this liturgy, it is plain the fathers of this age had no notion of her being carried up to the highest heavens without dying, which the Papists celebrate with an annual solemnity: far less did they imagine it was proper to pray to her."

Should any one of your readers have met with this book, I shall thank him, by your leave, for a further account of it. The author was probably some younger branch of the Argyle family. Mr. Thorndike was of Cambridge, and in 1643 chosen master of Sidney College. He assisted Walton in his Polyglott, and died in 1672. Mr. T. was one of the episcopal commissioners at the Savoy Disputation in 1661. He is thus mentioned by Baxter (Life, p. 364): "Mr. Thorndike spake once a few impertinent passionate words, confuting the opinion which we had received of him from his first writings, and confirming that which his second and last writings had given us of him."

Bishop Barrow has an article in the Biog. Britt. preceding that of his truly illustrious nephew. Bishop B— appears to have been a benevolent man, and laudably intent, while Bishop of Man, on improving the forlorn condition of the population in that island.—Both divines were, no doubt, strictly protestant except on this one point. The "per sola Christi merita" of the one, and the "reformandæ ecclesiæ rationem et modum" of the other, fully express this.

Dr. Kippis has made a short addition to Bishop Barrow's Life, (i. 629) in which he notices the censures passed on him by the nonconformists, adding, that "the epitaph undoubtedly favours the popish doctrine of prayers for the dead, and shews him to have been extremely superstitious." Dr. K.

thinks "it must be acknowledged" that the Bishop "had not an enlarged understanding, and that his admirable nephew would not have admitted any thing so degrading into his character."

Yet, if the great Dr. Barrow held, as is most probable, the common opinion of his and our time it is not so certain that his uncle's opinion was more degrading; nor is it quite correctly called a Popish doctrine, as it is clearly taught by Augustine from whom protestant churches derive so large a portion of their faith. The notion of purgatory, as the faith of a pious Christian, and not as the trade of a crafty priest, proposes some worthy use of an intermediate state. This can scarcely be said of a conscious existence that excludes all change of habit and character, while both notions unhappily depreciate the value of a resurrection, the sum and substance of the Christian scriptures.

Melancholy Condition of Man.

SIR,

I am one of those who are looking out for evidences of a future existence; trusting to revelation, but desirous of strengthening the declarations of scripture by the testimony of nature. When I reflect upon the make of man, his great powers and his capacity of improvement, I feel convinced for the moment that we are destined to eternal being, and to eternal progress in the scale of being; but my conviction is shaken when I look further and see our nature out (if I may so express myself), and behold the melancholy end of the greatest and best of mankind. After a short time, there is a pause in the human being's improvement; then a rapid decline; and, if death do not mercifully interpose, more than a second childhood.

"From Marlborough's eyes see streams of dotage flow,
"And Swift expires a driveller and a shew."

Examples more distressing than even these may be found;—the biography of Newton, of Watts, of W. Penn, of Theoph. Lindsey, closes before their lives; the account of their last years, if it were circumstantially given, would chill the heart. Reviewing this, as I consider, undoubted fact of the intellectual degeneracy of man, I am afflicted and confounded, and I ask myself, and beg leave to ask your thinking, serious readers, 1st. Whether it be possible that there is a mind, a thinking being, not partaking of the properties of matter? and, 2ndly, Whether a proper resurrection of the conscious creature man be not in this dilemma, either that the very man who dies cannot be raised, or that the raised man, though once a Newton in understanding, or a Watts in piety, will be on the level of a child!

I inquire, I do not object: I wish not to raise difficulties, but to learn how to overcome them: if any of my fellow readers of your work can help me, they will have my heartfelt thanks; if they tell me that they cannot, their sympathy and fellowship in serious doubts, will be some, though melancholy consolation, to

A SEEKER.

To desire the Final Happiness of all men a Moral Duty.

Happiness is the end of existence, that alone which renders it valuable. The desire of happiness is such a radical principle of our nature that its influence never ceases, nor can any one act independently of it. The universality of this principle is a proof of the universal goodness of God, and that however long man may lose himself in mazes of error, when, instructed by experience, he clearly discerns the way to happiness, his self-love will determine him to pursue it.

One of the first principles of morality, founded in the nature and fitness of things, and plainly taught in the holy scriptures, is "Thou shall love thy neighbour as thyself." Christianity teaches that all men are our neighbours, that we are bound to love them as such, irrespectively of any political, religious or moral distinctions, though they should be divided from us by lines as strongly marked, and by prejudices as many and as great, as those which separated the Jews and Samaritans, or the Jews and heathen. Their being formed like ourselves, constituted our brethren in nature, by the God of the universe, the common Father of all, places us under an indispensible obligation to love them as we love ourselves.

As our self-love leads us to deprecate our own utter destruction, to desire and seek endless happiness for ourselves, so the love we owe to our fellow creatures should oblige us to deprecate their utter destruction, to desire and seek their endless happiness. But is it possible the moral law should require us to deprecate the endless destruction of those whom God will endlessly destroy, or to desire the endless happiness of those whose endless happiness, if he ever desired it, he will eternally cease to desire and seek? To admit this would be to suppose that we are required to love some of our fellow creatures more than their heavenly Father loves them; for it can hardly be thought that he will either annihilate, or make endlessly miserable any of those whom he so loves as to desire their happiness.

Hence it appears to me, the consideration that it is our duty to love all mankind, consequently to desire their final happiness, furnishes an inferential argument in favour of the universal restoration.

AN INQUIRER.

Deductions of Common Sense, on the Subject of Future Punishment.

SIR,

I am glad to find the doctrine of future punishment excites the attention of your correspondents, and is likely to be fully discussed in your valuable Repository. The notion that the wicked will be endlessly tormented, and the less popular notion, that, after they have suffered for an indefinite time, they will be annihilated, have long appeared to me incompatible with the deductions of common sense from the acknowledged character and perfections of God.

That God should have given existence to rational creatures, when he knew it would eventually prove a curse to them, can never be reconciled with his infinite

wisdom and goodness: but if the only portion of the wicked after the present short life be misery, which will either be endlessly perpetuated, or terminate in utter loss of being, their existence will be to them a curse, as, taking the whole of it into view, suffering greatly preponderates.

That God should raise the wicked from the dead, either that they may be eternally tormented, or that after they have been tormented for a time he may utterly destroy them, can never be shewn to be consistent with his acknowledged wisdom and goodness, nor be reconciled with his gracious design in sending Jesus Christ to be the Saviour of the world, in appointing him to be the resurrection and the life. On either of the above suppositions the resurrection would be purely a curse to the ungodly.

No view of future punishment can be consistent with the character of God as a Father, with his infinite wisdom and goodness, that supposes him to be vindictive, and the operations of his puintive justice, so far as the objects of it are concerned, to issue in misery and destruction. There can be no vindictiveness in a merciful Father; nor can he possibly punish for the sake of giving pain, nor that the punishment may only terminate in the destruction of his offspring.

I once knew a poor illiterate man, who, while working with another in a field, expressed his persuasion that the wicked would not be endlessly punished, that God would ultimately shew them some mercy; the other was much surprised at hearing what he then thought extremely erroneous, and told him it was impossible for any thing to be found in scripture to support so strange an opinion. He replied, that though he could not prove what he said by passages of scripture, yet as God is a good and merciful Being, he could not believe he would leave any of his creatures in endless misery: that when God threatened Adam, "In the day thou eatest thereof thou shalt surely die," there was no prospect of mercy held out, yet God had mercy in reserve; so, he said, he believed he had mercy in reserve for the most sinful and miserable of his creatures. Neither of these persons, at the time, had heard that any Christians denied the doctrine of endless punishment.

Such, Sir, when the character and perfections of God, as displayed in all his works, and proclaimed in his sacred word, are duly considered, will be the deductions of

COMMON SENSE.

Letter of Jos. Mede's on John Hales' Tract on Schism.

Feb. 1, 1814.

Sir,

The following letter, copied from the Epistolary Correspondence of Joseph Mede, in the folio volume of his works, (3d ed. 1672) will, if I am not mistaken, throw some light upon the subjects in your note † page 7. That letter is the 98th, and the last in the collection. It was written a few weeks before the death of the writer, and addressed to Mr. Hartlib, the same to whom Milton addressed his "Tractate of Education." The Editor of Mede's works, Dr. Worthington, has entitled this

letter, as "touching some Socinian books and tenets."

"Mr. HARTLIB.

"I received yours with the Discourse inclosed, of Schism.—That extract of the letter to you is but a symptom of *studium partium*; of which kind be that will be an indifferent and moderate man must look to swallow many: therefore *transeat*. Only thus much; to be nearer or further off from the man of sin is not, I think, the measure of truth and falsehood, nor that which would be most destructive of him, always true and warrantable. If it be, there be some in the world that would be more orthodox and reformed Christians than any of us. The Socinians, you know, deny that souls live after death, until the resurrection; or that Christ hath *carnem et sanguinem* now in heaven; both, as most destructive of the idolatrous errors of the 'man of sin:' the first, of purgatory and invocation of saints, which, they say, can never be solidly everted, as long as it is supposed souls do live; the other, of transubstantiation of the elements of bread and wine into the body and blood of Christ. Is not this to undermine Antichrist with a vengeance, as they say?

"For the Discourse you sent me, it proceeds from a distinct and rational head, but, I am afraid too much inclined that way that some strong and rational wits do. It may be I am deceived. The conclusions which he aims at I can more easily assent to than to some of his premises. I have yet looked it but once over. But any more free or particular censure thereof than what I have already given, look not for, lest I be censured myself. 'Tis an argument wherein a wise man will not be too free in discovering himself *pro* or *con*, but reserved.

"Thus, with my wonted affection and prayers, I rest,

Your assured friend,

JOSEPH MEDE.

Christ's College, Aug. 6, 1638."

Joseph Mede died Oct. 1, 1638. Annexed to this letter is a short account of another, and the last, to Mr. Hartlib, dated Aug. 28th. Mede's Editor describes him as "repeating what he had said in the foregoing letter concerning the great learning of the author of that Discourse of Schism."

This Discourse must, I think, have been the MS. Tract concerning Schism, which as Hales says, in his Letter to Laud, had now "without lawful pass wandered abroad." It is equally probable that Mede, when he wrote the letter, had seen a MS. copy of the "Brevis Disquisitio," printed in 1653, but not acknowledged as a translation. Of that work the 8th chapter is entitled, "Whether the dead do properly live," describing that opinion as "the foundation not only of purgatory, but also of that horrible idolatry practised among the Papists, whilst they invocate the saints that are dead." The 9th chapter is entitled, "Whether Christ in heaven hath yet flesh and blood," a doctrine which the author describes as encouraging "that dotage of transubstantiation—the monthly eating and consubstantiation of the Lutherans," and "the Calvinist's eating of the very flesh and blood of Christ—though they call it spiritual, and say it is done by faith."

It is not improbable that the *Dissertatio de Pace*, was also one of the "Socinian books" under Mede's consideration, as he appears, in his correspondence, to have been much, and indeed anxiously, interested by "Mr. Dury's Design of Pacification." Of this scheme there is an account in the Biographies under the article Dury, or Duræus.

Might not the circumstances now brought together have easily, though falsely, connected the name of Hales with the two Socinian translations. I see by a passage quoted by Blackburn, (Hist. St. ch. 13, note) that the Brevis Disquisitio was attributed to Hales in the time of Usher, who died in 1655.

I. O. U.

P. S. Looking into Birch's Life of Robert Boyle, I find a short account of Mr. Hartlib, at p. 71. He was of a Polish family, which had emigrated to Prussia, from "attachment to the Protestant religion," possibly not very hostile to the Fratres Poloni. Mr. H. came to England in 1630. He corresponded with Mr. Boyle, and among other subjects on Mr. Dury's projects.

On Punishments.

Sir, *Feb.* 12, 1814.

So long as crimes continue to be committed, punishments will be necessary; but it is hoped the gradual increase of knowledge, and progress of civilization, will lead to such an improvement of penal laws as will render punishments less sanguinary; yet more effectual for the prevention of crimes, and the promotion of the general good. A few plain principles, fully apprehended, may lead to a conviction of the necessity of some alterations in the penal code of this as well as other countries.

1. Punishment is distinguishable, and ought ever to be distinguished, from revenge, which is malevolent in its nature, unbecoming a wise and good man, and strictly forbidden by Christ and his apostles. Men are so far advanced in good sense, and good feeling, that the magistrate or judge, who should discover anger or manifest feelings of revenge, when acting in his official capacity, would be viewed with general disapprobation, and deemed unfit for his place; yet are there not laws which breathe only revenge, according to which the judge is compelled to give sentence, and the whole court solemnly bound to proceed? Is not the punishment, or so much of it as is inflicted, merely to make the criminal suffer, purely of the nature of revenge?

2. Punishment should not consist in the infliction of useless suffering; because its first object is the removal of some evil which actually exists, or the prevention of some evil which could not otherwise be prevented. All suffering, viewed abstractly, is evil, and when either the kind or quantity of it inflicted on a criminal, exceeds what is necessary to secure the true ends of punishment, such excess is useless, is so much evil added to the mass which already exists.

3. No part of punishment should be inflicted with a view to gratifying the feelings of revenge in the injured party; because such feelings are improper, unchristian

and injurious to the individual who cherishes them and to society.

4. As a leading end of punishment is the prevention of crimes, this end may be secured, 1. by putting the criminal under such restraint as will deprive him of the power of injuring others; which may be done without taking away his life. 2. By making him an example to deter others from committing similar crimes; and if his punishment be such disgrace, privation and suffering, as will excite continued notice, will it not be likely to have more influence than the infliction of death, which passes from the view in a few minutes, and appears to be soon forgotten by those who are likely to commit great crimes? Besides how can it be just to inflict greater suffering on a criminal than is necessary to prevent his being injurious in future, merely for the sake of example? 3. By affecting the reformation of the punished: if he be reformed he will not be further injurious.

5. Punishment ought as far as possible to include the means of reforming the punished; because the greatest practicable good should be its object, and his reformation is a positive good; but how can his destruction be shown to be such? By his life being spared, especially if his reformation be effected, he may be made of some use to society, he may make some compensation for the injuries he hath done; but of what benefit can his death be?

Those of your readers who think the above remarks just, are requested to apply them for the illustration of the future punishment of the wicked.

If human punishment ought not to be of the nature of revenge, that being both in principle and practice prohibited by the gospel; ought it to be supposed that God, who is the loving and merciful Father of all, will punish the wicked merely for the sake of making them suffer? that the punishment he will inflict upon them will be pure revenge? If the punishment of the wicked be their final end, whether it be endless destruction, or endless misery, will it not be useless suffering? On themselves it can answer no useful purpose; and it cannot be supposed the righteous will in a future life need such terrible examples. If men ought not to inflict useless suffering on the greatest criminals, ought it to be supposed the Father of mercies will do it? God can have no feelings of revenge to gratify, nor can the righteous hereafter be susceptible of them; such feelings would be inconsistent with true happiness. It cannot be conceived how either endless torments, or endless destruction, should either glorify God or benefit any of the human race. If the most perfect system of punishments men could adopt would be that which should both secure the good of society and effect the reformation of criminals, and so render them useful, is it unreasonable to think the God of infinite wisdom, power and goodness, will realize such a system? that he will punish that he may reform his sinful offspring, and make those who rendered themselves a curse, an ultimate blessing to their fellow-creatures?

Respectfully your's, &c.

R. Mc. INTYRE.

Heads of a Bill to curb Dissenters.

Nov. 13, 1813.

SIR,

Looking over some papers, I found the following MS. and remembered that the senator there named had once expressed in parliament such a design as this paper imputes to him. The project was entertained, though not pursued, a few months, if I recollect right, before the appearance of Lord Sidmouth's portentous measure,

Of which all *England rung* from side to side.

"Heads of a Bill, intended to be brought into parliament by Mr. M. A. Taylor, to abridge the liberties of Dissenters.

1. That no place shall be licensed for public worship unless it be wholly dedicated and set apart for that purpose.

2. No person shall be allowed to preach unless he have a certificate signed by the congregation over which he is to preside—which congregation shall consist of a certain number of householders, inhabitants of the place.

3. Such preacher shall produce in his own hand writing a declaration specifying in what particular points of faith and doctrine he dissents from the established church.

4. He shall also have a testimonial signed by six or more respectable persons of his moral character—stating also the place where he had his education.

5. If the magistrates at the quarter sessions shall think that by contiguity of other chapels of the same persuasion, such chapel is not necessary, they shall have power to refuse registering the same, and if they think that the testimonial is not satisfactory as to the preacher's moral character they shall have power to refuse a licence.

6 and 7. These clauses make the same provision as to chapels already licensed, and for allowing preachers to have assistants in certain cases, such as sickness, age, &c.

8. No person to be licensed till he has attained the age of twenty-three.

9. No preacher shall be exempted from being liable to be drawn on the militia or parish offices if he follow any trade.

10. Registers of all chapels to be kept.

11. On complaint upon oath of improper conduct or behaviour of preachers, they are to be bound over to the sessions, and if found guilty, their licence to be quashed.

12. This not to extend to Quakers."

This paper you may be willing to preserve as a curiosity, for happily it is nothing more now that "the snare is broken and we have escaped."

PLEBEIUS.

Early Quakers not Trinitarians.

SIR, *Feb.* 5, 1814.

Much has been said of late, in your Repository and other publications, about divisions among the modern friends, called Quakers, respecting their primitive Unitarian faith, explicitly laid down by Wm. Penn, in his "Sandy Foundation Shaken." As that tract has been acknowledged, and repeatedly printed and published, by the society, I was really at a loss to account for such modern dissentions. But being myself a person of some leisure, and I hope a sincere lover of truth, I have been induced to look into some of their principal writers, "who, though dead, yet speak." This I have done with a view to ascertain what were their original opinions on the very important subject in question: and I think I have fully satisfied myself, that the first Friends were more devoutly concerned for the promotion of moral righteousness, and pure practical religion in the world,

than to settle presumptuous scholastic disputes about divine personalities, and things too sublime for human comprehension.—They seem to have wisely seen and maintained, that the practical religion of the Bible was the reformation of the heart, and fixing it in a strict obedience to the plainly revealed laws of the author of its being: Thus, ceasing from human ordinances, and forms and ceremonies not founded in scripture,—and especially from interested, bigotted, and disputatious priests.—they mainly endeavoured to follow after the pious doctrines of prophets, and apostles, and of Jesus Christ himself, in his own definitions of his divine religion.

Still they were not deficient in solemn articles of the Christian faith, according to their conceptions of Christian obligations.—They acknowledged and revered the divine character of Jesus Christ, as the promised Messiah,—the divine Son, and sent of the Father, and the appointed Redeemer of the world—who after his crucifixion and ascension, was highly exalted on the right hand of God, and became the only mediator between God and man. They held that he is to be regarded as the invisible High-priest of the spiritual universal church, to the end of the world: and that by and through his agency, whatever is to be savingly known of God, is manifested within his disciples. Through this, his agency, exists a divinely operative principle, or directing Holy Spirit, which is to be received as intimately concerned in the salvation of all men that are saved.—Such, in substance, I conceive to have been the original sentiments of the Friends, respecting the divine nature of the Saviour, and the economy of grace, from the Sovereign Almighty Father. But that the ancient Friends had any belief of the distinct, or even mysterious, personalities, in the supreme Godhead, or of any Godhead of Jesus Christ;—or of any Godhead of the Holy Ghost, so as to entertain the notion of a Trinity of Gods,—or a Triune God, I do not find! And so far as their belief is definitive, the contrary is the fact. Yea, they often repelled such unscriptural notions, when taxed of unbelief in the "Holy blessed and glorious Trinity," by plainly telling their adversaries, that they found no such terms as Trinity, or Triune Deity in the Holy Scriptures.

But to bring this subject more familiarly home to our conviction, and to that of the modern Friends, I subjoin extracts from a volume which they will not disavow, and which may serve as evidence of a very solemn nature. It is from a book of religious discourses and prayers, delivered by twelve of their primitive friends of note. It purports to be taken in short hand, bears full internal evidence of correctness, and has been ever generally received among the Friends—bearing this title:

"The Concurrence and Unanimity of the People called Quakers, in Owning and Asserting the Principal Doctrines of the Christian Religion, &c. &c."—I take the concluding sentences of the twelve prayers after the same number of sermons, because I think that if from any species of testimony the sincerity of the heart is to be collected, it is from such

men, on their knees, in their concluding addresses to the Almighty!

Robt. Barclay, at Grace Church Street, May 16, 1688.

"Our souls are deeply engaged to thee, and we have cause to bless and praise, and honour thy great and excellent name, and *through thy dear son* to offer up praise and thanksgiving to thy great and excellent Majesty; for thou, alone, O God, art worthy to receive the honour and praise of all thy mercies, benefits, and blessings, by all the living, here and elsewhere, who art God, *only*, over all, heaven and the whole earth, blessed and praised for ever and ever, Amen!"

Wm. Dewsbury, at Grace Church Street, May 6, 1688.

"We desire to give thee honour, and renown, and praise and thanksgiving, for thy renewed mercies and spiritual blessings; *in Christ Jesus, for whom we bless thee*, and *in whom we desire to be found*, not having our own righteousness; to him, with thyself, and thy holy eternal spirit, be glory for ever; Amen!"

Geo. Whitehead, at Grace Church Street, Oct. 4, 1693.

"Blessed and everlasting Father of mercies, dwell among us, hide and secure us under the shadow of thy wings, that we may enjoy communion with thee, *through Jesus Christ thy dearly beloved Son, and our alone Saviour*, and offer up living sacrifices of praise and thanksgiving unto thee, the God of all our mercies, blessings, and deliverances; for thou *alone* art worthy, who art God over all, blessed for ever and ever, Amen!"

Francis Camfield, at Grace Church Street, May 14, 1693.

"Break and soften the hearts of all thy children, and kindle in their souls a sacrifice of praise and thanksgiving, that we may say it is the Lord's doing, and it is marvellous in our eyes; that we may rejoice and triumph in thy great salvation, *through Jesus Christ*, who *alone* art worthy, and God over all, blessed for ever and ever, Amen!"

John Bowater, at John's Street, March, 18, 1693.

"We desire, in all humility, to walk before thee with a single heart and an upright mind, and that we may give thee, for all thy mercies and blessings *through the Son of thy love*, the Lord Jesus Christ, praise, honour and glory, and thanksgiving, not only at this time, but for ever, and ever, for thou, *alone*, O Lord, art worthy, who art God over all, blessed for evermore. Amen!"

Wm. Penn, at the Funeral of Rebecca Travers, June 19, 1688.

"Blessed and heavenly Father, for all thy abounding mercies and blessings, vouchsafed to us and all thy people, and for the refreshing we have had from thy presence in our present meeting, we desire to render praise, honour, renown and thanksgiving, to thy great and excellent name, for thou *alone* art worthy, who art God over all, blessed for ever and ever, Amen!"

Charles Marshall, at Grace Church Street, March 11, 1693.

"Lord God of Glory, we do thankfully acknowledge thy wonderful care over us, and love towards us, and to all the children of men; and we desire to offer to thee praise and glory, *through Christ Jesus, the Son of thy love*, who art worthy of all honour, glory, and renown, power, blessings and praise, who art God over all, blessed for ever, and ever, Amen!"

Richard Ashby, at St. Martin's Le Grand, Feb. 16, 1693.

"Now, Lord, for all thy mercies, and benefits, and blessings, renewed to us, from day to day, and from one season to another, we desire to offer up to thee a pure and living sacrifice of praise, and love, and thanksgiving, for thou *alone* art worthy, who art God over all, who with thy blessed Son and eternal Spirit livest and reignest for ever and ever, *One God*, world without end, Amen!"

Wm. Bingley, at Grace Church Street, March 4, 1693.

"Keep us, that we may live to thee and not to ourselves, and that we may be instrumental in turning many from darkness to light, and from the power of Satan to thee, the living God, that they may receive remission of sins, and inheritance among all them that are sanctified, *by faith in Christ Jesus*: and that they may shew forth the *virtues of Christ* in their lives, and conversations, and bring honour and praise to *thy name*, who art worthy of all praise, *to whom* we desire to give honour and glory, and thanksgiving and praise, not only at this time, but for ever and ever, Amen!"

Samuel Waldenfield, at Devonshire House, March 11, 1693.

"For all thy mercies and blessings, in this the day of our visitation, O make us sensible of thy goodness and mercy and loving-kindness to our souls, that we may render *to thee* thanksgiving and praise, honour and worship, for thou *alone* art worthy, who art over all from everlasting to everlasting, blessed for ever and ever, Amen!"

John Butcher, at Grace Church Street, March 11, 1693.

"And for thy mercies and favours, benefits, and blessings, which thou hast made us partakers of, *in and through our Lord Jesus Christ, thy dear Son*, and *our alone mediator*, all living praises and glory be rendered to *thee*, for thou *alone* art worthy, who art God over all, blessed for ever, Amen!"

John Vaughton at Grace Church Street, April 1, 1694.

"That so glory, honour, and everlasting renown, and pure praises, and living thanksgivings, may ascend to thee; and let all thy sensible ones offer them up to thee, *through Christ the dear son of thy love, in whom thou art well-pleased*, for thou *alone* art worthy to receive all glory and praise, who art God over all, blessed for ever and ever, Amen!"

James Park, at Ratcliffe, April 19, 1694.

"Now, blessed God of heaven and earth, for all thy mercies and favours that we have received, and the blessings and benefits which thou hast bestowed upon us, and continued to us, and for preserving us from time to time by the arm of thy power, and for opening our hearts at this time to receive the word of truth, and the influences of thy spirit, take *thou* the honour and glory, thanksgiving and praise, which we humbly and sincerely offer up to thee, for to thee it doth belong, and thou *alone* art worthy, who art God over all, blessed for ever and ever, Amen!"

Francis Stamper, at Devonshire House, May 3, 1694.

"O powerful God of Life, be with thine every where, and bless them, and keep them while they are in the world, from the evil of it. That, living Father, both they and we, for all thy mercies and blessings which, *in the dear son of thy love* thou has bestowed upon us, from time to time, may render living praises unto thee, and for thy affording us thy presence at this time, and for all the seasons and opportunities we have enjoyed, for the benefit and advantage of our immortal souls, we desire to return thee praise, honour and glory, *through thy beloved Son Jesus Christ, in whom thou art well pleased*; for thou, *alone*, art worthy, worthy, worthy, who art God over all, blessed *in thyself* for ever, and evermore, Amen!"

If the foregoing solemn quotations (however peculiar), are to be regarded as explanatory of faith in the early times of Quakerism, how comes it to pass that the Quakers of the present day, who profess a kind of reverence for their forefathers, get into dissentions about the matter (if not the name) of "the Holy Trinity?" And most of all how is it credible that they can be so inconsistent, as to expel any of their truly respectable and conscientious members, for professing true, simple, scriptural Unitarianism?

OBSERVER.

Curious Explanation of the Mystery of the Athanasian Trinity, by Dr. WALLIS.

[The following article was communicated to us by the late Rev. S. Palmer. ED.]

—"It has been asked—'How can the Son be of the same substance with the Father, without a division of the Father's substance?' The Nicene fathers answered, That the very name Son, and the natural notion of generation did necessarily prove, that the Son must be of the Father's substance: but then the absolute simplicity of the Divine Essence (which is a perfect indivisible Monad) proves that this eternal generation of the Son cannot be by a division of substance, as it is in human ge-

nerations, but is *whole* of *whole*, though in an ineffable, incomprehensible manner, which is no great wonder when we can understand so little of creature generations. . . . Creation itself is as unaccountable as the eternal generation. . . . . The whole divine essence is originally in the Father, and *communicated* WHOLE to the Son:* subsists whole and distinct in both, and is one in both. . . . . The Sabellians made Father, Son and Holy Ghost but three names of the same person: but the catholics asserted three real subsisting persons, who were "substance, substance and substance," yet but one of one; the perfect same of the perfect same: "una substantia, non unus subsistens." One substance, not one that subsists; and therefore generally rather called them three subsistences than three substances. Not but that they owned each subsistence to be a substance, but they were in the common acceptation of the word, not three substances, but ONE SUBSTANCE, really and actually, SUBSISTING, TRIRICE, which they allowed to be ONE and ONE and ONE, but not THREE." Thus far this learned author, page 29, 30.

Those who wish for further edification of this sort are referred to the piece itself, published in 1696, when the controversy was on foot between South and Sherlock. It is entitled, "The Distinction between Real and Nominal Trinitarians, &c. in Answer to a late SOCINIAN Pamphlet, &c." Though the piece is anonymous, there is no doubt of its being the work of Dr. Wallis, some other of whose pieces, of a similar kind, with his name prefixed, are bound in the same volume, 4to. particularly three Sermons on John xvii. 3, preached before the University of Oxford, in which he was professor of Geometry. Who so fit to write on the present subject, and to affix his Q. E. D.

A Family Tyrant.

The Duke of Somerset, who was master of the Horse, in the reign of Queen Anne, was deemed the proudest man in her Majesty's dominions. His servants were only allowed to obey him by signs, and the roads in the country were cleared wherever he went, that he might pass without obstruction. The Duchess having once familiarly tapped him on the shoulder with her fan, he turned about with an indignant countenance, and gave her this rebuke: "My first Duchess was a Percy, and she never took such a liberty with me." His children obeyed his mandates with profound respect, the two youngest daughters being accustomed, every afternoon, to stand and watch alternately whilst he slept. Once the Lady Charlotte being tired, sat down. The morose father awoke, and vowed he would make her remember her want of decorum. He accordingly left her, by his will, twenty thousand pounds less than her sister.†

What a mortifying idea does it give one of human nature, to see that so good a friend to civil and religious liberty could be such a

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* [Q. What was the Son previous to this communication?]

† Noble's Biographical History, Vol. II. 29.

tyrant in his own family. To see that the man who would relinquish a lucrative employment at court and an honourable situation in the army, rather than countenance a weak monarch, in making an inroad upon the British constitution, should himself be so insensible to the charities and endearments of domestic life; and that he who was hailed by William the IIId, and George the Ist, as one of their best friends, should, when in retirement, act so diametrically opposite to his own principles.

It has indeed been said, that it is no uncommon thing for men to be Whigs abroad and Tories at home; and that even now, some of our most enlightened patriots are tyrannical and overbearing in their treatment of their tenants and dependents. If this be true, would to God that they may be led to think of the Duke of Somerset, and to dread the consequences of following his example.

P.

Book-Worm. *No.* XIII.

Feb. 27, 1814.

Sir,

Mr. Clarkson in "The History of the Abolition of the Slave Trade," mentions among the forerunners, Thomas Tryon, the author of Friendly Advice to the Planters. Of his profession or the circumstances of his life I have no knowledge. Another of his works is in my possession of a very miscellaneous character. No title page, perhaps, ever displayed a greater variety than the following:

"Tryon's Letters upon several occasions, viz. 1, Of Hearing. 2, Of Smelling. 3, Of Tasting. 4, Of Seeing. 5, Of Feeling. 6, Of the making of Coal Fires. 7, Of the making of Bricks, Tyles, &c. 8, Of Religion. 9, Of Dropsies. 10, Of Various Opinions in Religion. 11, Of the Humanity of Christ. 12, Of an Afflicted Mind. 13, Of Faith, Hope and Charity. 14, Of God's Permission for Killing and Eating of Beasts. 15, Of a Soldier's Life. 16, Of the Fountain of Darkness. 17, Of the Fountain of Love and Light. 18, Of Cleanness. 19, Of Flesh Broaths. 20, Of the Right and Left Hands. 21, Of the Corpulency of the Body. 22, Of Fevers. 23, Of Education. 24, Of Smells. 25, Of Predestination. 26, Of Death. 27, Of Judicial Astrology. 28, Of Perpetual Motion. 29, Of Musick. 30, Of Languages. 31, Of Times for Eating. 32, To a Planter of Sugar. 33, To a Gentleman in Barbadoes. 34, To a Planter about the Manufactory of Cotton. 35, Of the Making of Sugar. 36, Of the Burial of Birds. 37, Of Fermentation. By Thomas Tryon, Author of the "Way to Health, Long Life and Happiness." London: Printed for Geo. Conyers, at the Ring, and Eliz. Harris, at the Harrow; both in Little Britain. 1700. Pp. 240."

In his preface, the author says, "These letters which were occasionally written, both at the request of divers friends and countrymen at home, as well as of some strangers from abroad; their various questions then readily answered, according to that capacity and talent the Giver of all gifts hath endued me withall, in conformity to that grand and important commandment of our

blessed Saviour Jesus Christ, that we should not hide our light under a bushel, but expose it on the house-top, are now contrary to my original intention in writing, exposed to public view; the consideration of their being loose papers, and so subject by time and other casualties to be lost, of my having the number 70 in my view, and daily expecting to be called to inherit that land which Adam, the great father of mortality, hath entailed upon all his posterity; as also that the publication of them might prove of some moment and advantage, not only to private persons, but even to the public, in the present and future ages, together with the auxiliary influences of some of my friends and acquaintance powerfully disposing of me thereunto."

Dr. Franklin, in his Life relates, that "when about sixteen years of age," he met with "a work of Tryon's, in which he recommends vegetable diet," and "determined to observe it." In the work now before me, Tryon declares against the "killing and eating of beasts" —whom in one place, he describes as our "fellow-creatures," and "under graduates." In another place he considers their flesh as "gross, succulent and full freighted with many impurities, (as demonstrated in The Way to Health)" which he describes as communicated to "the eaters." He has here anticipated some modern writers, on this subject, particularly the late Mr. Ritson, in attributing a revengeful spirit, inducing private contention and public wars to the use of animal food. Probably "The Way to Health" was the work mentioned by Franklin, though he might have seen these letters, and have taken a hint, for his "Petition" of "the Left Hand," from Letter 20, "Of the Right and Left Hands, with the great error of people's teaching their children to distinguish them by such terms." Tryon complains that "this selfish ignorance of teaching and whipping children, principally to the use of that which they are pleased to call the right hand, doth, at the same time, disable the other hand, wrongfully called, or rather nick-named the left."

The language of Thomas Tryon on moral and religious topics is frequently mystical, not unlike that employed by the Quakers of his time, though he does not adopt their form of address. This language is very observable in Letter 11. "Of the Humanity of Christ." He had, I apprehend, no faith in the then generally received doctrine of original sin. With him the human mind, was, at its birth, rather a "tabula rasa" than "rotten at the core." He says, "the soul of man is fitly compared to a field, whose earth contains all principles and qualities, but produces nothing of value till the wise husbandman doth manure and cultivate it." And in another place he remarks, that "a child is to be made any thing that his father, mother, or tutor pleases to have him," and that "every thing is alike to a child, good and evil are all one."

Maintaining that "good education is the sinews of all virtue and good government," Thomas Tryon had before "published a small book, called 'The New Method of Education,'" containing "some unvulgar directions for the bringing up of children."

He now enlarges on the subject in various places of his "thirty-seven Philosophical Letters." Some of his ideas are worthy a contemporary of Locke, and such as have given deserved popularity to modern publications. He recommends "the greatest care imaginable in the education of our children, who must in a little time after us come to govern the world," that we "continually exercise them in some useful arts and sciences," and that "this sort of learning ought to be insinuated, even in their cradles;" that parents "ought not to shew or speak in the hearing of their children any thing where passion is expressed;" that their "correction be done by some silent, wise, sober methods, sometimes by fasting, standing silent alone, and the like;" observing that "such corrections will penetrate deeper into their souls, and make them more sensible than whipping and beating, which doth chiefly serve to advance the principle of bitterness, envy and self-ful power."

Yet all Tryon's notions of early discipline will not be equally acceptable to the young, nor indeed are they equally reasonable. He deems that "nothing promotes idleness and vanity more than children's playing promiscuously, one among another." He, however, recommends to "keep children not too long at any sort of business or employment—and as near as you can," to "make all their small affairs, arts, or other things they learn delightful." Having mentioned as "a grand mistake in all parents and tutors to let their children play, to refresh and make themselves more agile and lively," he recommends that they "be appointed several sorts of learning for the day, not exceeding one hour at a time for one sort of art."

I pass over reluctantly several subjects which might be interesting. The only one I can venture to add, is unhappily too seasonable. Letter XV. is entitled, "Of a Soldier's Life, shewing from what principle that bloody employment takes its birth, how contradictory it is to the divine law, and destructive to the unity and well-being of mankind, and that all other creatures have an equal share in these calamities." It is addressed, "To the Honourable Colonel Kent," on an occasion which the following introductory passages will best explain: "Sir, I received from you the last campaign, dated from Brussels, some time before the opening of the treaty of peace, which brought along with it the welcome news of your health, and some scruples concerning the lawfulness of your profession, occasioned as you declare, by reading a book of ours, entitled "The Way to Health, &c." I greatly congratulate the happy fortune of its falling into your hands, and am apt to believe it was some good providence that directed you to it, not imagining there could be any treatise of such a nature as that is, in so quarrelsome and contentious a country. I confess it is a discourse very unsuitable for a soldier, unless he could wholly dispossess himself of the prejudice his very profession subjects him to, and bring an unbiassed and impartial disposition to the reading of it."

The "Treaty of Peace," mentioned by Tryon must have been

that concluded at Ryswick, in 1697. He congratulates his correspondent on his scruples which he could make "without the least imputation of cowardice, having already given unquestionable evidences of an undaunted and fearless spirit through the whole course of the late campaigns." He declares himself to "have often admired what could possibly be the reason that men of excellent parts, both natural and acquired, of sound sense and good education, should, as it were, hand over head, voluntarily, without any necessity or compulsion, thrust themselves headlong into arms, as if a life of incessant fatigue, hardship and hazard were desirable, and a man's chiefest glory did consist in having a commission to destroy his fellow creatures." This propensity he attributes to the influence of religious "teachers"—of which he thinks "the Popish clergy have given abundant instances, justifying any cause or pretext of one prince making war with another as they were influenced by ecclesiastical interests." The following views of the origin and objects of a passion for military glory may be censured as ungallant, though it might not be equally easy to prove them unjust.

"The prince can at any time, upon some fair and plausible pretence (for violence never wants a colour to justify its irregularity), either make war upon his own subjects or call his people to arms, lead them into foreign regions through heat and cold, want, necessity and danger, on purpose to cut the throats of those who never did him any hurt, perhaps on no better occasion than the satisfaction of a private resentment. Would it not amaze a man seriously to consider upon what inconsiderable motives men are thus hurried to their own and others, ruin? To see gentlemen and noblemen of good estates who may enjoy all the worthy, commendable pleasures of life without any interruption, to see the husband forsaking his wife and children, the son his parents, the lover his darling mistress, and all these, the true and easy enjoyments of life, nay, quitting the very possession of those things they wish most to enjoy, to list themselves into the public service, exposing themselves and all they have, to chance and uncertainty, only to follow a noisy piece of brass, or the sound of a stretched sheep skin, stemming tumultuous seas, climbing over rocks and craggy mountains, travelling night and day, through woods and deserts, on purpose to destroy those they never saw in their lives, nor never had any personal or particular quarrel with, and all this perhaps for reasons in which they are wholly unconcerned; for sometimes a fantastic prince will, in his humours and *capricios* run the hazard of destroying a province upon as slight an occasion as a gentleman shall kick his footboy. The great men of the world are moved by the same springs as we, are subjected to the same passions, and if the evil principle has gained the ascendant, there must needs issue very fatal consequences, when wrath is joined with force and power. This plainly declares that most men are fallen from the peaceful government of God's eternal light and love into the direful dark kingdom of violence and oppression, where every pro-

perty and quality are at variance and enmity, one with another, and do with the greatest tyranny imaginable, domineer and reign. Survey but the very materials of a military profession, and you shall always find they all proceed from this dark wrathful fountain, swords, guns, spears, mortars, bombs, carcases, powder, regiments, brigades, squadrons, platoons, ambuscades, mines, bastions, horn-works, intrenchments, palisadoes, and an infinite train of monstrous and horrid terms of art, coined and invented on purpose to signify the cruelty, violence and injustice of martial exercises. Nay, the very actions, gestures, and looks of men are altered and fashioned according to the nature of this envious fountain of evil from whence they are produced. The poets of old were well aware of this when they described their God of War to be a bloated, blustering, fierce, envious, furious, bloody, untameable, Deity. Such epithets as these would suit much better with a Devil than a God. And further to shew the extensiveness and universality of this evil, they had a goddess too, a Bellona, altogether as fierce, raging, destructive and unpeaceable as Mars himself, by which characters and descriptions they painted and set forth to mankind the odious, abominable, unjust and pernicious effect of war, and the spring and source from whence they proceed, and, if possible, to deter men from all acts of violence, murder and oppression, have very honestly represented their very gods concerned in these tragedies with a countenance as ugly and frightful as the grounds thereof are unlawful and inhumane."

Whilst I have been transcribing this passage, in which Thomas Tryon maintains that pacific principle, the inflexible assertion of which has done so much honour to the Quakers, I could scarcely avoid the recollection of the following lines by a member of that society, and a justly admired poet, the late Mr. John Scott, of Amwell. With these lines, though well known, I beg leave to conclude and adorn this paper.

I hate that drum's discordant sound,
Parading round, and round, and round:
To thoughtless youth it pleasure yields,
And lures from cities and from fields,
To sell their liberty for charms
Of tawdry lace, and glittering arms;
And when ambition's voice commands,
To march, and fight, and fall, in foreign lands.

I hate that drum's discordant sound,
Parading round, and round, and round:
To me it talks of ravag'd plains,
And burning towns, and ruin'd swains,
And mangled limbs, and dying groans,
And widows' tears, and orphans' moans;
And all that misery's hand bestows,
To fill the catalogue of human woes.

I quote these lines from "the Poetical Works of John Scott, Esq." published by himself in 1782 (p. 201). In the same volume, Mr. Scott, with the justice and impartiality of a philanthropist, has expressed the indignation of his muse against the cruelties perpetrated in one age by the Spaniards in South America, and in another by the British government in India.

VERMICULUS.

Intended Reply to Dr. Magee, on Atonement.

March 10, 1814.

SIR,

I believe Unitarians are pretty generally agreed in thinking, that what has been already advanced

by different writers in defence of their opinions, affords a sufficient reply to all in Magee's work on the Atonement that is worth answering: and, this is, I am persuaded, the grand reason why no regular answer has yet been undertaken by any one among us. It seems, however, that our opponents triumph in our silence; and hold up the work as an unanswerable defence of what we deem unscriptural opinions. It becomes necessary, therefore, to examine the real merits of that author's arguments, and to shew the public that we at least regard them as of no weight in the balance. Influenced by these considerations, and by some others more directly personal, I propose to enter, as soon as I can, upon an examination of Dr. Magee's work. Thinking it, however, to be possible, that some other Unitarian may have similar intentions, and having no wish to interfere with them, I take this means of soliciting, that if any one have engaged in the object, or have it in contemplation, he will oblige me by an immediate communication on the subject, addressed to X. Y. Z. care of the Rev. R. Aspland, Hackney Road, near London. I am, Sir,

Your's truly,

X. Y. Z.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CLIII.

Consecrated Hounds.

"*Lions, Nov.* 30, 1739.

"Amongst the diversions at Fontainbleau, I was at one usher-ed in with a great deal of magnificence, viz. a hunting-match, which the king [Louis XV.] very seldom misses a day.—His dogs are almost as sacred as his own person. They are all marked with the sign of the cross; an incitement, they imagine, to swiftness, as well as a defence from the head of a stag, or the tusk of a boar." Letters from a young Painter. 8vo. 2d ed. 1750.

No. CLIV.

A Merry Bishop.

Aubrey gives the following account of Richard Corbet, D. D.

"Anno Domini, 1628 he was made Bishop of Oxford, and I have heard that he had an admirable, grave and venerable aspect. One time as he was confirming, the country people pressing in to see the ceremony, sayd he, "Beare off there, or I'll confirm yee with my staffe." Another time being to lay his hand on the head of a man very bald, he turnes to his chaplaine and sayd, "some dust, Lushington" (to keepe his hand from slipping). There was a man with a great venerable beard, sayd the bishop, "You, behind the beard."

"His chaplaine, Dr. Lushington, was a very learned and ingenuose man, and they loved one another. The bishop sometimes would take the key of the wine cellar, and he and his chaplaine would goe and lock themselves in and be merry. Then first he lays down his episcopall hat,—"There lyes the Dr." Then he putts off his gowne,—"There lyes the Bishop" Then 'twas,—"Here's to thee Corbet," and "Here's to thee, Lushington."

No. CLV.

Erratum.

To the end of Dr. Milner's Letters from Ireland is appended an *Erratum*, which forms a text on which every enlightened Briton would wish to preach, though he cannot at present hope successfully to preach, wisdom to the government, viz. *For* CONDITION OF IRELAND, *read* CATHOLIC QUESTION.

No. CLVI.

Spain and Portugal.

In proportion as learning and philosophy have made a progress in those kingdoms, superstition and intolerantism have much abated; and I have little doubt of the Spaniards soon becoming one of the most enlightened and liberal nations in Europe.

Geddes Mod. Apol. p. 142.

No. CLVII.

Proselytes.

It is related of Mr. Biddle, the Father of the English Unitarians, [Unitarian Tracts, 4to. Vol. I. Tr. i. p. 10] that "he would not discourse of those points wherein he differed from others, with those that appeared not religious, according to their knowledge."

No. CLVIII.

An Antiquarian's Prayer.

In a note to the last edition of "Aubrey's Letters written by eminent persons," &c. (Vol. I. p. 117) we have the following prayer of that famous antiquarian Thomas Hearne, and which, the editor remarks, "exemplifies Hearne's character as much, perhaps, as any anecdote that has descended to us."

"O most gracious and merciful Lord God, wonderful in thy providence; I return all possible thanks to thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy providence, and one act yesterday, when I unexpectedly met with three old M.SS. for which, in a particular manner, I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake."

No. CLIX.

"Ingeniose Quakerism."

Aubrey says of Sir Wm. Davenant, the Poet Laureat, who died about 1670, (Life of him in Aubrey's Lives, just published, with Letters from the Bodleian, &c. 8vo. 2 vols. in 3).

"His private opinion was, that religion at last,—e. g. a hundred years hence,—would come to a settlement, and that in a kind of ingeniose Quakerism."

No. CLX.

Pious Playthings.

Beads, Rosaries, Medals, Agnus Deis, Scapulars, &c.:—Pious playthings (exclaims Dr. Geddes, who well knew their use and value), for old women and children!

BIBLICAL CRITICISM.

Mr Jevans on Levitical Sin-Offerings.

Dr. Magee, speaking of the law of Moses, says, "which seems to have denounced death against every violation of it, (see Deut. xxvii. 26. Ezek. xviii. 19—23. Gal. iii. 10. James ii. 10) and in particular from the specific cases of perjury, (Levit. vi. 3.) and of profane swearing, (v. 4.) for which atonements were appointed; notwithstanding the strict sentence of the law was death. (Exod. xx. 7. and Levit. xxiv. 6.)" See Magee on Atonement, Vol. I. p. 358.

The Dr. then means to assert,

Ist. That every breach of the law of Moses was threatened with death; because it says, "Cursed be he that confirmeth not all the words of this law to do them." Deut. xxvii. 26, &c.

But certainly some breaches of the law could not be esteemed capital offences, as touching the dead, having running sores, the leprosy, &c. Levit. v. xii. and xvi. Num. xix. 10. Some of these things were virtuous deeds, and the express appointments of God, and therefore pleasing to him; and others nothing more than natural and unavoidable infirmities, and therefore could not be esteemed worthy of death, and consequently would not be threatened with it. When therefore the law seems to denounce death against every breach of it, it must be understood in a qualified sense.

And though the disobedient are pronounced accursed, this expression does not always signify capital punishment. For it is said, "cursed shalt thou be in the city, and cursed shalt thou be in the field; cursed thy basket and thy store." Deut. xxviii. 16.

IIdly. The Dr. mentions perjury and profane swearing as capital crimes, for which atonements were made. Levit. vi. 3, and the v. 4.

He first mentions perjury, Levit. vi. 3. But perjury was a capital offence *only* when the false swearer intended by it to take away the life of an innocent person. Then, by the law of retaliation, perjury was punished with death: but in other cases, the penalty was only an eye for an eye, and a tooth for a tooth, or property for property. See Deut. xix. 16—21. And the instance of perjury produced here, by Dr. Magee, for which atonement was to be made, respects property, and not the life of an innocent person. See Levit. vi. 3. As to its being said in Exod. xx. 7, that the Lord will not hold him guiltless that taketh his name in vain, that is, takes a false oath, it may be observed, that though the Supreme Being will certainly not esteem such a person guiltless, yet it is evident that the crime was not always a capital offence, and that it was not in the case referred to above.

The other instance that the Dr. specifies here, for which he says, atonement was appointed, is profane swearing, mentioned in Levit. v. 4. But that is certainly a sin of ignorance, and therefore

not a capital offence. For it says, "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be *hid* from him," &c.

He also quotes Levit. xxiv. 16, where the blasphemer is ordered to be put to death. But what has this to do with the business in hand?—It should be observed that Dr. Richie, in his work on the Peculiar Doctrines of Revelation, has attempted to prove that the crimes mentioned in Levit. v. 4, and xxiv. 16, are one and the same. And as this crime is pronounced capital in Levit. xxiv. 16, but has atonement made for it in Levit. v. 4, therefore, he says, that atonement was made for capital offences.—And Dr. Magee seems, by his manner of quoting him, (i. 359.) to have adopted this strange notion—For that these crimes are not one and the same appears probable from hence,

1st. The original terms used to express them are different.—The Hebrew word used in Levit. v. 4, is תשבע from שבע juravit. But the word used in Levit. xxiv. 16, is לנקב, from נקב fixit, perforavit, item maledixit, execratus est. See Buxtorf's Lex. As the terms are so different, they probably refer to very different crimes, and not to one and the same offence.

2dly. It appears from the connection of these words in Levit. xxiv. 16, that they refer to blasphemy, and not to "swearing profanely, lightly, and without reverence, by the name of God," as Dr. Richie asserts. He says, "of the crime of this son of the Israelitish woman there were two distinct parts, viz. cursing and blasphemy. This is evident from the distinct law which was made for the punishment of each of these crimes—The law for the punishment of cursing God, is expressed in these words, 'Whosoever curseth his God, shall bear his sin,' v. 15. And the law made for the punishment of the blasphemer is thus expressed, 'He that blasphemeth the name of the Lord, he shall surely be put to death,' v. 16. It is the latter of these crimes only," (says Dr. Richie) "that I am concerned to consider here. And in order to shew, that it was the same sin with that of swearing lightly and profanely, and without due reverence, by the name of God," &c. &c. Richie's Works, p. 246, 247.

But let us examine the whole paragraph of Levit. xxiv. 10—16, and see if it be not one and the same crime, and not two, that is expressed in different ways there. —Moses having informed us in v. 10, of the son of an Israelitish woman, whose father was an Egyptian, having fallen out with his brethren in the camp; says, in v. 11, "and the Israelitish woman's son blasphemed the name of the Lord, (Hebrew, pronounced the name) and cursed." That is he proceeded so far in his improper manner of mentioning the most sacred of all names, that he cursed it. He cursed that infinite personage whom Moses so much revered and adored that he could not allow himself, in this connection, to write his name. The crime being so extraordinary, they put him in ward, that the mind of the Lord might be shewed them, v. 12. But what occasion was there for this if the crime was

nothing more than light and profane swearing by the name of God? Did they not know how to punish such a crime? See Levit. v. 4. It is said, v. 13, "and the Lord spake unto Moses, saying, (v. 14.) bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him." v. 15, "And thou shalt speak unto the children of Israel, saying, whosoever curseth his God shall bear his sin." That is, all such persons shall be put to death. v. 16, "And he that blasphemeth the name of the Lord," (or so nameth the name of Jehovah, as this youth has done) "he shall surely be put to death," &c.

Therefore as this whole paragraph refers to the Israelitish woman's son, it is most probable that *his crime*, and that *alone* is spoken of here—And as cursing God and blasphemy appear to be one and the same crime, or nt most only two different parts and degrees of the same crime in v. 11th, and 14th; therefore it is most rational to believe that they are one and the same in v. 15th and 16th, and not two different ones, as Dr. Richie supposes; especially as according to his statement of the case, the lesser crime, that is here called blasphemy, is ordered to be punished with death (see v. 16); while no specific punishment is appointed for the greater crime, that is, cursing God, mentioned in v. 15. Not to say that it is highly irrational to suppose that one and the same crime would, in one part of the law, be appointed to be punished with death (Levit. xxiv. 16), while in another part of it atonement was appointed to be made for it. Levit. v. 4. Therefore no proof can be deduced from these passages of scripture that atonement was made for capital offences. But he observes,

IIIdly. That atonement is said to be made for the life of the offerer. Levit. xvii. 11. But it appears most probable that atonement is not said to save the life of the offerer, because the offence, for which it was made, was a capital crime, but because, if the atonement had been wilfully omitted, and the offender had gone in his polluted state into the tabernacle or temple, he would thereby have wilfully and presumptuously defiled the temple of the Lord; and if any man (so) defile the temple of God, him will God destroy. Numb. xix. 13. 1 Cor. iii. 17. Therefore as the atonement *eventually* saved the life of the offerer, though the crime itself for which it was offered was not a capital offence, it is said to save the soul or life. The sacred writers do not attempt to speak with the accuracy of the schools, nor vainly endeavour to split a hair. In a word, the true state of the case appears to have been as follows: if a person became guilty or polluted in the eye of the law, however innocent or laudable the action was by which he was rendered so, and did not purify himself by means of a sin offering, but presumed to appear before God at the tabernacle or temple service in his polluted or guilty state, the law pronounced the sentence of death upon him. And this it did not so much for his first breach of it, (for that might possibly have been effected by a very commendable and necessary

action) as for his presuming to appear before God afterwards without first offering up the appointed sacrifice. If a sin offering had been presented first, he would still have been considered as continuing in all things which are written in the book of the law to do them. Deut. xxvii. 26. Agreeable to this statement it is said in Numb. xix. 13, "Whosoever toucheth the dead body of any man that is dead, and *purifieth not himself*, (observe, Moses says, and *purifieth not himself*) defileth the tabernacle of the Lord, and that soul shall be cut off from Israel." And also Levit. xv. 28—33. So that he suffered death rather for the second than for the first breach of the law; that is, for not purifying himself when polluted, before he appeared at the temple service. And such an irregular intrusion into the presence even of an earthly monarch would in some eastern nations, in ancient times, if not at this day, have exposed the offender to a violent death. See Esther iv. 16. v. 2. The justness of these remarks will be further confirmed by observing, that in those cases in which the offence was indisputably capital, as in idolatry, adultery, &c. all persons allow that no atonement was appointed: this strongly suggests that when atonement was admitted, the crime was not capital. And we know that such crimes as atonement was appointed by the Jewish law to be made for, are not in general esteemed capital in the well ordered governments of our world.

IVthly. If any person should inquire why no sin offering was appointed to be made by capital offenders, though on some accounts it seems that it would have been peculiarly desirable and proper? It may be observed that the reasons probably were

1st. Because one design of a sin offering was to cleanse the polluted offerer that he might be prepared to appear again before God at the temple service. But as the person who was about to suffer death would have no further opportunity to appear there, therefore such a preparatory sacrifice was not necessary.

2dly. And he who suffered a capital punishment died by the immediate effects of the divine displeasure, for a wilful and aggravated breach of the law of God; but he who offered a sin offering was by that religious service brought into a state of reconciliation, amity and friendship, with God; (Levit. vi. 7.) which two opposite states were evidently inconsistent with each other, and therefore could not possibly exist together. It would be strange indeed for a prince to say to a capital offender, I forgive you, and in the next breath order him away for execution.

JOSEPH JEVANS.

Various Renderings of the same Words in the English Bible.

Nantwich, 1st. *Jan.* 1814.

No. I.

Sir,

Although the New Testament has been repeatedly and successfully explained by able critics—yet the mere English reader labours under great disadvantage on account of the deplorable inaccuracy of the authorised version. The translators must have been, either extremely ignorant or un-

pardonably careless. For the same Greek word they have used a great variety of English terms, many of which are inconsistent, some absurd. This want of precision has made passages, which in the original are exceedingly plain, to be in English confused and obscure. I shall endeavour to remedy the evil by producing a catalogue of various translations in the authorised Version. And if the comparative criticism of the New Testament meets with your approbation, I hope you will allow me, monthly, to occupy a column in your valuable Repository. I remain, Sir,

Your's respectfully,

D. W. JONES.

αιων is rendered *ages*

	c.	v.
Ephesians	ii.	7
Colossians	i.	26
Course		
Ephesians	ii.	2
For ever		
Matthew	vi.	13
———	xxi.	19
Mark	xiv.	14
Luke	i.	33
—	i.	55
John	vi.	51
—	—	58
—	viii.	35
—	—	35
—	xii.	34
—	xiv.	16
Romans	i.	25
———	ix.	5
———	xi.	36
———	xvi.	27
2 Cor.	ix.	9
Hebrews	v.	6
———	vi.	20
———	vii.	17
———	—	21
———	xiii	8
1 Peter	i.	23
———	—	25
2 Peter	ii.	17
———	iii.	18
1 John	ii.	17
2 John	—	2
Jude	—	13
Eternal		
Mark	iii.	29
Ephesians	iii.	11
1 Timothy	i.	17
World		
Matthew	xii.	32
———	xiii.	39
———	—	40
———	—	49
———	xxiv.	3
———	xxviii.	20
Mark	iv.	19
—	x.	30
Luke	i.	70
—	xvi.	8
—	xviii.	30
—	xx.	34
—	—	35
John	ix.	32
Acts	iii.	21
—	xv.	18
Romans	xii.	2
1 Cor.	i.	20
—	ii.	6
—	—	6
—	—	7
—	—	8
—	iii.	18
—	viii.	13
—	x.	11
2 Cor.	iv.	4
Galatians	i.	4
Ephesians	i.	21
———	iii.	9
———	—	21
———	vi.	12
1 Timothy	vi.	17
2 Timothy	iv.	10
Titus	ii.	12
Hebrews	i.	2
———	xvi.	5
———	ix.	26
———	xi.	3
For evermore		
2 Corinth.	xi.	31
Hebrews	vii.	28
Revelation	i.	18
For ever and ever		
Galatians	i.	5
Philipp.	iv.	20
1 Timothy	i.	17
2 Timothy	iv.	18
Hebrews	i.	18
———	xiii.	21
1 Peter	iv.	11
———	v.	11
Revelation	i.	6
———	iv.	9
———	v.	13
———	—	14
———	vii.	12

For ever and ever

	c.	v.
Revelation	x.	6
——	xi.	15
——	xiv.	11
——	xv.	7
——	xix.	3
——	xx.	10
——	xxii.	5

Never

John	viii.	51
—	—	52
—	xi.	26

απωλεια is rendered *Damnation*

2 Peter	ii.	3

To die

Acts	xxv.	16

Damnable

2 Peter	ii.	1

Waste

Matthew	xxvi.	8
Mark	xiv.	4

Destruction

Matthew	vii.	13
Romans	ix.	22
Philipp.	iii.	19
2 Peter	ii.	1
——	iii.	16

Perish

Acts	viii.	20

Pernicious ways

2 Peter	ii.	2

Perdition

John	xvii.	12
Philipp.	i.	28
2 Thess.	ii.	3
1 Tim.	vi.	9
Hebrews	x.	39
2 Peter	iii.	7
Revelation	xvii.	8
——	—	11

κρινω is rendered *may be damned*

2 Thess.	ii.	12

Esteemeth

Romans	xiv.	5
——	—	5

Go to } *Law*
Sue at }

Matthew	v.	40
1 Cor.	vi.	1
——	—	6

Determined

Acts	iii.	13
—	xx.	16
—	xxv.	25
—	xxvii.	1
1 Cor.	ii.	2
2 Cor.	ii.	1

Determined

	c.	v.
Titus	iii.	12

Condemn, &c.

John	iii.	17
—	—	18
—	—	18
Acts	xiii.	27
Rom.	xiv.	22

My sentence is

Acts	xv.	19

Ordained

Acts	xvi.	4

Called in question

Acts	xxiii.	6
—	xxiv.	21

Decreed

1 Cor.	vii.	37

That they observe

Acts	xxi.	25

Should be thought

Acts	xxvi.	8

Avenged

Revelation	xviii.	20

To judge—so translated 84 times.

Concluding Clause of Matt. xxviii. 19, *an Interpolation.*

SIR,

I know not whether the opinion which I am about to advance be a singular opinion or nearly so, but this I now, that it is a very honest and a very deliberate one, and that therefore, however ill founded, it will not discredit a page devoted to free inquiry as the only means of arriving at truth.

The conviction to which I allude is this—that the concluding clause of the 19th verse of the last chapter of Matthew, beginning at *βαπτιζοντες* is a *manifest interpolation.*

To a very large majority of your readers it would seem a very idle preliminary were I to apologize for presuming to call in question the authenticity of a sentence which is found perhaps in every M.S. and Version extant. I will not therefore refer to that "of water, &c." mentioned by one of your correspondents, to the doubts

which may perhaps arise in an inquiring mind with regard to the genuineness of the 17th verse of the last chapter of Mark's gospel, the doxology at the close of our Lord's prayer, &c. &c. Nor shelter myself under the arbitrary exceptions which orthodoxy itself has taken under similar circumstances, but proceed at once briefly to state, or rather surmise, for the consideration of others what appears to me at present upon reiterated examination, a naturæ judicium; but which I shall at once most unreluctantly abandon, upon its being classed, not indeed by authority but evidence, amongst the mere opinionum commenta.

In the first place then I refer to the context. Our Saviour tells his disciples, that all power (or authority) had been *given* HIM, and accordingly commissions them to make disciples of all the nations by teaching them to observe whatever HE had commanded them, subjoining that HE would be always with them, &c.. All is consistent and consequent. Here is no hiatus or a semblance of one here. And now how *inapt* is the insertion in question! What should have led to any such injunction? Because all power had been communicated to HIM, his missionaries were to baptize in or into HIS name, No! "into the name of the Father, the Son, and the Holy Ghost." Whence this new and "strange doctrine" that had been thus suddenly brought to their ears? They had heard indeed of their Divine Master's baptizing *with* the spirit, but this recollection would probably not abate their astonishment when they were told that they were themselves in future to baptise in that spirit's name. And what must they have thought of baptism in the incommunicable name? and in the name of two other personages apparently introduced pari passu with HIS. The memorable mandate would of course never be forgotten, or departed from, one iota 'at least.' All wonder and obedience, they would think of nothing else for some time! We shall see.—N. B. Not being a Greek scholar, I can only submit to those who are, whether the government of the two participles the imperative, without a copulative annexed to the latter—or the pauses according to the pointing of the *authorized* Version be according to the genius of that language.

My next observation is, that no other evangelist has reported the extraordinary mandate, and that Mark, who records the prior part of the commission, omits this!!! Surely this fact alone is sufficient to excite something more than doubt on the subject.

Another very strong objection occurs to my mind in the form of the salutations and benedictions at the beginning and end of several of the epistles. Nothing can be more unlike than the two modes and characters of classification.

But the decisive argument with me against the authenticicity of the passage now mooted is, and that on which I would willingly rest the issue with its advocates—the simple, and as I believe, incontrovertible fact, that no such formulary was ever in use in the *primæval* age of Christianity. If testimony can establish any thing by negative evidence, baptism was in the apostolic day *exclusively* administered in or into the name

of Jesus. Now, I ask with confidence, not is it probable, but is it morally possible, that ere these remarkable words had well escaped the lips of the Divine Teacher, his auditors, his ambassadors should feel themselves at liberty not to alter, not to modify, not sometimes to transpose or change, but to *substitute*, yes to substitute for a form of words so precise and marked as this pseudo-phrase. Has it ever been considered as less than absolutely imperative by their orthodox successors from that day to this? Had it been then the prescribed aditus into the Christian church, would Paul, (could any man in his sober senses) have made such an appeal as he did, when, probably in answer to an insinuation as ridiculous under the hypothesis as the confutation in reply, he said, were ye baptized in the name of Paul? *Dii boni*! into his name, *instead* of, mark, *instead* of the name of the Father, and of the Son, and of the Holy Ghost!

As I write for my own conviction, not that of others, to confute would be to oblige, Sir,

Yours, &c.

CLERICUS.

POETRY.

BY Mr. TITLEY AND DOCTOR BENTLEY.

[From "Calamities of Authors," in two vols. 8vo. 1812. vol. i. pp. 255—258.]

An imitation of Horace, Book iii. Ode 2.

Sent by Mr Titley to Doctor Bentley.

He that would great in science grow,
By whom bright Virtue is ador'd,
At first must be content to know
An humble roof, a homely board.

With want and rigid college laws
Let him, inur'd betimes, comply;
Firm to religion's sacred cause,
The learned combat let him try;

Let him her envied praises tell,
And all his eloquence disclose;
The fierce endeavours to repel,
And still the tumult of her foes.

Him early form'd, and season'd young,
Subtle opposers soon will fear;
And tremble at his artful tongue,
Like Parthians at the Roman spear.

Grim Death, th' inevitable lot,
Which fools and cowards strive to fly,
Is with a noble pleasure sought—
By him who dares for Truth to die.

With purest lustre of her own,
Exalted Virtue ever shines;
Nor, as the vulgar smile or frown,
Advances now and now declines.

A glorious and immortal prize
She on her hardy son bestows,
She shows him heaven, and bids him rise
Though pain and toil and death oppose.

With lab'ring flight, he wings the obstructed way,
Leaving both common souls and common clay.

Doctor Bentley's reply.

Who strives to mount Parnassus' hill,
And thence poetic laurels bring,
Must first acquire due force and skill,
Must fly with swan's or eagle's wing.

Who nature's treasures would explore,
Her mysteries and arcana know,
Must high as lofty Newton soar,
Must stoop as delving Woodward low.

Who studies ancient laws and rites,
Tongues, arts and arms and history,
Must drudge like Selden, days and nights,
And in the endless labour die.

Who travels in religious jars,
Truth mixt with error, shade with rays,
Like Whiston wanting pyx or stars,
In ocean wide, or sinks or strays.

But grant our hero's hope, long toil
And comprehensive genius crown,
All sciences, all arts his spoil,
Yet what reward, or what renown?

Envy, innate in vulgar souls,
Envy steps in and stops his rise;
Envy, with poisoned tarnish, fouls
His lustre, and his worth decries.

He lives inglorious, or in want,
To college and old books confined;
Instead of learn'd he's called pedant,
Dunces advanc'd, he's left behind:
Yet left content, a genuine Stoic he,
Great without patron, rich without South-sea.

Sir, August, 18 1812.

I presume that your correspondent, who signs himself Vermiculus, will be pleased to see (if you should at any time have a spare corner for it) a copy of the verses to which, I apprehend, he refers (Mon. Rep. Vol. VII. p. 137.) occasioned by Bishop Berkeley's Tar-Water, 1744, as they are given in "The Festoon," a collection of Epigrams &c. published in 1766.

1. Lo! every subject Berkeley treats
With elegance and ease!
Tar breathes forth aromatic sweets,
And metaphysics please!

2. Though, humbly first, the sage explores
The virtues of the pine;
To loftiest themes he gently soars,
Physician and Divine!

3. Here battered rakes, for taint or gout,
A sure balsamic find:
Here sophs may learn what Plato thought
Of the Eternal Mind.

4. Henceforth let none the lawn decry,
If Berkeley's pious care
Teach wits to own a Trinity,
And beaux to relish tar.

J. T. E.

Toleration a la Tomline.

Papists, throughout our king's dominions,
Freely enjoy your own opinions,
Adore the Virgin, kneel to crosses,
Fearless from us of pains and losses;
Swallow transub—strict to the letter,
Swear that the Pope is heir to Peter,
Worship your God as suits your wishes,
But do not touch our loaves and fishes.

On the Folly of expecting Pure Happiness.

When Sorrow is our painful lot,
And our path is marked with thorns,
If smiling pleasure us should greet,
Pleasure will be doubly sweet:
But constant joy,
Is Fancy's toy,
And a snare which will destroy.

So when the pitchy cloud is seen,
Opposing to the yielding sun
Its gloomy surface;—and the rain,
Flies violent across the plain,—
When its furious rage is done,
Brighter is the scene.
There is no state,
('Tis so by fate)
But change and fickle chance await.

On a Candle.

Yon taper slowly burns away,
And you perceive not its decay:—
The light of life too, swiftly burns,
And tho' your eye, cannot descry
Its mouldering, to the grave it turns.

TRANSLATIONS.

(*From the Spanish of Cervantes.*)

Human Life.

Man is the subject of still varying change,
And good and evil fleeting haste away:
If always good,—and never ill should stay,
This world would be confusion's noisome range.
Night follows day,—and cold to heat succeeds
The flower unchangeably the fruit precedes—
All nature treads in the same shifting road;
Slavery to sovereignty,—and joy to woe;
Glory becomes but wind and folly:—so,
Is Nature beautiful, is Nature good.

(*From the French of Voltaire.*)

From reason's *sole* dominion far remove,
God made thee,—not to know him, but to love:
Unseen by thee, O! let him reign within;
He vice confounds,—but pardons erring sin.
Yet sad is voluntary error's doom:
Mortal! look round thee for his beams illume.

INTELLIGENCE.

Cruel Superstitions in the East Indies.

[From the Evangelical Magazine.]

We have frequently presented to our readers tragical accounts of the *burning of widows* with the dead bodies of their husbands, but there is another mode of self-destruction, which is practised by the *Yogees*, in some parts of the country, which is less known in England—that of *burying the widow alive* with her husband's corpse. The following instance is related by Mr. Johns, a missionary lately returned from India —

"On Thursday last, March, 1813, at 9 o'clock in the morning, a sick man named Beechanant was brought by his relatives to the river side, and was laid on the wet mud in expectation of his soon expiring: in this situation he remained, exposed to the scorching rays of the sun, till about four in the afternoon, when he was immersed up to the breast in the river, and whilst in this position one of his relatives vociferated in his ears the name of Hurri, Ram, Kishno, Ram. After some time, on finding that he was not so near death as they had apprehended, he was again re-placed on the wet beach.

"The next morning (Friday) the same ceremony commenced of immersing the sick, and repeating the names of their deities: this was continued till five o'clock, when the man expired, being literally *murdered by his near relations.*

"It being the custom of this sect (the Yogees) to bury their dead, preparation was made for the interment of the deceased, as also, shocking to relate, of his wife, who was not more than 16 years of age, she having signified her intention of being buried alive with the dead body of her husband. At six o'clock they repaired to the place of interment, a little way below our bungalow at the water side. At nine I went to the place and found a large concourse of people of both sexes collected: some were employed in digging a circular grave, which when finished was about thirteen or fourteen feet in circumference, and five and a half in depth.

"I could scarcely believe that persons in their senses could voluntarily be brought to terminate their existence in such a horrid manner, and had suspected that on these occasions something of a narcotic nature was used to deprive the victims of their reason; but on conversing with her, I found her free from any such effects. All efforts to dissuade her from the desperate purpose of rushing as a suicide into the presence of her Creator, were unavailing. On asking her mother, who stood by her, how she could divest herself of that feeling which is discernible even amongst the most ferocious inhabitants of the jungle, who risk their own lives to save their offspring? her reply was, it was her daughter's determination, and what could she do? She was then asked if a person saw his child about to eat some poisonous fruits, would he not use his authority and wrest it from him? Life was given us by God, and we have no right to take it away, or suffer others to take it away, but to submit when He calls for it. Remonstrances, however, being ineffectual, I remained a silent spectator of this horrid scene.

"The dead body was now placed in a sitting posture at the bottom of the grave: the young woman was then brought forward. She held a small basket having beetle leaves in it with one hand, with the other she distributed, during seven circumvolutions about the grave, Koee (sugar plums) and Cowries (shells used for money); all were anxious to catch some of this consecrated donation. The seventh time that she had walked round the grave, she stopped, when a Brahmin repeated some words to her. She now lifted up her right hand above her head, with her fore-finger erect, she waved it in a circular manner, pronouncing the words Hurri bole, Hurri bole, in which the surrounding multitude joined her. She then without any reluctance or dismay, descended to the bottom of the grave, placed herself behind the dead body of her

husband, her left-hand round his waist, the other over her own head, which she reclined between his shoulders. In this position the mother was called (as I supposed) to resign her daughter, or to sanction her conduct, by applying a wisp of lighted straw to the crown of her head for the space of a second or two. The grave was now gradually filled by the bystanders, whilst two men trod the falling earth around the living and the dead, as a gardener does the mould around the newly transplanted tree, and thus deliberately proceeded till the earth rose to the surface, leaving the bodies about three feet beneath; when the multitude dispersed."

Catholic Emancipation.—Speech of Dr. Drennan at the County of Antrim Catholic Meeting, Belfast, Oct. 28.

Mr. Chairman—I know not what interpretation others may give to the late ambiguous conduct of the House of Commons, but, for my part, I should wish to interpret it in this way. It is the will and the wish of that Hon. House, that the Catholics of Ireland, and the Protestants of Ireland should assemble together once in every year, for the purposes of promoting public peace and national concord, not to commemorate hatred and hostility; not to commemorate, in a spirit of selfish exclusion, civil war, and battles, and shedding of brother's blood; but an association of amity and good neighbourhood, prospective of political liberty; not looking back to the disastrous periods of history, as to cities sacked and towns in flames, but forward to happier days with eager hope and affectionate congratulation. Yes, it must have been the intention of the Hon. House, that you, Catholics, and we, Protestants, should meet annually together, to hold out our hands to each other, to exchange hearts; to confirm past resolutions; to pledge ourselves to future perseverance; to bind the Catholic body still more indissolubly to a cause, in which not only their common interests, but their individual honour and honesty are so intimately involved; to bind the Protestant body still more strictly to fidelity in friendship, and cordiality of assistance; in short, to make both Catholics and Protestants cohere together in one family feeling, ratifying their patriotic fellowship by every earthly tie; and sanctifying it, as we do at present, by the solemnity of the place in which we assemble, dedicated as it is, to the purposes of religion.

A Pagan author* has said, that one good man struggling with the storms of fate, is an object worthy the contemplation of the Gods: and, certainly, a whole nation making the same struggle with the unity of a single man, unappalled by every obstacle that opposes them, undaunted in their resolution, inflexible in their perseverance, untainted in their loyalty, rising buoyant above the torrent of prejudice and calumny, and yet ready to pour forth their blood in defence of those who despitefully use them: this, certainly, is a sublime spectacle, and may even merit the approbation of the Divinity whom we, Christians, in common adore.

In obedience, then, to the sense of the legislature, as I would understand it, I feel myself grateful for this fresh opportunity of affixing, as it were, a new seal to our family compact, this renewed occasion of calling into exercise the best and most generous feelings of human nature. Sir, the Catholic question as an argument is exhausted, but, as a subject of sentiment and feeling, it never fails to strike forth a spring in every patriotic breast, and it is under such impressions alone, I chuse, at present to consider it. Mr. Grattan once said that the genius of Ireland was affection, and, in the spirit and warmth of that affection, do I now press my hand to my heart, and then hold it to you my countrymen, with the sincerest good wishes for your speedy, complete and unqualified emancipation, for a simple repeal, a summary repeal, a sweeping repeal, an unsuspicious repeal, a sempiternal repeal of that penal code, either of penalty or privation, which has so long polluted the public law of the British Empire; which has so

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* Ecce spectaculum dignum, ad quod respiciat, intentus operi suo, Deus. Non video, inquam, quid habeat in terris pulchrius, si convertere animum velit, quam ut spectet Catonem, jam partibus non semel fractis, nihilominus, inter ruinas publicas, erectum.

long obstructed the free flow and circulation of the blood of life through an important member of the community, by that means paralyzing the exertions of the whole empire in leaving one of its important members without its active powers, although, at the same time, endowed with the most exquisite sensibility.

For my part, Sir, I have just risen to express in as few words as I possibly could, my joyous confidence in the success of your just and righteous cause; and I place that confidence not so much in the promises or in the performance of political parties, as in the pressing exigencies of the times, not so much in the nature of man, as in the nature of things. O! it cannot long be, that the very Jews in France should find a country there, where they have a free competition to the first civil and political employments under the state, while the Catholics, with all their property and population, are excluded from any station of political power in their native country, assimilated to Britain in every thing—except your bonds.

All Europe appears about to rise in mass. It is the war, and the consequences of the war, which will assuredly work out your political redemption. This war it is, which will, ere long, necessitate the calling forth of the whole population of the empire; and the fourth part, I may say the third part of that population, will, must, at last, find its adequate and authentic value in the councils of the sovereign, and the decisions of the legislature. Government must shortly, very shortly, recur to their final resources of physical force, and the last reason of kings will finish by making a first appeal to the affections of the people. You will not owe the restoration of your rights to reason or justice, or expediency, but to necessity. Then it is, and then, alas, only it is, that the value of a free people is properly prized and exactly ascertained, when last extremities compel administrations to feel and recognise that value. Then come out the "Landwehrs," and the "Landstrums;" but is it not better and more prudent, before the people be thus called forth in mass, to secure their affections? Then the people are no longer vilified as mob, but they come forth in their majestic momentum, and are saluted in terms of deep respect and high consideration.

I beseech you, fellow-countrymen, on this, and every other occasion, to repel the imputation of MOB, by moving forward to your object, placed on the summit of virtuous ambition, with one body and one soul, with closed column and perfect rank: I beseech you to preserve, in this movement, the same discipline which an army does in constant expectation of meeting with an enemy; the same regularity and good order; the same strict obedience to the moral law, and the Christian law, and the law of the land, which a military body pays to the law martial; the same watchfulness and attention against ambuscades, against spies, against stragglers; in short, to adopt such a strong, open, systematic, upright, downright manner of proceeding, as will put aside your professed friends and secret enemies, who are now watching for any, the slightest infringement of the law, which may enable them to break through your solid, and otherwise unassailable battalion: No, you will preserve unity in word and deed. Your political conduct will be considered, like the continuity of your religion, which, as an eloquent advocate of your's has said, "yielded, like the air, and then closed upon itself, without testifying a wound."

Sir, all that remains of Ireland, politically speaking, is, I think, comprised, and concentrated in the Catholic question. In the shipwreck of our national sovereignty, this is a plank to which, with all the powers of life we should cling, when all is parting into pieces on all sides around us, when the waves are making entrance from without, and the dry rot of corruption has nearly consumed the main timbers within, let us tie ourselves to the main mast of Catholic emancipation, as our forlorn hope in this sea of difficulties and dangers, as our ultimate refuge after the loss of our political existence, after the loss of dear, deserted, degraded IRELAND.

Literary Discovery.

The most important event to classical literature that has occured for some

time, is the discovery of an ancient library at Glogau. In the course of the last year, a religious society was dissolved in that city, and its collection of books and manuscripts transferred to Breslau, by order of the king of Prussia. Professor Schnidar is employed in examining and arranging these treasures. It appears that the manuscripts are in number about 500; 300 of which are decretals, papal bulls, and directions for ceremonial observances; of the rest 60 are classical, but all Latin. Amongst the latter is a manuscript of Cicero, which though of no very ancient date (perhaps no earlier than the 12th. century) has evidently been transcribed from an original much more perfect than any hitherto known to be in existence. Of this only the treatise *De Natura Deorum* has at present been collated by Professor Heiddemas, of Breslau, for the use of his pupils. The readings which it exhibits are excellent, and the *lacunæ* are all supplied. A new edition of Cicero's works is in contemplation, of which this valuable manuscript will be the basis.

Morning Chronicle. Feb. 4, 1814.

Character of Counsellor O'Connell.

Counsellor O'Connell is one of the leading advisers and orators of the Catholics of Ireland. In these characters, he encounters, of course, a tide of obloquy; but he is rewarded by the gratitude of his *feeling* country. The Catholic Board have agreed to present him with a service of plate of the value of One Thousand Guineas: the following is the speech of Counsellor Finlay (another distinguished individual in that "nation of orators,") on the motion for making the munificent present to O'Connell.

"Of the vicious, none can be patriots; of the selfish, none can be patriots; of the virtuous, *few* can be patriots. The love of ease, the fear of slander, the dread of power, the dislike to strife, the value of a man's time to his family, the value of a man's repose to himself, the difference of public apathy, the inconstancy of popular applause, but above all the liability to general misrepresentation, discourage the good from the ambition of a patriot.

"Ten years have tried the fidelity of O'Connell, and you stand now indebted to him in the article of gratitude, not only for the quantity of service conferred, but for the time during which the trial has been protracted, and the expression of your collected gratitude deferred.

"Eminent and prominent in these three relations of patriot, Irishman, and lawyer, history will describe Daniel O'Connell; spotless in the relations of private life, matchless in the duties of private friendship, beloved by every man who knows him, esteemed by all who have not a prejudice or an interest in disliking him, with manners that *instantly* disarm hostility, there never yet was a man introduced to him for the first time, under prepossessions to his disadvantage, that did not feel his dislike hastily evaporating, and depart from the conference a convert to esteem. At five in the morning, you will find him in his study; at five in the evening you will probably find him still labouring in the public service; if you cannot find him thus employed, you may be almost certain of finding him at home. I never knew a man of equal industry; I never thought any man could be so industrious. No man at the bar labours *more* in his profession, and no man at the board labours *so much* in politics; but to labour so *much*, and to labour so *well*, far exceeds the common notions of human capability.

"Social and sober, polite and unceremonious, cheerful, affable, candid, and sincere; proud with the haughty, and meek with the humble, his frown rebukes arrogance to inferiority, and his smile lifts humility to his own level: his virtues cannot be indifferent to you; they should be objects of your care, for they have been agents of your interest.

"Such a man, in difficult times, volunteered as the advocate of press and people. The apathy that followed the measure of the union, had depressed the nation to political indifference. Lord Clare had declared in the British House of Peers, that the Catholic people felt uninterested in the question of emancipation. It became necessary to

correct the error of the fact. The two great pillars on which emancipation could be raised, were the exercise of a free press, and the exercise of the right of petition. O'Connell started the advocate of both; and here commenced the political hostility between the interested advocate for the governor, and the disinterested advocate for the governed; that is, between Mr. Saurin and Mr. O'Connell.

"It is your duty to hold up O'Connell. It has been said, with some truth, that no man ever yet yoked his fortunes to the fate of Ireland, who was not ruined by the connection.

"Power has attempted to put down O'Connell; it is the people's interest to hold him up. What would you do without him? Whom would you get like him? In his political and forensic capacities, his enemies allow that he possesses two qualities always essential —not always combined: an *intrepid* advocate, an *honest* patriot. A clear head, an honest heart, and a manly purpose, seldom united—are united in him and necessary for you. He resembles Mr. Whitbread in that every-day working talent, which does the business of practical usefulness, and which in both, curious to say, is compatible with eminence of talent; a sort of talent that does not work itself down; that, like the memory, gathers vigour from its toil, and, like the bridge of Cæsar, acquires strength and solidity from the very weight of its burden. Therefore, Whitbread, in real usefulness, is worth half of the opposition; he is, in fact, an opposition in himself; and so it is with O'Connell. Compared with such a man, what are the dozen of periodic orators, who, like myself, come forth with a holiday speech, decked in the finest trappings of our eloquence? Give me the man who is not afraid to lose character by every-day work; who will speak well to-day, and ill to-morrow. Every man who speaks often must sometimes speak ill; health, indisposition, constitution, fits of dulness, many things may cause it: but give me the man who will not avoid speaking, when necessary, because he may speak with less effect; who will not deem it necessary to let the soil lie fallow, in order to give value to the future production; who, in truth, is more anxious for the public service, than his own fame; and who, in calling the public attention, rests upon facts, and not upon phrases.

"This power of continual exertion falls to the lot of very few; for my own part, in my humble exertions, I have found occasional periodic exertion more than enough, and I have often been surprised and astonished, at the powers of uninterrupted and successful exertion which exist in Whitbread and O'Connell, and do not at all exist in the same degree in two other men in these countries."

Unitarian Tract Society, Newcastle upon Tyne.

[Concluded from p. 132.]

But to proceed to particulars: Our hope is—1. in God our Father, the Father of our Lord Jesus Christ, the only God, and object of worship; whom Christians in particular are directed to worship exclusively, in the name, and by the authority, of Christ; who himself expressly declared, "In that day (that is, when I am removed from personal intercourse with you) "ye shall ask *me* nothing; but whatever ye shall ask of the Father in my name, he will give it you." John xvi. 23.—Our hope in God is strengthened, when we consider Him in the light in which the gospel represents him to us, as the essentially good God, who seeks out his erring guilty creatures, rejoices in the return of his penitent offspring, and of his own Free Grace, without equivalent or purchase, re-admits the sincerely penitent into the condition and rank of children, and raises them to the hope of everlasting life. He required not to be made propitious by the interposition of another; he himself provided the propitiation, or mercy-seat, even the religion of Jesus Christ, from whence (in allusion to a remarkable ceremonial in the Jewish law) the pardon of the penitent sinner is declared; he himself provided the at-one-ment, the motives and method of reconciliation, of which we, not He, are represented as the receivers. (Rom. v. 11.)

2. We have hope in the Lord Jesus Christ, as the honoured instrument of God the Father; as the person who did always those things which pleased him; who became obedient unto his Father unto death, even the death of

the cross; whom, therefore, God hath highly exalted, and given a name which is above every name; that in the name of Jesus every knee should bow to God, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

2. We have hope in the Future State of Happiness and Rest, which Jesus came to reveal; with regard to which, as the mortal descendants of Adam, we acknowledge ourselves to have no hope; to which, as accountable creatures, we pretend to have no meritorious claim of right; since though we had discharged our whole duty, we are still unprofitable servants, and should even have done no more than it was our duty to do, but as we have all been guilty of actual sin, we are all the objects of his just displeasure; yet hath he been pleased, by Jesus Christ, to call us to repentance, and, on repentance, hath not only offered us pardon, but hath even engaged to accept our imperfect obedience, and reward it with eternal life. Still, however, though we profess to have no claim of right by merit, we rejoice in the decided preference which God hath thus shewn to that obedience, which constitutes the proper perfection and happiness of his rational and moral creatures; that he hath still, by this appointment, constituted holiness of heart, and excellence of conduct, the essential requisites, though not the meritorious cause, of our acceptance and final salvation.

Such, we conceive, are the constituent principles or leading articles of our Christian hope.

Secondly: with regard to the motives which shall influence our conduct as members of this association, we trust that it will ever be our earnest desire and object to propose the reasons of our hope "with meekness and fear." With meekness and humility, in contradistinction to that spirit of pride, and lust of pre-eminence, which might lead us to seek to have dominion over the faith, rather than to be helpers of the joy, of those to whom we address ourselves; and with fear—of God, lest we should usurp his authority, and judge uncharitably of our fellow Christians who think differently from us—of ourselves, lest we should transgress the bounds of modesty and decorum, prescribed to us by nature and reason, as well as by religion—of others, lest we should give them just ground of offence, and injure the cause which we profess to serve.

Such a conduct is peculiarly incumbent on us, who lay no claim to any exclusive privileges on account of our creed. We call ourselves Unitarians; but we do not believe that we shall have any advantage hereafter over Trinitarians who equally feel and act as Christians. Members of the Church of England, and also of the Church of Rome, we desire to regard as brother-Christians; though they may not acknowledge us as such. We protest against the corruptions and abuses which we believe to have been introduced into Christianity, and still to subsist, in a greater or less degree, among all communities of Christians; but if they be sincere in their belief, we have no prejudice against the persons of any. We readily believe that they honestly follow the light that God has given them; which is all that we can pretend to do: and if we aspire after a greater purity of faith, we ought to shew our faith by our works; distinguishing ourselves by a greater zeal in the cause of the gospel, and especially in the practice of the duties of it.

For we trust that it is our desire always carefully to remember, that the end of all religion is practice; that the gospel is "a doctrine according to godliness, in hope of eternal life;" and if we enjoy any advantage over the rest of our fellow Christians, it is in this, that we possess the means of enforcing the motives to godliness, which arise from this hope, (a hope which Jesus alone has brought to sure and certain light,) by representing it as the offer of a kind and gracious Father, by a faithful and obedient messenger; who by his doctrines, example and promises, has supplied us with every needful assistance and encouragement, to seek for glory, honour, and immortality, by a patient continuance in well-doing. We trust that we thus possess the most efficacious motives to the love of God and of the Lord Jesus Christ, to the love of our neighbour, as ourselves, and to the cultivation of piety and all virtue. On these principles it will be considered by us as the most important part of our design, to provide for distribution among our friends, particularly our young friends,

such Tracts as are calculated to recommend the duties of the Christian life, by those motives which we judge most consistent with the views of Christianity which we embrace.

But while we teach others, we would be careful to exemplify what we teach. Let us be allowed to express our earnest hope, that every member of this Association will habitually keep in mind, that the greatest injury which can be done to any cause, especially to a cause which professes to be that of religion and the gospel, is a life at variance with the doctrines which we profess. That it is not every one that saith, Lord! Lord! that shall enter into the kingdom of heaven, or be honoured as the instrument of promoting his kingdom upon earth, but he that doth the will of his Father who is in heaven. This is especially incumbent upon those who profess an unpopular doctrine; who may naturally expect that every advantage will be taken of their failure in any of the duties of the Christian life, and that it will be charged to the account of the creed which they have embraced. Let such be careful in all things to maintain a good conscience; "that if any speak against them as evil doers, they may be ashamed who falsely accuse their good conversation in Christ."

Extracts from the Report of the Committee of the Unitarian Fund, 1813.

The Committee of the Unitarian Fund being desirous of engaging the Rev J. Campbell, of Newcastle, on a mission into Scotland, consulted the Rev. W. Turner, of that place, respecting the measure, and received from him the following account of Mr. Campbell and of the Haldane Connection, in which Mr C. had been trained up, in a letter addressed to the Secretary.

Newcastle, June 4, 1813.

DEAR SIR,

As the Committee of the Unitarian Fund have already paid so much attention to my report of Mr. Campbell, as to propose that he should be invited to become a missionary in Scotland, I have thought that it might not be uninteresting to you and them to receive some account of the religious society under whose auspices he came to this place, and of the steps which led to his late change of opinions respecting the person and offices of our Lord Jesus Christ.

Robert Haldane, Esq. of Airdrie, a gentleman of ample fortune and great respectability, and his brother James, a captain in the service of the East India Company, had their minds seriously turned to the subject of religion much about the same time. By what means this was effected, my friend can give no circumstantial account, but he believes the change was gradual, especially in the case of Robert, and followed a close examination of the evidence of the truth of the gospel. When once convinced of its truth, he perceived its great importance, and thought that the greater number of its professors were criminally negligent, in not adopting more effectual means to communicate the knowledge of it. He turned his attention particularly to the heathen world; and, considering the multitude of the inhabitants of India, their subjection to the British government, and the probable advantages which missionaries would enjoy by living under its protection, his first plan was to sell his estates, take a few men of learning and zeal with him, and form a missionary settlement at Benares, erect there a seminary of education, and spread the gospel in the region round about: to take some of the first fruits of their labours among the heathen, and instruct them so as to qualify them for preaching the gospel among their countrymen. Having formed this plan, he invited three others to join with in the undertaking, Mr. David Bogue of Gosport, Mr. — Innes, of Stirling, and Mr. Greville Ewing, of Edinburgh; the first an independent, the two latter ministers of the church of Scotland. From the nature of the Company's charter, it was necessary to apply to them for liberty to settle in their dominions. He accordingly laid his plan fully before the court of Directors, but received a decided refusal, notwithstanding that he made every explanation, and offered every security that he would not interfere either with their trade or their politics.

His designs being thus frustrated, although he had sold most of his lands and made other preparations, he considered what he had now in his power, and presently determined to follow nearly the same mode of procedure in

Scotland,; to select twenty young men who might possess knowledge and zeal, and appear likely to be useful, and put them upon a limited course of education for the ministry, who should afterwards be employed as itinerants in Scotland, especially in such parishes as had lukewarm preachers, until separate congregations could be formed, whose ministers, acting upon the same plan, might preach in every village to which they had access. In the mean time, his brother, who had given up his situation under the company, and was attending lectures in the University of Edinburgh, began to preach in some of the villages round. A short time after Mr. Aikman, a student in the university, who objected to subscription to the confession of faith, and Mr. Rate, who had studied under Mr. Bogue, undertook to itinerate through the North of Scotland, and were almost every where received with the greatest respect, multitudes attending their sermons, in the streets, or in meeting houses, where they could obtain them. After the publishing of their Journal, a "Society" was formed "for the propagation of the gospel at home," whose object it was to employ and support preachers occasionally to itinerate in Scotland. For this purpose they obtained a regular succession of preachers, chiefly independents from England; as well as employed the above named and some others. Mr. R. Haldane next proceeded to select young men (at first twenty-five, afterwards two more were added) to be sent to Mr. Bogue, from whom they were to receive a full course of divinity lectures, be taught Greek, and put upon a course of English reading. This, considering them, when chosen, as already of mature age, of some standing in Christianity, and acceptable teachers in sabbath schools (then pretty generally established for religious instruction and serious exhortation), was all that was thought necessary. They were to be fifteen months engaged in these studies; after which they were to be one year wholly employed under the direction of the Society.

The plan of sending them to Gosport having been given up, Mr. Ewing, who had given up his situation in the church, undertook the care of their education Jan. 1, 1799; they were immediately put upon writing discourses; and went through an extensive course of reading, every student giving every Saturday an account of what had been read. Almost all of them were employed on Sunday evenings to teach the young and exhort the old who attended the numerous Sabbath schools in Edinburgh and its neighbourhood. Mr. Ewing having removed to Glasgow in the July following the class was removed at the same time: the period of education was lengthened to two years, much more time was devoted to the Greek, and a part also to the Hebrew language. They were also sent to Anderson's Institute for a full course of natural philosophy.

Nearly at this time Mr. Haldane established another class of students under Mr. Jones, for whom he had built a large place of worship at Dundee; and for several years afterwards he kept two classes going forward at the same time, the one commencing their course when the other had half finished. After finishing the second class Mr. Ewing declined teaching any more, as he and Mr. H. differed respecting their studies; there were besides some misunderstandings between them respecting Mr. Ewing's salary.—The third class was removed to Edinburgh.

Before the first class had commenced the Circus at Edinburgh was rented; and Mr. James Haldane and Mr. Aikman preached to large audiences. A church was formed on the Independent plan, and rapidly increased in numbers, till Mr. Aikman built a separate place of worship, and many of the members went with him. All these churches continued in great harmony for several years, and many others were formed in different places, and were supplied by the preachers who had studied in the different classes. Every church was considered as completely independent, but all joined in the general cause, until more limited views of church discipline, of the nature of the pastoral office, and of the order of public worship, were introduced. The Mr. Haldanes adopted these, and in this considered themselves only as following up their former views more fully, while others thought they were departing from their original principles. Mr. Ewing and others took the more popular side. This became the cause of a controversy which ended in the total separation of these churches.

The subject of baptism came next to be considered; several of the preachers and some of the members

in different places became Baptists. Mr. James Haldane also was baptized. His church continued for some time together, but at length divided into three parts; one utterly opposing baptism; another agreeing with him in the right of the brethren to exhort, but also opposing baptism: a third which continued with him, approving of baptism, of the exhortation of the brethren, and also of salutation, which had given great offence to both the others. Notwithstanding all these changes they still continued numerous.

Our friend Mr. Campbell studied in the first class, under the direction of Mr. Ewing. When his academical course was finished he was sent to a country place called Lochton in the hill country between Perth and Dundee, where Mr. Haldane had an estate. Mr. Haldane accommodated him with a house for his family (he had been a teacher of youth, was married, and had several children previous to his engaging with Mr. Haldane), and a large barn for worship; and as the congregation quickly became numerous, after about a year Mr. Haldane built a chapel capable of containing 500 people in a most convenient and substantial style. Here he continued to preach statedly three times every Lord's day, and on the week-days in the neighbouring villages, with much harmony and comfort, for six years and a half. In 1806 Mr. James Haldane, along with Mr. Ballantine, one of his preachers (now settled in London as a teacher of youth) took a tour into England, and preached statedly in Newcastle, while they visited many other places. After three years Mr. J. Haldane returned to Edinburgh, and sent preachers to supply Newcastle, where the congregation was good. After a time Mr. Campbell was applied to by him to go thither for three months, at the close of which time the small church there joining in earnest application to that among which he had laboured to give their consent to his removal if he were willing; Mr. Haldane also approving it, he left Balfour (the village where the new chapel had been built) and came to Newcastle June 17, 1807, where he has remained ever since.

Mr. Campbell's religious sentiments, from the first beginning of his personal profession of religion (which only took place when he was about twenty years of age, although he had before that time paid attention to religion in general, yet till then was never so thoroughly convinced of its importance as a principle of action and complete rule of life) were those of Calvinism, as generally held by the most zealous professors of religion in Scotland. As he found religion productive of good to himself, especially as promoting peace of mind, love to God, and upright conscientious conduct towards men, he soon lamented the condition of the great bulk of professors, who appeared to have only the name, and lived as without God in the world; he with eagerness entered into the views of those who formed the society in London for sending missionaries among the heathens; and hearing also of the means adopted for preaching the gospel in villages in England, he regretted that something of the same kind was not done in Scotland. Soon after this, Sabbath evening schools were set up in Edinburgh and the villages around; of these he highly approved, and being then engaged in teaching an ordinary school, he assembled the children on the Sunday evenings, made them repeat portions of scripture, and directed them to the obvious truths contained in those portions which they had repeated. When Mr. Haldane's plan of education became known, some friends of his whom Mr. C. personally knew were urgent with him to apply; but as he was in a useful as well as comfortable situation, it was not without much thought and conversation with those who were of more mature understanding, that his objections were overcome, and he became a student. The plan itself differed from any thing which had ever taken place in Scotland: all hindrances to free inquiry were removed; their principle was to follow scripture wherever it should lead: but their views were understood to be fully what is called Calvinistical; and whatever differences of sentiment might be among them, these were never understood to extend to what were called the "fundamentals." They soon came to the conviction that there had been great mistakes on the subject of faith; which they considered as the belief of the truth naturally and necessarily following the knowledge of what the Scriptures teach; and that the way to get men to

become believers was to state to them plainly what the Scriptures teach, and accompany such statements with the proofs of the truth and certainty of what was there taught. They also held, that such only as believed, and manifested their faith by universal obedience, were considered as Christians in the first ages; and whenever such acted contrary to their profession, they were called on to repent, and if they did not, were excluded the fellowship of the first churches. That the admission or rejection of members belonged to the whole body of persons forming the church; they being in general better judges of ordinary conduct than the minister, who from his situation had not such opportunities of observing them. That while love to all men was enjoined and exercised, there was a peculiar love, intimacy and friendship to one another, in instructing, warning and admonishing one another, and in supplying the wants of the needy.

From these views both of faith and practice a constant appeal was made to the scriptures; and as they also differed from many in placing no dependence on immediate impressions or impulses, as if these were the teachings of the Spirit of God, but believed that he taught by the plain meaning of scripture, looking upon every thing else as delusive, their attention was necessarily led very particularly to the study of the scriptures. Mr. Campbell, besides, when he became a preacher, being situated in a country place, where he had no access to libraries, and having to preach three times on Sundays, and three or four times through the week, made the scriptures his only study, and always drew his illustrations of particular passages from the connection. From these causes he formed many different ideas of scripture passages from writers of any denomination, and still finds the great body of sentiments such as appear consistent with the views he has now adopted. He delighted in declaring—the love of God as the great source of salvation—the manner in which all spiritual blessings come to us through Jesus Christ by the belief of the truth—the authority which Jesus received from his God and Father—his example, &c. &c. At Newcastle he followed the same plan, and numbers attended who considered what they heard plain, easily understood, and illustrative of scripture. Some time after the subject of baptism was agitated among the different churches in connection with Mr. Haldane, Mr. Campbell, on examination, not finding any direct passages of scripture authoritatively establishing infant-baptism, relinquished it and was baptized, with about half of the church. This made many of their constant hearers leave them; but all was done in peace and they went on comfortably.

Mr. Campbell and his church had been occasionally visited by some religious persons from Kendal, who came to Newcastle upon business. About this time they heard that Mr. Kay, the leader of this small society, had erred from the faith, by denying the divinity of Jesus Christ. This occasioned much grief among their Newcastle friends, as they had the greatest affection for those of them whom they had seen. A Mr. Brown, one of them, being in Newcastle on business, called as usual, they entered into conversation with him, and were surprised to find him still appearing serious, appealing to the scriptures, and likewise manifesting much zeal for what he conceived to be the truth, and earnest to shew "that what was most influential in practice was equally held by each, while they differed in important points indeed, but points wherein he had express scripture declaration, expressed in numberless places, and so plain that we ourselves admitted them, and endeavoured to account for them by distinctions which had no authority but in the imagination of men." Mr. Campbell invited him to dine on the Sunday, and the principal members of the church either dined with him or came after dinner. Mr. C. was very unwell and went to bed, but wished them to be in the same room, so had an opportunity of hearing their conversation, without being able to join with them in it. He was somewhat struck with the advantage which he seemed to have over them in the number and plainness of his direct appeals to scripture; and though he was nowise convinced, yet he determined to examine the subject with the greatest care and attention. As he was at that time busily employed with a large school through the day, and with a Greek class in the evening, besides some private teaching, he did not immediately set about it: but one of the members being shaken by the arguments of Mr. Brown, he endeavoured

to satisfy him by a classification of passages (taken out of Parkhurst's Lexicon) from the O. T. applied to Jehovah, with corresponding ones in the N. T. applied to Jesus Christ; his friend was completely re-established, but he himself could not help observing, that the applications which most convinced him were unfair. This determined him more fully to examine the subject. At this time an Unitarian in this town gave him Wright's Antisatisfactionist, on which subject he had never any doubts; as those whom Mr. W. opposed had very different views of God from what he had, he did not at first consider his reasoning to apply to his views; but still wished to examine the subject further.

In the mean time he soon saw that many passages which he had considered as strong proofs of the deity of Christ were not so conclusive as he at first thought, and as he went on examining, his proofs became fewer and fewer. He trembled for the consequences; he had heard those sentiments always associated with Deism and irreligion, and feared exceedingly falling into this gulf. He thought the best preservation would be to put away all books on either side, and refer to the Bible only. About four months after Mr. Brown had been here he became almost convinced that he had been wrong, and intimated to the brethren in the church when assembled that he had serious doubts, and begged them to turn their attention to the subject, and that they might communicate the fruit of their inquiries to each other. But this subject was viewed in too important a light to admit of this cool discussion. Those whose minds were most averse would not continue any longer, unless he would solemnly declare his conviction of the truth of that doctrine which they had formerly held. The consequence was, that about one half went away, and the following Sunday formed a separate meeting, while the other half continued. At that time, and for some time after, his views were those which are called Arian. He also held the atonement in a qualified sense, until, upon further examination, he was convinced, that the scriptures fully teach the love of God in the fullest sense, as the spring, and himself the great Author of salvation, and Jesus as a man approved of him, and employed in making his work known unto men.

About six months after this change of sentiment, Mr. James Haldane visited those who had separated from Mr. Campbell, and also preached with great earnestness against the "errors lately introduced," in the chapel belonging to the English Baptists. Mr. Campbell was in great hopes that he would have discussed the subject, and made several attempts to see him for this purpose, but this he explicitly declined. The loss of so many friends whom he highly valued was one of the severest of his trials; and he grieved for the manner in which they resisted all his attempts to bring the subject fully before them. In January last he wrote a long letter, intending to send it to Mr. J. Haldane; and having read it to some friends, they requested him to publish it, which he did, subjoining to it Dr. Watts's Solemn Address. A Mr. Hails of this town, who has great merit in having, by his own unassisted exertions, made very considerable proficiency in the sacred languages, published a Reply to it; to which Mr. Campbell presently rejoined, and, in the opinion of many, has very successfully shewn that he has evaded the proper subject of controversy, and indulged himself in very unbecoming and unmerited abuse. There has since appeared a review of Mr. Campbell's first pamphlet in "the Scripture Magazine", published under the direction of Mr. Haldane at Edinburgh. Mr. Campbell has written for leave to insert a reply, but has not yet received an answer. In the mean time he feels that the more he examines the more he is convinced that the scriptures harmonize in declaring that there is One God, and One Mediator between God and man, the man Christ Jesus. He has suffered considerably for having embraced these views; but this every one must, in the present state of things, lay his account with. In the mean time there are many present counterbalancing consolations, and much to hope for hereafter by those who patiently suffer for the truth.

Believe me, dear Sir,

Very truly your's

WILLIAM TURNER.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

The Christian's Survey of the Political World.

The last month has been pregnant with great events, but in the midst of the horrors of war the sound of peace has been heard. Delightful sound! May it be restored to distracted Europe, and may the events of the last twenty years teach the present and future sovereigns and subjects, to be more careful how they interfere in the government of other states, and to value the gains of peace and industry above all the plunder to be obtained by war and slaughter. In arranging a peace after so long and so bloody a war many difficulties must occur, and the terms of it will vary as the interests of the different parties are improved or deteriorated by victory or defeat; yet the course of events leads us to expect a peace, and the great warrior of the age has no longer the power of prescribing it, or of giving the law to Europe.

In the ever-variable scenes that have been so rapidly presented to us, the mind has been so accustomed to change, that nothing can now surprise us. Last month we left the French in terror for their capital, and the allies so pressing upon it that its fall seemed inevitable. Yet they have not obtained their object, and both parties claim the victory in well fought fields. The great contest has lain between the French and Blucher's, or the Prussian army, which boasts of a complete defeat of the French at Laon, and if, as is now reported, they have advanced towards Paris, we cannot doubt that the French were compelled to retreat. The positions of the armies are not given, nor can it be expected that they should with great accuracy. We can only judge, that since Schwartzenberg's army has suffered scarcely any loss, and fresh troops are pressing into France in every direction, it seems impossible that Buonaparte should resist the impression, and that if he does not submit to the terms proposed his capital must be at the mercy of the allies.

His situation is rendered almost hopeless by a new event; the advance of the English from the south changes greatly the aspect of things, and may give a new complexion to the treaty supposed to be in agitation. Lord Wellington appeared to have been for a considerable time kept in check by Soult's army, but other causes prevented his advance, which took place as soon as the general thought such a step adviseable. For this purpose he made an attack upon Soult, defeated him completely, crossed the Adour with all his army, and directed his march directly for Bourdeaux. Soult retreated to the eastward, waiting at a proper distance the arrival of succours from Suchet; but his army, diminished very considerably by the late engagements, was farther weakened by continual desertions. The soldiers, tired of the service, piled their arms in various places, and separated for their respective homes. The symptoms also of general disaffection were visible in the friendly manner in which the English were every where received, of whom a detachment took possession of Bourdeaux, the capital of the ancient Languedoc, without opposition. The municipality, it is said, went in procession from the town to meet our troops, and there making a full surrender of the place, broke the insignia of office, and changed the tricolour for the white cockade. A prince of the house of Bourbon is with Lord Wellington's army, and is receiving the returning allegiance of that part of the country.

The extent of this disaffection to the present constitution of France is not known, and the act of the municipality is given in such general terms, that we do not know what reliance is to be placed upon it. On the surrender of the city their offices of course

ceased; and if they then hoisted the white cockade unanimously it must be a proof that a great proportion of the inhabitants must entertain the same sentiments. In this case not only are all supplies cut off from Buonaparte from the south of the Garonne, but a place of importance is obtained by the Bourbons, in which they may erect their standard, and to which their friends from all quarters may resort, and with the assistance of the English collect a very formidable army. In fact the effect of this measure cannot be calculated; for if even negociations should have terminated in favour of peace with Buonaparte, still the allies could hardly interfere in obstructing the progress of the Bourbons, if there should appear to be a general disposition in their favour. If this should be the termination of the dreadful commotions in France, and the old family should again re-ascend the throne, the years of adversity it has suffered, and the marks of friendship it has received from this country, may greatly tend to correct that animosity which prevails between the inhabitants of England and France; an animosity disgraceful to them as Christians, and injurious in the highest degree if they considered merely their temporal interests. But whether a Bourbon or a Buonaparte is to reign, there is every reason to believe, that France will have neither the disposition nor the ability for many years to come to destroy the independence of Europe.

The little progress made by Schwartzenberg's army, induced the idea that the Emperor of Austria was averse to those destructive measures which might be expected from the Russians and the Prussians, and similar causes might operate on the Crown Prince. The latter had advanced as far as Liege, but did not seem to make such haste as might be expected from a mind eager for conquest. The white cockade also was not permitted to be raised in his district, nor was it encouraged in any of the provinces between Schwartzenberg's army and the Rhine. Thus France is in a most extraordinary state. Its inhabitants may in one part commit an act of rebellion against the existing government, and at another that government may be upheld by the armies warring against it. On the events of a day the circumstances of the peace may be changed, and if the defeat of Soult's army and possession of Bourdeaux by the English should be known by the English negociator before he has sealed the preliminaries, a complete new face will be put upon the whole transaction. Every thing is now in perfect confusion, and the whole will be completely developed probably before the next month. Whatever may be the minor effects of this strange state of things, our prayers will be for such a change in the hearts of all nations, that they may know how to appreciate duly the value of peace.

Holland presents to us another instance of the attempt to form a constitution for the government of a country. The defects of the ancient system were very prominent, how far they will now be rectified time will shew. The Prince of Orange has laid down the following plan. First, he collected a very numerous list of names, the number not being specified, and out of these names six hundred were taken by a special commission appointed by him for this purpose. The persons thus chosen are to be the representatives of the people, and a list is to be sent to each department of those who are to represent it. This list is to lie open in each canton for a week, and the inhabitants are at liberty to disapprove of any person, by signing his name in a register appropriated for that purpose. The registers are then to be sent to the prince, who from them determines whether the majority of the people are satisfied with the persons nominated, convokes them together, and they are to lay down the principles on which the new government is to be conducted. To these the prince is to bind himself by an oath prescribed for the occasion; and after that to be installed in state. The proclamation of the prince for this purpose abounds with good advice respecting religion, religious freedom, education of youth, improvement of science, personal liberty, administration of justice, finances, and national independence. Poland, France, America, Spain, have within these few years been employed in the same manner. Their works are before the

world. All bear the marks of human imperfection, and it is to be always kept in mind that however beautiful may be the theory of a government, the happiness of a country depends very much on its manners, and the character of the people to whom the government is intrusted. *Quis custodiat ipsos custodes?*

A melancholy account from that country has raised many different reflections. Whilst the Dutch were thinking of their constitution the English were venturing their lives to secure to them the country itself. Bergen-op-Zoom, the strongest fortress in it, was attacked by them with their accustomed valour, and temporary possession was obtained of the walls. A few hours changed the scene, and after dreadful slaughter and wounds the besiegers were all taken prisoners, and in a short time released on condition of not serving against France during the war, or till they were exchanged. It does not appear that a single Dutchman was employed in this attack, nor was the possession of it of such consequence as to warrant the risk of so much life; since its capture could have but little influence on the war near Paris, and its fate would depend on the negociation.

Spain has not yet received its king; but he is daily expected on the frontiers. The existing government has acted, however, very honourably in communicating to the other states all the proceedings relative to the treaty made between him and Buonaparte, its declaration that every transaction of the sovereign whilst in confinement was invalid, and its determination to continue, in concert with the allies, the war against Buonaparte. It is a great question among politicians, whether the power of declaring war and peace should be vested in the king absolutely or not. The case before us shews evidently that such a power ought to have its limitations; for if the king is a prisoner, or if set at liberty yet in the dominions of another, and in a situation where he could not have full power and ability to determine on the propriety of either measure, surely no one could contend that the power of peace and war is so completely the prerogative of the crown, that even in this case the nation is to submit to its dictates, however injurious to the general interest.

The two houses of parliament met on the first of March, pursuant to adjournment, and after a few observations adjourned to the 21st. In the lower house Sir Samuel Romilly brought forward the appointment of the attorney-general to be chief justice of Chester, arguing against it with the greatest propriety, both as it affected the independence of judges and the administration of justice. In the latter respect the appointment is subject to much animadversion; for how can a criminal expect justice from the bench when the prosecution of him has been previously recommended by the judge in his office of attorney-general. The house heard these observations with great attention, and we trust that the question will not drop here, but be fairly examined by all sides of the house, that if the impropriety of such an appointment should be generally allowed a similar one may never in future take place. On a subsequent day this worthy lawyer begged leave to introduce a bill to prevent the corruption of blood in cases of high treason, and to make some alterations in the mode of punishment. This was resisted on the usual plea of all innovation being a dreadful evil: the speaker upon this occasion forgetting his Kentish origin, and that the change proposed by Sir Samuel could be no more injurious to the kingdom, than the want of such corruption of blood had been pernicious to one part of it. In Kent the law is,

The father to the bough,
The son to the plough.

i. e. if the father is suspended for high treason the rights of the son are not maimed, he takes possession of the lands in the same manner as he would have done if his father had died a natural death. Leave was however given to Sir Samuel to bring in his bill, and we trust that he will be successful in this and many more efforts to improve our laws. As to those persons who cannot suffer any improvement to be made, we lament the narrowness of their minds, and pity their destiny, that they were born in England not in China, as in the latter country they might have enjoyed the comfort of a finger nail longer than

the finger, and their wives, feet might be compressed into such a diminutive size as to incapacitate them for walking. These are excellencies in China; and some minds are so formed in England as to admire every thing, however preposterous it may be, provided it has the sanction of a rude antiquity.

Silence, by general consent, took place on the affairs of the continent, as far as they related to the existing negociations, which were with great propriety left entirely to the management of the administration. Thanks were however voted with unanimous applause to Lord Wellington on his late successes, and the houses employed themselves on the ordinary business, of which from the long adjournment there is no small quantity to engage their attention.

In the city also has been an interesting debate on the report of the Corn Bill, which ended in the re-commitment of it, to take into consideration the necessity of the expunging entirely of the laws on the assize of bread. The general sentiment seemed to be that they were of a pernicious nature; and indeed it would be very difficult to state a reason why bread should be regulated by assize any more than meat or any other commodity. The investigation of the question will lead to good, and when the whole process of corn from the ground to the consumer is taken into due consideration, it will be probably seen that it is impossible to set the assize so as to do justice to and consult the interest of all parties.

CORRESPONDENCE.

Mr. Marsom's Second Letter on Dr. Estlin's Discourses arrived too late for this month.

In our next will be given No. I. of an Account of the Pupils at Warrington Academy, and a Review of Dr. Toulmin's Sermons, and of other publications.

THE

MONTHLY REPOSITORY

OF

Theology and General Literature.

No. C. APRIL. [Vol. IX.

HISTORY AND BIOGRAPHY.

Historical Account of Students educated in the Warrington Academy.

Having, in your former Volume, completed the account of Tutors at Warrington, it was my intention to give a select list of the Students, arranged under various heads. But as it was found extremely difficult to make a selection that might satisfy your several readers, I have determined to send you the whole list, with the native place of each; to express, by a letter affixed, the profession which each afterwards followed, where known (viz. L. Law, M. Medicine, D. Divinity, C. Commerce); to denote the death of any, where known, by an asterisk; and to add such brief remarks or references as may serve to illustrate the character and pursuits of many of them.

1757.

1. Thomas Percival,* M. Warrington.

Of this excellent physician, elegant writer, and most amiable man, so full and circumstantial a life has been prefixed by his son Edward Percival, M. D. of Dublin, to his Works, in four volumes, 8vo. (the literary and moral works, comprised in the first two vols. may be had separate from the medical), that I need not take up any of your pages on a subject which would otherwise be highly agreeable. Mr. Higginson's animated and able vindication of him from the charge of holding accommodating principles in politics and religion, which had been brought against him by one of your correspondents, is found in your IIIrd. Vol. (for 1808) p. 368. Perhaps it may strengthen his argument to observe, that the natural equality of mankind was perhaps never better illustrated than in the conversation with Saccharissa (Moral Tales, Part II. Works, Vol. I. p. 164); and that in the following extract from the Dialogue on Truth (Vol. II. p. 58), he had many years the start of all the late writers on religious liberty respecting the absurdity of the term Toleration. "I could not hear the term toleration from the mouth of Philocles, without expressing some objections to it, although it has been adopted by Locke, and other writers of the first distinction. For words, I observed, have a considerable influence on opi-

nion, and the present term appears to be injurious to that religious liberty which it is designed to import. It implies a right to impose articles of faith and modes of worship; that nonconformity is a crime; and that the sufferance of it is a matter of favour or lenity. But the nonconformist of every country, if his rational principles are consonant to his practice, will regard this claim of right as an usurpation, and will urge, that it has neither been conferred by Jesus Christ, nor delegated by men. Our Saviour declares expressly, 'My kingdom is not of this world;' and his religion, though persecuted and oppressed during the period of its greatest purity and perfection, and when the ministers of it had gifts and powers which are now unknown.* The people could not delegate such a right to any man or body of men; for the human mind is so mutable, that no individual can fix a standard of his own faith, much less can he commission another to establish one for him and his posterity. And this power would in no hands be so dangerous, as in those of a statesman or a priest, who has the folly or presumption to think himself qualified to exercise it."

I would observe further one rare trait in Dr. Percival's character, which takes away the too common excuse from the numerous class of his non-attending brethren, that when he was in the fullest practice as first physician in the populous town of Manchester, he always arranged his regular business so as to leave himself at liberty to attend the public worship of God with his family. In cases of sudden emergency he knew as well as any one, that his Maker expects mercy rather than sacrifice. In the Appendix to his Medical Ethics (Vol. II, p. 517—533) are a course of excellent remarks on the necessity of religion to the perfection of the medical character, which are well deserving the attention of the younger members, particularly, of that useful profession.

The third part of the Father's Instructions is calculated for the use of young divines; it was indeed composed for the use of his own son while a student in theology. (Works, Vol. I. p. 299, *ad finem.*)

2. Thomas Leigh,* C. Warrington.

3. John Drake, * D. Peover, Cheshire; removed to Glasgow; but died soon after he had finished his academical studies.

4. Thomas Hart,* C. Warrington.

5. John Turner,* C. Ditto.

1758.

6. John Tatham, Cantsfield.

7. Joseph Smith, C. Birmingham, a respectable merchant, and alderman, of Bristol.

8. Fox Smith,* C. Bradford, Yorkshire.

9. Thomas Griffith,* C. Whitehaven.

10. John Walder, Barbadoes.

11. Harrison Walke, Ditto.

12. John Aikin, M. Warrington. Now Dr. Aikin, of Stoke Newington: whose long and varied labours, for the benefit of almost every age and class of readers, in almost every department of literature, will one day claim the willing praise of grateful biography: "*Late* be the hour, and *distant* be the day."

13. John Satterthwaite, * C. Lancaster.

[* This sentence is according to copy. ED.]

14. Thomas Astley, D.
Removed (together with No. 15) from Daventry, at the suggestion of Dr. Benson. After three years settled at Preston, whence about 1770 he removed to Chesterfield. Here he continued a highly respected minister, and for many years a successful schoolmaster, till his resignation in 1813. He still resides in Chesterfield. He was more than once invited to take a Chair at Warrington.

15. Thomas Threlkeld,* D. Halifax.
Of this amiable and excellent man, so remarkable for his extraordinary powers of memory, you have already given (M. R. Vol. II. p. 169, &c.) the full and curious account annexed by Dr. Barnes to his funeral sermon: to which I have nothing particular to add.

16. Samuel Farr,* M., Bristol.
Accompanied his fellow-student, Percival, to Edinburgh, and thence to Leyden, where they both graduated together. He was a good many years, I believe, a physician at Bristol, and afterwards removed to Taunton, where he died, 1793, of a dropsy in the chest. Besides several smaller things, he published a Translation of the Epidemics of Hippocrates, in one Volume, 4to. He was a man much respected, of sociable manners and considerable powers of conversation, a great reader, well versed in general literature, and in politics a staunch whig.

17. Edward Garlick,* Bristol, died at Warrington.

18. John Willding,* D. Leyland.
Settled for a short time at Elswick, a small village north of Preston, removed to Derby, and in 1777 to Prescot, where he died 1781. He published a Fast Sermon.

19. Francis Garbett, Birmingham.
Held some office under the Shelburne administration?

20. William Brooksbank,* Hackney.
Afterwards studied at Edinburgh. He lived many years as a respectable country gentleman at Beach, near Macclesfield; a trustee, and generally on the committee, of the Academy.

21. Robert Denison, C. Nottingham; a most respectable merchant, and great promoter of the trade of his native town by the introduction of machinery.

22. William Acklom,* M. Welton, Yorkshire.

23. Allwood Wilkinson,* C. Chesterfield.

1759.

24. Charles Potts, L. Allerton.
An eminent solicitor at Chester; many years deputy clerk of the peace of that county palatine.

25. William Turner,* Birmingham.

26. John Robinson, Wigan.

27. William Jorden,* C. London.

28. Christopher Cookson,* Penrith.
Afterwards C. C. Crackenthorp, Esq. near his native place.

29. William Walmsley, Wigan.

30. Samuel Daniel,* C. Stockport.

31. John Forrest,* D. Frodsham—died while a student.

32. Nehemiah Bostock,* D. Ashton—died early.

33. William Howell,* D. Birmingham—removed to Carmarthen, settled at Chelwood, near Bristol; afterwards at Swansea: and tutor of an academy there.

34. John Palmer.* D.
This eminent scholar and divine came to Warrington under the immediate protection of Dr. Taylor, who had directed his previous school-education. For some time before he became a student he

had been under the care of Mr. Turner, and afterwards of Dr. Harwood, at Congleton. After completing his course at Warrington he settled at Macclesfield, where he continued as a minister till about 1778, when he removed to Derby, and then to Birmingham, where he died after a short illness, Dec. 26, 1787. He published two spirited pamphlets in the subscription-controversy, 1772 and 3, an improvement on Byrom's Short Hand, and an Answer to Thelyphthora: and in the Theological Repository, several articles, signed G. H. in the first three volumes; and in the last three, a variety of very valuable and important papers under the signatures of Christophilos, Symmachus, and Erasmus. A short memoir of him was inserted by Dr. Priestley in Theol. Repos. Vol. VI. p. 217—224.

35. Nathaniel Cotton, D. St. Albans.

Son of Dr. Cotton, author of the Fire-side, Visions in Verse, &c. From Warrington he went to Cambridge, took orders in the church of England, and now resides on his living at Thornby, in Northamptonshire.

36. John Andrews Wilson,* Rivington, died at Warrington.

37. John Taylor,* M. Bolton.

After five years removed to Edinburgh, whence after a long residence he removed to his native place about 1775, and practised as a physician with great success, though not with much emolument, till a short time before his death, in 1810, after having been cut for the stone.

38. Edward Paddy, Bwightenton.

39. T. Markoe, Tortola.

1760.

40. Thomas Lees,* Manchester.

Son of John Lees, Esq. (afterwards John Carill Worsley) of Platt, who succeeded Lord Willoughby as President of the Academy, till 1776, when he resigned it to Sir H. Hoghton. The son also was always a great friend to the interests of his Alma Mater, and was generally one of the committee. He died about 1804.

41. Timothy Bentley, M? Leicester.

42. John Bourn, C. Stalming.

43. Humphrey Humphreys, Newtown.

44. Isaac Cookson, C. Newcastle.

An eminent merchant in his native place, of which he served the office of sheriff, 1777.

45. William Griffiths,*C Whitehaven.

46. Robert Fisher,*C. Ditto.

47. Benjamin Stapp,*D. London.

This gentleman was considered as of great promise, both as to talents and acquirements. He was accordingly pitched upon as a proper person to take the charge of the preparatory school (see Vol. VIII. p. 288); on the failure of which he settled at Shrewsbury, in 1766, as successor to Mr. Orton, and colleague with Mr. Fownes. The appointment was an unhappy one; either his doctrine, or his mode of delivering it, being very disagreeable to a considerable proportion of the society, a separation was the consequence. From his uncomfortable situation he was relieved by death, the consequence of a fever, in 1767, but the breach was irreparable. See Dr. Kippis's Life of Orton, ap. Doddridge. Biog. Br. V. 310.

48. Burdett Worthington, Chester.

49. William Hunt,*C. Birmingham.

50. John Simpson,*D. Leicester.

Of this excellent person the writer has nothing to add to the memoirs which have been annexed to the sermons on his death, published by his friends, Mr. Jervis, of Leeds, and Mr. Hunter, of Bath. [See our Number for February, pp. 80—86.]

51. Peter Woodhouse, Lancaster.

1761.

52. Robert Jeffries, Shrewsbury.

53. Edmund Calamy, L. London.

Grandson of Dr. Edmund Calamy, the historian of the ejected ministers. After two years, he removed to Cambridge, studied the law, practised at the bar for some time, and is still a respectable lawyer, but chiefly, it is believed, in the conveyancing line.

54. Benjamin Landell,*C. Newcastle.

Went to the East Indies, returned, settled in business at Newcastle, where he died about 1775.

55. Richard Witts, Witney—to the East Indies.

56. William Taylor, C. Birmingham.

57. Charles Taylor, C. Ditto.

58. J. Russell, C. Ditto.

59. Daniel Gaskell,*C. Manchester, Father of Benj. Gaskell, Esq. M. P. for Malden.

60. John Colquitt,*L. Liverpool; many years town clerk of Liverpool.

61. Thomas Potter,*C. Manchester; many years a very eminent merchant in Manchester. Of such integrity in his dealings, and such agreeable manners, that on his name being mentioned on the Continent among a set of German merchants, it has been received with the acclamation "Bravo!" Dr. Priestley (Mem. Vol. I. p. 54,) mentions his father as "the worthiest man he ever knew."

62. Philip Taylor, D. Norwich, a grandson of Dr. Taylor. After staying some time at Warrington he removed to Exeter, whence he returned to his original Alma Mater, and in 1770 succeeded Mr. Brekell, as minister of Kay-Street, Liverpool. In 1777 he removed to Eustace Street, Dublin, of which he is still one of the highly respected ministers. He has published a Sermon to Young People, and a Catechism.

63. Edward Rigby, M. Warrington; another grandson of Dr. Taylor. His mother and sisters furnished Mrs. Barbauld with the subjects of many of her most beautiful poems; some of which are published, particularly that on her being attended by her daughter (now Mrs. Parry, of Bath) during her visit to Buxton, for the recovery of her health. For her use the Dr. wrote his excellent little pamphlet, "The Value of a Child," which his great grandson, Mr. Richard Taylor, has lately reprinted.—Mr. Rigby has long been a very eminent surgeon at Norwich, and is the author of several curious medical and surgical tracts. His "Essay on the Uterine Hæmorrhage which precedes the delivery of the full grown fœtus" is considered as a standard work.

Brief Memoir of Mr. Chillingworth.

"The Bible—the Bible only."

(Concluded from p. 144.)

Knott, the Jesuit, having in vain attempted to silence Chillingworth by representing him as a "Socinian," now endeavoured to counteract his work by charging him with infidelity. He published in 1638, "Christianity maintained, or a Discovery of sundry Doctrines tending to the Overthrowe of the Christian Religion; contayned in the Answere to a Booke, entituled, *Mercy and Truth*, &c." This pamphlet of 86 pages, in 4to. was printed at St. Omers. Subjoined to it is a little piece of Knott's, printed the same year and at the same place, under the title of, "Motives maintained; or, a Reply unto M. Chillingworthe's Answere to his own Motiues of his Conversion to Catholicke Religion," 24 pages. The next pamphlet against Chillingworth was also printed at St. Omers, 1638, viz. "The Church Conquerant over human Wit; or, the Churches Authority demonstrated by M. William Chillingworth, (the Proctour for Wit against her) his perpetual Contradictions in his Booke, &c." Of this a Jesuit known by the name of John Floyd,* was the author. Not contented with this attack, Floyd published the next year, 1639, another pamphlet of 104 pages in 4to. with the following confident title,—"The totall Summe; or, no Danger of Damnation unto Roman Catholiques for any Errours in Faith: nor any Hope of Saluation for any Sectary whatsoever, that doth knowingly oppose the Doctrine of the Roman Church. This is proved by the Confessions and Sayings of M. Chillingworth his Booke." This second pamphlet of this Jesuit's contains nine chapters, which with the same assurance that dictated the title-page, he denominates *Conuictions*. The last pamphlet against Chillingworth was printed in 1639, probably at St. Omers, of 158 pages, in 4to. and is entitled, "The Judgment of an University-Man concerning M. William Chillingworth his late pamphlet,† &c."

* Floyd was a native of Cambridge. He studied at Rome, and in 1592, the 20th year of his age, joined the Jesuits. He was employed on a mission into England, was imprisoned, and after a year banished. For many years he taught Theology in the English college at Louvain: at St. Omers also he gave lectures to English students. He died 1649. *Biblioth. Script. Soc. Jes.* p. 449.

† *Pamphlet* seems in these days to have denoted a light, inconsiderable publication; and to have been applied to works by way of disparagement and contempt. Hence this "University-Man" is angry with Chillingworth for having so called Knott's *Direction, &c.* which does not contain two sheets and a half, and retorts upon him in the following sentences:—"I have observed this ordinary *Tapinosis*, or phrase of degradation, very frequent in Protestant writers against the Catholique: but if withall they have christened it a Popish pamphlet, I dare say 'tis more than half the confutation. Now faine would I know how many rhemes of paper may vindicate a booke from the contempt of a pamphlet. In my opinion a large volume *in folio* may be a pamphlet in substance, and a manuall booke of a very few sheets may contain the waight and worth of an ample volume. True, if glouers and grossers be made iudges, your swelling volumes are more useful for such occasions. They should do well to send them thither, where they shall be valued according to there bulke,

——*ad vicum vendentem thus et odores*
Et piper, et quicquid chartis amicitur ineptis.

But the printer will be paied according

written by another Jesuit, William Lacy,* who was living at Oxford when he wrote it: to this was affixed a piece by the same author, which he called "Heautomachia: Mr. Chillingworth against himself."

The effect of these pamphlets seems not to have satisfied the Catholic party, for in 1652, that is, fourteen years after the appearance of Chillingworth's book, Knott published a formal answer in 4to. consisting of nearly a thousand pages, entitled, "Infidelity unmasked; or, the Confutation of a Booke published by Mr. William Chillingworth, under this title, The Religion of Protestants a safe Way to Salvation." "This last book" of Knott's, says Des Maizeaux,† "is but a comment on the former pamphlet. The same aspersions and calumnies are brought in and enlarged upon; without any regard to Mr. Chillingworth's answers and declarations. As to his arguments they are coarse, rambling, intricate: and in that respect, this last composure of Mr. Knott is much inferior to his book against Dr. Potter, called *Charity Maintayned*."

The controversy was considered by Protestants to be nearly at an end; the only answer made to Knott was contained in the preface to an 8vo. edition, in 1653, of Smith's translation of Daille's Apology. This author says that after much inquiry he had not heard of two in England that had had the patience to read Knott's book over; and playing a little with the title of it, he remarks that the Jesuit may well unchristen it, and recal that επιγραφή, *The Confutation of Mr. Chillingworth's book*, reserving only the rest, *Infidelity unmasked*: and that in relation to himself.

Silently, but effectually, the principle of *The Religion of Protestants* has been settling itself in the minds of the English people; now and then a semi-popish or political churchman has been found to sneer at it,‡ but it is too evidently reasonable and Christian to be directly and openly attacked; and it may be considered as having obtained its final triumph, in the establishment of the Bible Society,

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to the number of sheetes, and good reason. Therefore you have purchased with your purse a title of honour to your worke above a pamphlet, therefore he will not call it a pamphlet, but I may, who take by waight of wit and substance that of inke and paper." pp. 11, 12. See Des Maizeaux, pp. 243—245.

* William Lacy, a Yorkshire man, was educated at the English College at Rome, and entered the society of Jesuits in the year 1611, the 26th of his age. For no less than 58 years he was actively employed in promoting the Roman Catholic Religion in England, though his life was often in danger. He died at Oxford, August 3, 1673, worn out with labour and old age. *Biblioth. Script. Soc. Jesu.* p. 315.

† Life, ut sup. p. 252.

‡ Professor Marsh intimates in one of his pamphlets in the Bible Society controversy, that Chillingworth's famous saying will not stand the trial by the test of orthodoxy in the Church of England. Be it so: let the Professor look to the consequence.

A versatile prelate, Hare, the author of "Difficulties and Discouragements, &c." whom honest Will. Whiston regarded as a sceptic, under episcopal raiment, had before pronounced of Chillingworth, allowing him at the same time to be "an excellent writer," that "little can be expected of a man who is by his own arguments pushed so home in the defence he would make of *Protestantism*, that he hath nothing left

by which the major part of the respectable, intelligent, and religious population of the country, unite in testifying the truth of Chillingworth's immortal maxim that—THE BIBLE—THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS.

In 1640, Chillingworth was appointed by the Chapter of Salisbury their Proctor to the Convocation which met with the parliament, on the 14th of April. The parliament was dissolved on the 5th of May; but the Convocation, instead of being dissolved, as usual, at the same time, was only adjourned for a few days. The clergy, erecting their authority above that of the parliament, assembled again in Convocation, under a new commission from the king dated May the 12th, and continued sitting till the 29th of the same month; during which time they voted a subsidy, under the name of a Benevolence, to Charles, and enacted several constitutions or canons, which were confirmed by the king, under the great seal of England. These proceedings were highly resented by the next parliament which met November 3, and both Houses declared them to be against the right of parliament and the liberty of the subject. The Commons further passed a Bill for punishing the members of the Convocation, by which the Proctor of the Chapter of Salisbury was fined one thousand pounds, but this Bill was thrown out by the Lords. How Chillingworth could have concurred in these unconstitutional measures of the clergy it is impossible to explain: even Clarendon allows that this Convocation "did many things which in the best of times might have been questioned," and he seems to admit that their conduct naturally "drew a prejudice upon the whole body of the clergy."*

Chillingworth was likewise deputed to the Convocation which met with the parliament just referred to, but the disturbed state of affairs prevented its proceeding to business: this timely inaction in all probability saved the clergy from the vengeance of the Commons. The more active spirits amongst them joined the Royal forces, and by services not always or entirely spiritual endeavoured to promote the king's cause. We find Chillingworth with Charles's army before Gloucester, in 1643, and it is related † that observing that they wanted materials to carry on the siege, he suggested the making of some engines, after the manner of the Roman *Testudines cum pluteis*: the engines were made but failed of their design, and the siege was speedily raised.

The king seems to have been fully aware of Chillingworth's talents and services; in the preceding year he had been "put into the roll by his majesty to be created Doctor of Divinity," though "he came not to take that degree, nor was he diplo-

but to cry out the BIBLE. The *Bible*, I say, the *Bible* is the religion of *Protestants*; and so say all the *heretics and schismatics* that ever were."

Scripture vindicated from the Objections of the Lord Bishop of Bangor, &c. Pref. p. xxxi.

* Hist. of Rebel. Vol. I. Pt. I. p. 148, 8vo. Oxf. 1707.

† *Rushworth's Hist. Collec.—Corbet's Histor. Relation.* See Maizeaux, pp. 280, 281.

mated,"† and at the close of the present year he was selected to preach before Charles at Oxford, on the monthly fast. His sermon was in defence of the royal cause, and was so acceptable to the monarch that he ordered it to be printed, which, however, it appears not to have been until after Chillingworth's death: and this is the only sermon of our author's which was published before the Restoration; it is the first of the Nine which are given in his Works. On reading it, at this distance of time, we observe expressions and passages which are scarcely compatible with English liberty; but we also observe with satisfaction that there are no slavish professions to please the court, and no defiances and insults to irritate the people: in both parties the preacher saw great faults, and he denounces them on each side with a bold and nearly an impartial voice.

We do not regard this as the best of Chillingworth's sermons; nor is there perhaps more than one in the collection which we should point out as a fair specimen of his talent as a reasoner and his ability as a writer. He was too argumentative for the pulpit. When he approaches nearest to the character of a pulpit-orator, his declamation is heavy, resembling, like Milton's wit, the gambols of Leviathan, and his appeals to the conscience are hard and coarse. Some of his best passages are directed against Calvinistic points of doctrine, but there are others, and those not the worst in style, which assert the grossest Athanasianism, and one at least which contains almost a Roman Catholic statement of the doctrine of the presence of Christ in the sacrament of the supper.‡

But, it must be remembered that none of his sermons were published by himself, and that, with the exception of the first, they did not appear till many years after his death, and were then printed by an unknown editor, from manuscripts, perhaps transcripts, also unknown.§

Whilst the nation was in a religious ferment, and it was yet undecided whether the episcopal or presbyterian party should prevail, Chillingworth wrote a paper, on "The Apostolicall Institution of Episcopacy," remarkable for its clearness and moderation; in which

† Wood, Ath. Oxon. Vol. II. c. 714.

‡ This passage is, one would hope, for the credit of Chillingworth, an interpolation of his editor, or some officious transcriber: It is in that part of the third sermon (the conclusion) which is entitled, "An Application to the Communion," and is as follows: "*Who art thou,* (saith God by the psalmist) *that takest my word into thy mouth, when thou hatest to be reformed?* And if that be so great a crime for a man only to talk of God, to make mention of his name, when the heart is unclean and unreformed, with how much greater reason may Christ say, What art thou that *takest me into thy mouth?* What art thou that darest *devour my flesh,* and *suck my blood,* that darest *incorporate my flesh and blood into thyself,*" &c. Sermons, appended to Works, 10th ed. p. 39.

§ It would be unjust to dismiss this criticism on Chillingworth's sermons without referring to one passage in them, which is as eloquent as any that was ever written: it exemplifies, and very strikingly, several of the nobler figures of rhetoric. The subject of the passage is duelling. Chillingworth himself was pleased with this burst of eloquence, for it appears in two of the sermons. S. III. p. 38, and S. VI. p. 77.

apparently giving up the divine institution of bishops, he contends that they may be traced up to the times of the apostles, and that the order is not repugnant to the original frame of the Christian religion. Chillingworth's bishop is still no lord over conscience, but a chief presbyter, *primus inter pares.*†

There were not wanting persons to remonstrate with Chillingworth on his forwardness in the service of the church and the king: to one of these, he addressed the following letter, which is characteristic.

"Sir,

"Consider the bloudy effects of railing tongues in the murther of the D. of B.: and tell me whether there be not cause to fear, that if blasphemous mouths be not stopped, violent hands will not be restrained from bringing forth of such tragical examples.

"But though this were just and fit and necessary to be done, why should I be so pragmaticall? Why should I doe more than any man? Which speech is not much unlike a speech of a cardinal in Luther's time; that it was fit and necessary the church should be reformed; but what had Luther a paultry friar to do with it? better quite undone than he should do it. But I think rather better any man do it, than it should be left undone. All are equally bound to discharge their duty to God. All haue equally a part in their prince's and country's wellfare. And if I haue been stout and couragious, when others haue been cold and cowardly; I think their faintness should rather commend then condemn my forwardness; *quod ausus sim bonus esse in malis temporibus.*

"And thus, good Sir, haue I told what I haue done, and why. I would now tell you what I have suffered in it, and likewise say something to the other part of your letter; but being to preach at St. Maryes shortly, and lately chosen philosopher reader in our colledge, I am even oppressed with multitude of business, and therefore for this time I leave you, and rest your truly honest friend, &c."

In this letter, Chillingworth alludes to his sufferings in the royal cause. What they were is not known. Wood mentions only his "being forced to go from place to place for succour;"‡ Walker indeed says, that he "finds him sometime in durance in the Tower, for words against the parliament," but in this he was plainly mistaken, confounding two persons of the same name.§

† "The Apostolicall Institution of Episcopacy," a tract of only three pages, is inserted after "The Religion of Protestants," pp. 388—390, in the 10th ed. of Works, Folio. It was first published by Archbp. Usher, with a treatise of Bp. Morton's, and another of his own, under the title of "Confessions and Proofes of Protestant Divines of Reformed Churches, that Episcopacy, &c. is according to the word of God, &c." In 1644, it was reprinted, at Oxford, by itself; and in 1660, it was again published with a speech of Lord Falkland's on the same subject. Above sixty years after it had been written, viz. in 1707, an answer to it was published at Edinburgh, in 8vo. by Alexander Lauder, minister of the gospel, at Mordentoun.

‡ Ubi sup. c. 23.

§ "Attempt towards Recovering an Account, &c. of Sufferings of Clergy, &c." Fo. 1714. Pt. II. p. 63. col. 1. The Chillingworth who was sent to the

We are now brought to the close of Chillingworth's life, which was consistent with its tenour. Out of kindness and respect (as Clarendon says*) he had accompanied Lord Hopton, General of the King's forces in the West, to Arundel Castle, in Sussex; and "being indisposed by the terrible coldness of the season, chose to repose himself in that garrison till the weather should mend." Whilst he rested here, Sir Wm. Waller, who commanded for the parliament, forced the place to surrender, and Chillingworth, with the garrison, was made prisoner. This event had probably an injurious effect upon his health, for his illness increased to such a degree that he was not able to go to London with the garrison, but was conveyed to Chichester, for the sake of better accommodations; a favour obtained at the request of Francis Cheynell, a presbyterian divine, zealous to an extreme for Calvinism and the Parliament, who had before written against Chillingworth, and who now rejoiced in an opportunity of making experiments, with a view to his conversion. While Chillingworth was gradually sinking into the grave, he was harrassed with the impertinent visits of this fanatic, who has left us a curious account of their conversations, in which it is difficult to say which is more extraordinary, Cheynell's self-conceit, folly and bigotry, or Chillingworth's presence of mind, magnanimity and benevolence. Death, at length, on or near the 30th of January, 1644, released this great man from every trouble; and in a few days after he was buried in the cloisters of the cathedral church of Chichester, according to the rites of the Church of England, not without indignities to his ashes from his frantic antagonist.† "Oliver Whitby, his great admirer, sometimes M. A. of Oxford, put an inscription on the wall over his grave."‡

We insert his Will—"his last writing—which (it is truly observed) gives a just idea of his piety, justice, charity and public spirit."‖

"The last Will and Testament of William Chillingworth, Clerk, written by him November the 22d, 1643.

"*Imprimis*, I commend my soule to God, hoping to be saved through his infinite mercy, and the mediation of my Lord and Saviour Jesus Christ.

"*Item*, my desire is that all my debts be paid, particularly forty pounds to the executors of Mr. Dudley Diggs, late Fellow of Oriel Colledge; which I mention in particular, because I am uncertaine whether they know of it or no.

"*Item*, I give to the mayor and corporation of Oxford four hundred pounds, to be paid by

Tower was a member of the House of Commons: his offence was declaring for the deposing of princes: this was in 1641. See Nalson's Collection, &c. V. II. p. 714. Quoted in Des Maizeaux, p. 302.

* Ubi sup. p. 473.

† Of Cheynell and his books against Chillingworth, particularly his "Chillingworthi Novissima, or the Sicknesse, Heresy, Death and Buriall, &c." we shall give a further account in the next number.

‡ Wood, II. 25. The inscription is given by Aubrey, but Wood says it is very incorrect. (See the end of this Memoir, p. 216.)

‖ Des Maizeaux, p. 347.

fifty pounds a year in eight years; and as it is paid, I would have it lent to poore young tradesmen by fifty pounds a piece for ten years, they giving good securitie to repay it at ten yeares, and to pay forty shillings per annum consideration; and the money paid for consideration I would have it laid out in binding young poore children, boys or girls, apprentices, allowing to bind every one apprentice eight pounds a piece. But my will is that none shall be capable of this charity, but those that are really poore; and none of those that are indeed so I would have excluded from the participation of it. And therefore as often as such summe comes in, I would have the names of all the poore children in Oxford, and the suburbs of it, put into a lotterye, and whosoevers name is drawn out, him or her I would have partaker of it. Always provided, that they are between twelve and sixteen years of age, and that they can repeat perfectly the Catechisme of the Church of England: which if he that fortunes to be drawne out cannot do, I would have him put by for that time, and other drawne who can perform this perfectly.

"All the rest of my goods I give to my brothers and sisters children.

"I make my deare sister my sole executrix: and my deare father Doctour Sheldon, and Mr. Timothy Carter, overseers, to whom I give five pounds a piece.

"*Item*, my will is that my late deare brothers Will, though not sealed by him, the copy whereof lyes in my deske in my studye, should be exactly and punctually performed.

"This is my last will and testament. In witness whereof I have set my hand,

WILLIAM CHILLINGWORTH."

To this will, Chillingworth on his death-bed ordered a codicil to be annexed, in which he left ten pounds to Lieutenant Golledge, the parliamentary officer to whose charge he was entrusted, and the same sum to Mrs. Mason, who kept the episcopal palace in which he was lodged, and waited on him in his illness;* a pleasing proof both of the humanity of these persons and of his own gratitude.

Chillingworth was a man of little stature; but, adds Wood† needlessly, of great soul: Clarendon describes him as of a stature little superior to Mr. Hales, and quaintly remarks that it was an age in which there were many great and wonderful men of that size.‡

There is a portrait of Chillingworth in an oval of palms, engraved with the heads of the Earl of Shaftesbury, Mr. Locke and Mr. Woolaston.¶

"He was a man," says Lord Clarendon,‖ "of excellent parts, and of a cheerful disposition; void of all kind of vice, and endued with many notable virtues; of a very public heart, and an indefatigable desire to do good; his

* This is stated on the authority of Cheynell, who on such a point is an unexceptionable witness. *Chillingworthi Novissima.* Small 4to. 1644. Not paged. The particular here referred to is in the fourth page of "A Briefe and Plaine Relation, &c."

† Ubi sup. II. col. 22.

‡ Clarendon's Life, I. 55.

¶ Granger. Biog. Hist. of Eng. II. 168. 8vo. 4th ed. 1804.

‖ Ubi sup.

only unhappiness proceeding from his sleeping too little, and thinking too much; which sometimes threw him into violent fevers."

His contemporaries and all that have studied his character pronounce him to have possessed most extraordinary mental powers. Walker calls him, "the miracle of his age for reasoning."* Aubrey says, that he was the readiest and nimblest disputant of his time in the university, and doubts whether he had been equalled since, adding, "I have heard Mr. Thomas Hobbes, Malmesb. (who knew him) say, that he was like a lusty fighting fellow that did drive his enemies before him, but would often give his own party terrible smart back-blows."† "The best disputation," says Lloyd, "that was ever heard in Oxford schools, was when he, Mr. Halke and Dr. Hammond disputed together:"‡ the same author remarks, that he had "this character from an adversary that his head was made for contrivances, and his heart for doubts and scruples, resting no where in his disquisition but upon first principles."‖ He is styled by Archbishop Tillotson, "an incomparable person," "the glory of this age and nation."¶ His great work is called by Bp. Warburton, "an immortal book," "and immortal indeed it will be," subjoins Dr. Kippis, who records the eulogium,§ "unless good sense and sound reasoning should be banished from the world." And Granger, describing the same work, says, that "the author, like an expert fencer, parries every blow of his antagonist and pushes at him at the same time. In this celebrated work we are not to look for elegance but truth. He exposes the false and delusive arts of sophistry and rhetoric; strips them of all their ornaments, and presents them to our eyes in their natural deformity."**

This last author scarcely does justice to Chillingworth's style: it is by no means without elegance, though this property is overlooked in its many other good qualities: Chillingworth was almost the first to break through the fetters in which English composition was cramped, and to give an example of modern style, simple, clear and flowing: his words are commonly pure, his sentences compact: and there is an energy in some of his passages, which we look for in vain in the pages of the older English writers, which were quaint and latinized, and which is rarely to be found in our more modern authors, whose sole excellence is too frequently mere correctness. In relation both to the style and argument of his writings, Mr. Locke recommends him to the perusal of students: "I should propose," he says, "the constant reading of Chillingworth, who by his example will teach both perspicuity and the way of right reasoning, better than any book that I know, and therefore will deserve to be read upon that account over and over again."††

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* Attempt, &c. Pt. II. p. 62. c. 2.
† Lives, ubi sup.
‡ Memoirs, &c. p. 542. ‖ Id. p. 543.
¶ Sermons. 8vo. 1757. S. ccxxiv. Vol. XI. p. 260.
§ Biog. Brit. Art. Chillingworth. Vol. III. p. 617.

** Biog. Hist. Vol II. p. 168.
†† A Collect. of several pieces of Mr. John Locke, &c. p. 262.

The opinions of Chillingworth, as far as they were decided, may be gathered from the preceding memoir. After his early doubts had been settled he was a firm and zealous Protestant. On the points of theology in controversy between Calvinists and Arminians, he was of the school of Laud, and maintained general redemption and the efficacy of good works. Clarendon unconsciously pays him a high compliment in saying, that "by degrees he grew confident of nothing;" though the noble historian probably went beyond his authorities in adding that he was "a sceptick at least in the greatest mysteries of faith."* There is no evidence of his having been a Socinian: he was probably an Arian.†

These two schemes have been commonly confounded by the managers of religious controversy. The Roman Catholics charged him with Socinianism out of resentment, that being an obnoxious hypothesis; such fanatics as Cheynell took up the reproach, in their anger at his holding the necessity of reason in religion, though Richard Baxter declared his approbation of this principle;‡ and from the reiteration of the charge, impartial men who were not very inquisitive took it for granted, and it has been generally admitted to the no small scandal of Protestantism and the honour of what is now falsely called Socinianism.

On minor subjects, Chillingworth, like every scholar who thinks freely, had some peculiar opinions. He held all war to be unlawful,‖ and on this principle, it is probable, founded his notion of the sin of resisting a prince, however tyrannical, which decided him for the king, whom he could not have wholly justified, against

* Clarendon's Life, I. 55.

† We of course have no wish to disprove the charge, further than to vindicate Chillingworth's veracity. Lloyd says (*Mem.* p. 63. c. 1) that "it must not be concealed, that on his return from the Romish religion, he had a tincture of Socinianism." But this *tincture of Socinianism* is very ambiguous; it might consist only in a disposition to enquire and understand previous to faith and profession.—In the Sidney papers there is a letter which imports that Mr. Chillingworth defended Socinianism, and was therein utterly and immediately confuted by Lord Falkland. [Memorials, &c. of the Sidney Family. V. II. p. 669, and Kippis's Biog. Brit. III. 517.] This dispute between the two friends might be nothing more than one of those trials of skill to which they were so frequently accustomed: or, if it were serious, the probability is, as Dr. Kippis conjectures, that the Letter-writer confounds Socinianism with Arianism. Admitting Aubrey's report of Lord Falkland's being a Socinian (see our No. for January, p. 4), it is very credible that he might defeat Chillingworth standing on the Arian ground.—Every author is entitled to explain his own sentiments, and Chillingworth has, though cautiously and temperately, disavowed Socinianism in the *Preface* to *Religion of Protestants* (§§ 16, 17, 18, 28, 29), and railed against it as fiercely as any son of any church could wish in his fifth sermon (Sermons, pp. 58, 59), calling it a "blasphemous heresy, worthily condemned and detested;" though, perhaps, his sermons, considering the manner in which they were published, ought not to be adduced as evidence of his faith. —Upon the whole, we should choose to say that Chillingworth was tied to no system; he was an inquirer, not ashamed to take up and lay down principles, according to the evidence brought forward by constant investigation; his was not Trinitarianism, not Socinianism, but a sort of eclectic faith, culled from all systems, in proportion as he found any of them agreeing with the Bible.

‡ Des Maizeaux. Marg. note. p. 257.

‖ Clarendon's Life, I, 59.

the parliament, whom in some of their proceedings he could not have condemned. A manuscript of his on this subject is still extant.* His persuasion upon it is reckoned by Cheynell amongst his heresies: "he confessed himself," says this reviler, "cleane out of his way when he was in armes; for warre, saith he, (and he learnt to say so of the Anabaptists and Socinians) is not the way of Jesus Christ; all that he could say for himself was, that he had no command in the army."†

It appears from the title of another manuscript of Chillingworth's, viz. "A Problematical Tentamen against punishing Crimes with Death in Christian Societies," that this enlightened man anticipated the time, then far distant, when it should become an object of legislative inquiry how penal laws may be made less sanguinary and more effectual.¶

We close this memoir, with a short account of the editions of Chillingworth's works.

Of "The Religion of Protestants," it has been stated (p. 144) that two editions were published during the author's life: the following have appeared since the Restoration; viz. the

3rd, in 1664, with the licence of Dr. Stradling, chaplain to Archbishop Sheldon. To this edition, were added some other pieces of Mr. Chillingworth's, viz. The Apostolical Institution of Episcopacy, and Nine Sermons, the first preached before his Majesty, Charles I. the other upon special and eminent occasions.

4th in 1674.

5th, in 1684, with the addition of Mr. Chillingworth's Letter to Mr. Lewgar.

In 1687, when the nation was in imminent danger of popery, Chillingworth's book being looked upon as the most effectual preservative against it, Dr. John Patrick, at the request of the London clergy, published an abridgment of it, with some additional pieces of Chillingworth's against popery, which had not been as yet printed. It came out with this title: "Mr. Chillingworth's Book, called *The Religion*, &c. made more generally useful, by omitting personal contests, but inserting whatsoever concerns the common cause of Protestants, or defends the Church of England: with an addition of some Genuine Pieces of Mr. Chillingworth, never before printed." In 4to. In the Advertisement, Dr. Patrick informs us that the M.S. out of which most of the additional pieces were faithfully transcribed, was an original of Mr. Chillingworth's own handwriting, in the custody of the Rev. Dr. Tennison, to whom the reader was obliged for their publication. These pieces were published with this title: "Additional Discourses of Mr. Chillingworth, never before printed;" with the licence of William Needham, chaplain to Archbp. Sancroft. Their

* In the Lambeth Library, entitled, "A Treatise of the Unlawfulnesse of resisting the lawfull Prince, although most impious, tyrannical and idolatrous."

† Chillingworthi Novissima. In the "Briefe and Plaine Relation, &c."

¶ This M.S. is also in the Lambeth library, but is said to be *cancelled*. If the writing be recoverable, it is most desirable that this paper should be given to the public. Does it not deserve the attention of the society for meliorating the penal law?

contents are as follows: I. A Conference betwixt Mr. Chillingworth and Mr. Lewgar, whether the Roman Church be the Catholick Church, and all out of her Communion, Hereticks or Schismaticks. II. A Discourse against the Infallibility of the Roman Church, with an Answer to all those Texts of Scripture that are alleged to prove it. III. A Conference concerning the Infallibility of the Roman Church; proving that the present Church of Rome either errs in her worshipping the Blessed Virgin, or that the ancient Church did err in condemning the Collyridians as Hereticks. IV. An Argument drawn from the Communicating of Infants, as without which they could not be saved, against the Churches Infallibility. V. An Argument against Infallibility drawn from the Doctrine of the Millenaries. VI. A Letter relating to the same Subject. VII. An Argument against the Roman Church's Infallibility, taken from the Contradictions in their Doctrine of Transubstantiation. VIII. An Account of what moved the Author to turn Papist, with his Confutation of the Arguments that persuaded him thereto. IX. A Discourse concerning Tradition.

6th, in 1704, with the Additional Dicourses, and the Table of Contents of the contracted edition. This impression abounds with typographical errors.

7th, in 1719.

8th, in ——

9th, in 1727. This edition was prepared from that of 1664, carefully examined and compared with the two preceding editions. The various readings of these editions are taken notice of at the bottom of each page, with the words *Oxf.* or *Lond.* after them.

10th and last in 1742, with the *Life of Mr. Chillingworth*, by the Rev. Thomas Birch: the Life is the same as that in the *General Dictionary*. This is as "the Undertaker" of the ninth ed. "proposed, a genuine, correct, and beautiful edition of the works of Mr. Chillingworth." It comprizes (in one vol. folio) all the publications before specified. We lament to add that the public taste has been for the last half century so little in favour of Chillingworth's writings, that, till within a few years at least, the sheets of this edition were lying as dead stock in the booksellers' shops.* A.

* Having a convenient space, we insert the inscription, referred to, p. 211. "The following inscription was made and set up by Mr Oliver Whitby, his fellowe collegiate at Trin. Coll. and now one of the prebendarys of this church:

Virtuti sacrum.
Spe certissima resurrectionis
Hic reducem expectat animam
GULIELMUS CHILLINGWORTH. S. T. P.
Oxonii natus et educatus,
Collegii Stæ Trinitatis olim
Socius, Decus et Gloria.
Omni Literarum genere celeberrimus,
Ecclesiæ Anglicanæ adversus Romano—Catholicam
Propugnator invictissimus,
Ecclesiæ Sarisburiensis Præcentor dignissimus.
Sine Exequiis,
Funeris cujusdam Theologastri
Doctoris Cheynell,
Diris et maledictione sepultus,
Honoris et Amicitiæ ergo
Ab Olivero Whitby
Brævi hoc Monumento
Posterorum memoriæ consecratus.
Anno Salutis,
1642."

Aubrey. Lives, ut sup.

MISCELLANEOUS COMMUNICATIONS.

Essay on Selfishness.

Feb. 19, 1814.

No kind of Self-interest ought to be cherished and indulged as the law of our natures and the end of life.

HARTLEY.

There is a principle which reigns supreme in the worst men, and from which even the best are not so free as they would wish. I speak of selfishness, of a very great regard to our own ease and happiness. Not that we can be indifferent to these objects. This is impossible, and would be inconsistent with our duty. In the beginning of our lives, and under just restrictions, it is proper that we keep our personal happiness steadily in view. Self-love should be the measure of our benevolence, and our benevolence equal to our self-love. They ought, in truth, to be one compound feeling or habit. The larger part of mankind, nevertheless, are so imperfect that this affection for others, is seldom found in its due purity and extent. There are individuals in every class of society who exhibit the deformity and the strength of self-interest in its grossest shape, and whose highest joys are those of sense and appetite. A vast number of persons are actuated by a selfishness more refined; their idols are honour, ambition, splendour of equipage and buildings, tastefulness of decoration and such pageants of a day; spectacles and pursuits which, under the direction of an enlightened mind, may be allowed indeed some share of our attention, yet are undeserving the first notice of the child of immortality. The self-interest which governs others, is of a superior character. As the end of it is their well-being in every stage of their existence, it merits the title of rational, and is only blameable and dangerous when it ceases to be subordinate to the noblest motives of human conduct.

We are not born with any moral instincts. In that desire of being happy which our Maker has given us we have the source of our future bliss or woe. Happiness is the great end of existence: it is that for which alone the continuance of our lives becomes the object of our wishes. But then the bliss for which we are designed, is not the gratification of the moment.* Were it nothing higher, the infant and the child would possess a vast superiority over the full grown man, and the brute, over all the human race. Every thing depends upon the manner in which we indulge our constitutional desire of well-being. It would be easy to shew that gross and even refined selfishness defeats the purpose it professes to keep in sight, and that men are least happy when their pursuits do not advance the sub-

* "Qu'y-a-t-il de mieux que le bonheur, dira-t-on? Il faut savoir neanmoins ce qu'on entend par ce mot." M^e. De Stael's Allemagne, Vol. I. 69.

stantial happiness of those around them. We must live for others if we be seriously intent upon securing the greatest portion of pure enjoyment for ourselves. Yet such is the want of reflection in mankind, and such are the defects of early education, that the selfish spirit, by which I understand, a mistaken estimate, an ill directed pursuit, of happiness, grows up with us from the cradle to the grave. Most of us are of too much importance in our own eyes. In various ways and degrees, concealed from us by our wilful ignorance of our characters, we sacrifice to SELF: the same inordinate attachment to it which, on the stage of the world, makes its appearance in war, oppression, corruption and licentiousness, is the parent, in private life, of that pride and vanity and conceit, that unsatisfied thirst for wealth and influence and pleasure which always affects, and in many instances destroys the peace, the respectability and the characters both of families and individuals.

Selfishness is the spring of those violent dissentions which infest nations. The insatiable desire of something unpossessed, prompts to an attack upon the present occupier. Success urges to further acts of aggression: every fresh conquest strengthens the hope of another and a greater; and it is not till the child of ambition becomes its victim, it is not till, like a building of disproportionate height, he falls under the weight of what he perhaps deemed the means of grandeur and support, that he can be rendered sensible of any connexion between his own happiness and the happiness of his neighbours.

When he set out in the career of cruelty and blood, was he deliberately malignant and revengeful? Had he lost all the feelings of the man? Did he indulge none but such as the world ascribes to apostate and degraded spirits? This, probably, would be an exaggeration of the fact. The truth, I believe, is that to the operation of selfishness, under the form of avarice or ambition, are owing the crimes which accompanied, the miseries which followed upon, his enterprizes. In the minds of those who are either born to power or placed in circumstances favourable to the wish of acquiring and extending it, the love of power is often the master-principle: and hence the world has, at different periods, been overrun with invaders who have marked their progress by terror and devastation.

Nor are the mischievous effects of selfishness limited to public scenes, whether of warfare and rapine, or of dishonesty and violated confidence. When, on an humbler theatre, power tramples upon right, when violence or fraud seizes the poor man's garden of herbs, with the view of making this addition to its own vineyard, when the great rule of justice is slighted and despised, and a multitude of petty artifices are introduced into commercial transactions, in all such instances the selfishness of our nature breaks down, as far as it can, the barriers which the laws of God and man have erected for its restraint. There are still other ways in which the selfish principle is ruinous to the character of him who obeys it, and to domestic and social comfort. The love of being

noticed and distinguished, assumes several disguises, and seldom exacts its own imaginary dues without robbing others of a portion of their substantial rights. In the same manner, the love of pleasure, by which so many families are impoverished, has its rise in uncorrected selfishness, before which "exclusive and tyrant sentiment, all interests and affections sink and vanish."* For though men of dissipation fondly suppose that they, and they alone, enjoy society, there are, in truth, few persons so completely dead as themselves to its genuine delights. *He* can have no rational affection for his family who consumes in the gratification of his own tastes and habits the time, the property and the thought which he should employ in furnishing them with the means of subsistence, and who, at all events, denies them the benefit of a good example. There are, no doubt, those whose faults proceed from the excess of generous feelings: but with such characters we meet less frequently than with men whose inconscious selfishness prevents them from devoting any of their hours and their attention to the highest interests of mankind.

Selfishness has been well styled "the antagonist, the check, the destroyer of all virtue."† Nothing short of religious principle, can be its effectual remedy or antidote. We owe to revealed religion our sense of our accountableness and obligations: hence we derive proofs that time is most intimately connected with eternity, and that the triumphs of selfishness are momentary, while those of benevolence receive perpetual additions.

If *he* is the wisest man who chuses a safe rule of life and acts steadily upon it, religious virtue is only another name for the highest wisdom. For the purpose of making the choice of which I have just spoken, two objects must be regarded: we must alike endeavour to avoid those pursuits which promise indeed but cannot ensure happiness, and to select such as will certainly answer our most rational and fervent wishes. There are false and there are real pleasures: there are courses of behaviour which at first appear easy and flattering, yet issue in bitter disappointment; there are others which, instead of smiling to deceive us, will not fail of preparing our minds for substantial and everlasting gratifications.

N.

Modern Quakers Fashionable Trinitarians.

March 14, 1814.

Sir,

I am fully sensible of the good motives and honest zeal of your respectable correspondent, Mr. Thos. Foster, who has been excommunicated by the Quakers, for making a noble stand in favour of what he deems the primitive and fundamental principles of the early Quakers; but I wish to put it to his good sense, whether it would not be as well to save your readers any further perusal of proofs to shew the Quakers are not now, in doctrine, what they were a century ago. The Trinity was always a courtly doctrine, and the Friends are now too much in the fashion, to maintain

* Miss Edgeworth. † Paley, Tracts, 163.

the poor and despised, but simple dogmas of the Unitarians. I believe, as far as my observation goes, the modern Quakers, (I mean those who know any thing about the principles of their society) are more desirous of being accounted Trinitarians than otherwise; if pushed in argument, they may evince a little coquetry, but they cannot conceal their partiality to the doctrine of the Trinity.—They do not like the word, because it is not scriptural; but this is the extent of their objection.—Their publications of late years, on the subject of their creed, (which, however, are almost too flimsy and unimportant to be cited as authority; and prove how greatly inferior the modern Quakers are in sound judgment and classical literature, to Barclay and his contemporaries) all tend to uphold this doctrine; and though a few individuals may be found, of a more liberal turn of mind, it seems just to allow, that the society at large discountenance every opinion that has the least tendency to the doctrines of the Unitarians. A. B.

Mr. Wright on Mistakes in Dr. A Clarke's Notes on the Bible.

Wisbeach, March 8, 1814.

SIR,

Among other mistakes in the Dr.'s notes I was surprised to find the following; because it is difficult to conceive how any person who has read the Hebrew Bible could fall into them.

In his note on Exodus xxix. 7, he asserts, "No person ever had the title *mashiach*, the anointed one, but Jesus the Christ." And adds, soon after, "Of him Melchisedech, Abraham, Aaron, David and others, were illustrious types. But none of these had the title of THE MESSIAH, or THE ANOINTED OF GOD. This does, and ever will, belong exclusively, to JESUS the CHRIST." The reverse of what the Dr. here confidently asserts is the fact. In three places the above title is given to the Jewish priest, Aaron and his successors. (Lev. iv. 5, 16, and vi. 22.) I have noticed ten passages in which Saul is called the LORD'S *anointed*; Heb. JEHOVAH'S *Messiah*. (1 Sam. xii. 3, 5, xxiv. 6, 10, xxvi. 9, 11, 16, 23, and 2 Sam. i. 14, 16.) Though he asserts David had not the title of *the Messiah*, or *the anointed of God*, it is only necessary to turn to the following passages, and compare them with the Hebrew, to find his assertion unfounded. 2 Sam. xix. 21, xxii. 51, xxiii. 1. In the last of these passages David is called, "The Messiah of the God of Jacob." 1 Chron. xvi. 22. God's prophets collectively are called "his anointed," Heb. "his Messiah." Isa. xlv. 1. Cyrus is called by JEHOVAH, "his anointed," Heb. "his Messiah." It would be easy to produce many other proofs that the Dr.'s assertion is unfounded; but those already given are more than sufficient. In the above places the LXX have the word χριστος. The mere English reader may detect the Dr. in his error, by turning to the passages quoted above; in which he will find that, in direct contradiction to his assertion, other persons besides Jesus Christ had the title of "the Anointed of God," and even the Dr. admits this to be of the same import, and a proper translation of the title "the Messiah."

In his note on John x. 34. Dr. Clarke admits that judges are meant by the term *gods*, and refers to Psalm lxxxii. 2, &c. as a proof of it; but adds, "This is probably the only place where the word אלהים is applied to any but the true God." On what does this probability rest? A few references to the Old Testament, out of many that might be made will be sufficient to show that the contrary is evident fact. Exod. vii. 1. "Jehovah said unto Moses, see I have made thee a god," Heb. Elohim, to "Pharaoh." This word is also applied to the Judges of Israel. Exod. xxi. 6. xxii. 8, 9. To the golden calf, xxxii. 1, &c. To other gods besides *Jehovah*, of whose name the Israelites were to make no mention. Exod. xxiii. 13. The gods of the nations of Canaan are called their *Elohim*. Deut. vii. 16. 25, xii. 31, xx. 18. The strange gods whom the Israelites served are also called *Elohim*, xxix. 26, and xxxii. 37. The gods whom their fathers served beyond the flood are called their *Elohim*, the gods of the Amorites, the *Elohim* of the Amorites, Josh. xxiv. 15. Dagon, the idol god of the Philistines, is called their *Elohim*, 1 Sam. v. 7. It is said of the nations whom the Assyrians planted in the land of Israel, "every nation made gods," Heb. "Elohim," of their own. They feared the LORD, and served their own gods," Heb. "Elohim," 2 Kings xvii. 29, 33. The gods of Hamath, of Arpad, Sepharvaim, Hena, and Iva, are called the *Elohim* of those countries, xviii. 34. It would be easy to produce many more proofs but it cannot be necessary in so plain a case.

To what are we to attribute such egregious blunders in the writings of a man whose learning is highly extolled by his party? They cannot be imputed to ignorance; could they arise from carelessness? or are they the effect of prejudice? Be this as it may, a regard to scripture truth has led me to point them out.

Respectfully yours, &c.

R. WRIGHT.

Juvenile Christian Library.

SIR,

The inquiry of your correspondent (p. 94) respecting proper books to furnish a "Juvenile Christian Library," induces me to recommend to his notice a small work which is little known, and though composed merely for the use of Sunday schools, appears to me calculated to be beneficial on a more extensive scale. It is entitled, "The Sunday Scholar's First Book," and may be had at D. Eaton's, No. 187, High Holborn.

I have in the course of several years' experience of its use for the designed purpose, had frequent occasion to observe its good effects on the minds of the children, many of whom have spontaneously expressed to me the pleasure which they have felt while perusing its simple and artless pages. In my own family, a child under five years old, who is now saying daily lessons in it, often stops while so doing to express her delight, and sometimes in her play hours prefers reading over and over again what she has learnt, to any other amusement. It has also the testimony of the very intelligent master of a preparatory classical school, who assured me

that he had never met with any book of a like description, which was read with so much avidity by his boys.

I do not recollect any other work which is not too well known to need recommendation. Mrs. Barbauld's admirable Prose Hymns, and Dr. Priestley's Practical Instructions, stand foremost on my list, and that some living author would enable us to add to these others of equal excellence, is the sincere wish of

Sir,

Your's respectfully,

M. H.

Mr. Marsom's Strictures on Dr. Estlin's Discourses.

Letter II.

High Holborn, June 14, 1813.

Sir,

In my remarks on Dr. Estlin's Discouses, I proposed in the close of my former Letter (pp. 100—103.) to examine what the Doctor offers in support of his third proposition, which is, "that the end of punishment in the divine government is to reform." I now proceed to that examination. The Doctor enters on the consideration of this proposition, p. 110, which he considers as the basis on which the whole system of universal restoration rests. He says, p. 6, "I shall endeavour to establish, on the immutable principles of reason and scripture, this great general truth, from which every thing else which can be wished for will undeniably follow, that the end of punishment in the divine government is to reform." In the following page, having admitted the fact that the wicked will be punished, he says, "The question concerns only the nature, design, and duration of this punishment." And in p. 15, he adds, "I wish it never to be forgotten, that all which is necessary on this subject, is to prove that punishment in the divine government is corrective, or designed to cure." In the next place where the subject is mentioned, p. 52, he says, that, "These shall go away into everlasting punishment, has been shewn to mean the correction of that period." And again p. 78, "Punishment it has been shewn, means correction or chastisement." But so far is it from being true that he has shewn this, as he says, p. 52, that, in the preceding pages, the Doctor has neither shewn nor attempted to shew any thing of the kind. These assertions appeared to me so extraordinary that I was induced to examine those pages over and over again, and have collected and referred to all the passages where the subject occurs, and find that there is not an argument, nor any thing in the shape of an argument on the subject. The Doctor seems to take assertion for proof, and this is, to be sure, a very compendious way of proving any thing.

The Doctor asserts that punishment is correction or chastisement, if so corrective punishment means corrective correction. But let us examine the matter a little, and I think we shall find that the words punishment and chastisement convey distinct and very dissimilar ideas. The word chastisement is never used of God under the character of a judge or as acting in that capacity, but only as a father, and acting as such, and signifies instruction, whether by correction or chastisement, or

in any other way; the Greek word is derived from παις a child. It is used Acts vii. 22, of Moses and there translated, "learned." "And Moses was learned in all the wisdom of the Egyptians." It is rendered "taught" in the account which Paul gives of himself, (ch. xxii. 3,) where he says, that he was brought up in this city, (Jerusalem) at the feet of Gamaliel, and taught, according to the perfect manner of the law of the fathers. Now let any one substitute the word "punished" for the words "learned" and "taught" in these passages, and in many others that might be mentioned, and see whether chastisement and punishment can possibly be the same thing. Let the reader try the experiment also on the reasoning of the writer to the Hebrews, chap. xii. 5—11, and he will be convinced of the absurdity of such a substitution, and that punishment neither does nor can mean chastisement.

Punishment is the conduct of God, with respect to the wicked, in the capacity of a judge. Let us hear the same writer on this subject, and see whether by it he means chastisement. In chap. x. 36, &c. he says, "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Is then, "fiery indignation," "devouring adversaries," a salutary chastisement? Can its end and design be to reform? The writer goes on, "He that despised Moses' law died without mercy, under two or three witnesses." Now this was "punishment in the government of God," for the Jews were under a Theocracy, and the law of Moses was the law of God. Will the Doctor then affirm that punishment without mercy is chastisement, and that it has reformation for its end? But the writer supposes further, that he who despises the gospel is worthy of a severer punishment than even death without mercy, when he asks, "Of how much sorer punishment, suppose ye, shall he be thought worthy?" and concludes by saying, "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God."

But let us proceed in our examination of Dr. Estlin's manner of proving this point. In p. 105, he makes the following quotation from Mr. Wakefield. "God does not afflict the children of men willingly; his chastisements originate from motives of the purest affection, and are inflicted for the particular benefit of the individual," (observe, says the Doctor, in a parenthesis, he is pleading for eternal death) "and the amendment and admonition of mankind in general; as the sacred writings constantly declare." All this is very true; we all admit it; but what has this to do with the subject? Mr. Wakefield is not speaking of punishment being for the benefit of the individual, but of chastisement and affliction, and we have already seen that punishment is not chastisement.

Dr. Estlin has told us once and again that he has shewn, that "the end of punishment in the divine government is to reform," but when he comes to his third

proposition, p. 110, he says, he shall endeavour positively to shew this. But in order to get rid of the difficulty of proving, he immediately adds, "Much of our labour under this head has been superseded by the concessions of our adversaries." But what these concessions are, by whom they are made, or where they are to be found, he does not inform us. He probably refers to the above citation from Mr. Wakefield, but that contains no such concession, for it does not relate to punishment but only to chastisement.

But to come to more positive proof, he had said, in p. 87, "The ends of punishment can be but three: to gratify a vindictive disposition, to deter others, or to reform the offender." And from this he concludes that the two first cannot be the end of the Divine Being in punishing, and therefore that it must necessarily follow that the last is the end he has in view in so doing. This he repeats in p. 115. But let me ask, Was any law ever passed the penalty of which had for its end the gratification of a vindictive disposition? What would be thought of that judge whose decisions and whose sentences were dictated or influenced by any passions whatever? The absence of every passion that would bias the judgment is necessary to the proper administration of justice. The judge is supposed to have neither love nor hatred to the criminal on whom he passes sentence, if he had either he would be unfit for his office and unworthy of it. "In human governments, (the Doctor says) the first of these, i. e. vindictive punishments, often take place.—Hence the crimes of treason and rebellion are punished with the greatest severity. Now crimes of this kind, (he adds) cannot exist under the government of Omnipotence. And the passions of anger, malice, and revenge, can have no place in the character of the God of love." But does the Doctor mean seriously to affirm, in opposition to innumerable texts of scripture, that sin, that no sin against God, is either treason or rebellion, and that those crimes cannot exist? If so, how shall we account for the language of scripture in many places?

The Doctor comes in p. 119, to draw his grand conclusion from the preceding premises, in which he seems to conceive the main strength of his proof lies. "As vindictive passions then," he says, "cannot exist in God, the end of punishment in his government must be to reform." That the Divine Being cannot be subject to those passions which we feel must be admitted. His all-perfect mind cannot be disturbed, agitated, and convulsed, as our's frequently are. Love and hatred, as passions, have no place in him. Yet, notwithstanding this, do not the scriptures uniformly represent the conduct of God, in punishing his enemies, as, in some respect, analogous to that of men acting under the influence of the most vindictive passions? What else is the meaning of those strong expressions which so frequently occur, such as "the anger, the wrath, the vengeance, the indignation, the fury" of the Lord? And to these are added other strong terms, such as, "the fierceness of his indignation, the power of his anger," &c. To refer to the various passages of this sort would

fill a volume. God is said to be a God of vengeance, "Vengeance belongeth unto me, saith the Lord—The day of vengeance is in my heart—I will tread them in mine anger, I will trample them in my fury." The language of the prophet Nahum is exceedingly strong upon this subject, chap. i. 2. "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." By the prophet Ezekiel God says, chap. v. 13, "Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted." chap. xxxvi. 6. "Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury." And xxxviii. 18, 19, "My fury shall come up in my face; for in my jealousy and in the fire of my wrath have I spoken." In the New Testament Jesus Christ speaking of the calamities awaiting Jerusalem, says, "These be the days of vengeance." Paul says, "God will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." And again, "That Jesus Christ will be revealed from heaven in flaming fire taking vengeance on them that know not God." And the writer to the Hebrews tells us, that, "Fiery indignation shall devour the adversaries." Can those who declaim against vindictive punishment, and who boldly pronounce all such punishment to be unjust, describe what they mean by vindictive punishment in stronger language than that cited from the above passages of scripture? Vindictive punishment may be criminal among men, who are subject to all the passions of human nature; but is it therefore unjust in God? "Is God unrighteous, says the apostle, who taketh vengeance? God forbid."

We are, it is true, exhorted not to avenge ourselves, but after the example of Jesus, to "commit ourselves to him that judgeth righteously." And why? The reason assigned by the apostle is, "Vengeance is mine, I will repay saith the Lord." Now can the exercise of such vengeance as is ascribed to God in the scriptures, without the grossest perversion of language, be denominated salutary correction, a fatherly chastisement, having for its end reformation?

In p. 149, Dr. Estlin has the following observation. "It may not be amiss to repeat the observation that the two words (κολασιν αιωνιον) which in Matthew are translated everlasting punishment, mean the chastisement of that period; and that the two words (ολεθρον αιωνιον) which, in the first Epistle to the Thessalonians, are translated everlasting destruction, mean the destruction of that period." This the Doctor calls a repetition of the observation, referring us back to something of the same kind stated before. This we have p. 52, where he says, "These shall go away into everlasting punishment, has been shewn to mean the correction of that period." But how, or where has this been shewn? Nothing of the kind is to be found in any preceding part of the work; we have therefore merely his ipse dixit that this is the meaning of the words.

But why has the Doctor brought these two passages together? Was

it that they might confront each other? Or, does he mean to say that destruction is correction, and correction, destruction? He cites the passages as referring to the same persons, to the same circumstance, that of punishment, and to the same period. Now the latter passage expressly says that the destruction there mentioned is punishment, and consequently κολασις, in the former passage, must mean the same thing, or else the passages are in direct opposition to one another. To prove that κολασις means correction no evidence whatever has been adduced; that it means punishment we have the clearest evidence from the use of the verb from which it is derived, which occurs in two passages, where it unquestionably means to punish, the first is, Acts iv. 21, "So when they had further threatened them, they let them go, finding nothing how they might punish them." The other 2 Pet. ii. 9. "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." Let us now see what sense we can make of Dr. Estlin's rendering, and then judge whether it is possible to be the true translation of the words, "These shall go away into the correction of that period." What going away into correction or chastisement can mean, I confess I am not able to comprehend. And how the Greek adjective αιωνιον can with propriety be rendered, "of that period," is equally incomprehensible. To turn adjectives in one language, into substantives in another, appears to me to be a perversion, and not a translation of the words. The word punishment in Matthew refers to a judicial sentence mentioned in a preceding verse, of which it is the result, and which determines the nature of the punishment, and shews that it cannot be corrective, "Depart from me ye cursed into everlasting fire, and these shall go away into everlasting punishment." The word destruction in Thessalonians is also connected with fire. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them who know not God—who shall be punished with everlasting destruction." The passages, therefore, jointly and separately shew that the punishment of the wicked will be destruction by fire, and that that destruction will be everlasting.

We have now seen what Dr. Estlin has advanced in order to prove that "the end of punishment in the Divine government is to reform." Let us now turn our attention to what he has said to prove the contrary.

In page 171, the Doctor says, "It is highly probable that this state of punishment will be terminated by death; that the wicked will actually die again; and thus the second death, which is mentioned in scripture, after which evil will be no more, is to be taken literally." In page 11, he tells us that the account of the fall of man in the Book of Genesis is designed to convey this important practical truth, "That sin and death are inseparably connected; that death is the natural, necessary, and unchangeable effect of sin; and that as our first parents transgressed the law of God, or sinned; and as all his descendants have followed, or will follow his example, so he

died, and they in like manner are all exposed to death." And we may add, the scriptures of the New Testament expressly assert that, "The wages of sin is death."

To explain the term death may appear unnecessary and absurd, and so it would be were it not called for by the strange interpretations that have been given of its meaning. All mankind know what death is; that it is the extinction of life, the annihilation of conscious existence, proper, literal death (and such a death, it is admitted, will constitute the punishment of the wicked) is neither more nor less than the loss of life; the destruction of the whole man; so our Lord interprets it when he says, "Fear him who is able to destroy both soul and body in hell." Matt. x. 28, compare chap. xvi. 25, 26. Can then such a punishment, in the nature of things, be corrective, can it have for its end reformation? Every one, I presume, must be compelled to pronounce it to be utterly impossible.

The discipline under which we are now placed, and all our conduct here, have relation to a future state, and not to any tribunal, and consequent reward or punishment in this life; what we sow here we shall reap there, where this discipline is effectual to the renovation of the character of the individual, it will, through the Divine mercy, be accompanied with the forgiveness of sins, and a deliverance from its consequences, so that he shall not be hurt of the second death; if then the sufferings preceding the death of the wicked in the future state, are a discipline of the same kind, and to promote the same end, they cannot be the punishment of their sins, which is death; but if we should admit them to make a part of their punishment, still they will be ineffectual to reformation and salvation, for the Doctor tells us they will terminate in death; and "sin and death are inseparably connected, death is the natural, necessary, and unchangeable effect of sin:" they must, therefore, remain sinners, and as death cannot change the character, so they must arise, if they arise at all, and consequently be subject to further punishment, to a third death, and so on *ad infinitum*. This must be the case if sin and death are inseparably connected. And that death cannot be corrective, is manifest; "For in death there is no remembrance of God." When a man dies he is cut off from all possibility of moral improvement, because, "in that very day all his thoughts perish." To what then will this doctrine of corrective punishment lead? But I forbear, enough has been said to shew its absurdity.

But before I close this part of the subject, I would just notice the Doctor's definition of the term death, a definition which, I conceive, is neither agreeable to reason, to scripture, nor to common sense. "Death," he says, p. 14, "does not mean annihilation—that it is the termination of one state of being and the introduction to another." How can death, which puts a period to our existence, introduce us into another state? It is not death, but a resurrection from the dead only that must do this.

But, Sir, I must beg pardon for the length of this letter, and conclude with craving your permis-

sion to trouble you with one more on the inferences which the Dr. draws from passages of scripture and from the attributes of God.

Yours, &c.
JOHN MARSOM.

Mr. Wright on the Universal Restoration.

Wisbeach, March 11, 1814.

SIR,

A friend of mine, who was an Universalist before me; a person of good sense, and capable of managing a plain argument well, though quite unlearned; when we conversed together on the future punishment of the wicked, used sometimes to puzzle me with such questions as the following:

1. Did God ever design the happiness of all men? Did he intend their happiness when he made them, or when he sent Jesus Christ to be the Saviour of the world?

As I believed God to be infinitely good, I was constrained to answer in the affirmative. He would then ask further,

2. If all be not made ultimately happy is it because God hath changed his mind respecting them, and ceased to design their happiness?

To this I could not avoid answering, It cannot be because God's mind is, or ever will be changed; for "He is in one mind, and none can turn him;" nor because he ceaseth to design their happiness; for, being infinitely and immutably good, he cannot cease to design the happiness of all mankind. His next question would be,

3. If the unchangeable and infinitely good God cannot change his mind, nor cease to design the happiness of all mankind, how is it that any of them will be eternally lost? Is it because unforeseen difficulties will arise to frustrate his purpose, or because he hath not sufficient wisdom to find means to accomplish all his gracious designs?

Here again I was constrained to give an answer unfavourable to the doctrine I held at the time. I could not avoid admitting that no difficulties can arise which God did not always foresee, and that, being infinitely wise, he can be at no loss to find means to accomplish all his gracious designs. My friend would then add one more question.

4. If any part of mankind be eternally lost, is it then because God hath not sufficient power to use the means which his infinite wisdom dictates, and which would be effectual for the recovery of all to purity and happiness?

Believing God to be Almighty, I could not help granting, that it is impossible he should want power to accomplish any of his wise and benevolent purposes.

Such is the substance of what several times passed in conversation, at a time when my thoughts were much exercised on the doctrines of endless punishment on the one hand, and of limited punishment and restoration on the other! Though I could not then fully admit my friend's conclusion, I knew not how to withstand the force of what he said: and it no doubt had some influence, in connexion with other things which struck me in the

course of my inquiries on these subjects, in making me an Universalist.

I send you this article because I should like to hear what your worthy correspondents, who contend that the wicked will be eternally lost, can say in reply to the above questions, which will be asked by many a plain, unlearned person, besides the one mentioned above.

I am, Sir,
Yours, &c.
R. WRIGHT.

Book-Worm. *No.* XIV.

SIR, *March* 17, 1814.

The subject which concluded my last Number may have reminded you of a favourite General of Charles V. who resigned his military appointments, declaring to the emperor, that there should be some interval between a soldier's life and his death. The General was John Valdesso, a scholar and a theologian, as well as a soldier. He is claimed for the Unitarians by Sandius in his *Bibliotheca Antitrinitariorum*, where is a short article of Johannes Valdesius. This interview has been supposed, not improbably, to have assisted in giving that inclination to the mind of Charles which produced the exchange of the imperial throne for a monastic retirement.

The wisdom of the children of peace has indeed been justified by the latest thoughts and the closing experience of some fortunate warriors. The poet, with whose verses I concluded the last Number, in one of his Oriental Eclogues, thus makes an injured Indian

"as sad on Ganges' shore
He sat, his country's miseries to deplore,"

apostrophize his British conquerors.

"Yet you, ye oppressors! uninvok'd on you,
Your steps, the steps of justice will pursue!
Go, spread your white sails on the azure main;
Fraught with our spoils, your native land regain;
Go, plant the grove and bid the lake expand,
And on green hills the pompous palace stand:
Let luxury's hand adorn the gaudy room,
Smooth the soft couch and shed the rich perfume:
There night's kind calm in vain shall sleep invite,
While fancied omens warn, and spectres fright:
Sad sounds shall issue from your guilty walls,
The widow'd wives', the soulless mother's calls;
And infant Rajah's bleeding forms shall rise,
And lift to you their supplicating eyes:
Remorse intolerable your hearts will feel,
And your own hands plunge deep the avenging steel.

The subject of this eclogue is taken from a "Short History of English Transactions in the East Indies." It can scarcely be doubted that the poet had in his recollection the victor at the battle of Plassey, who was raised to the peerage by that title. The melancholy which darkened, and at length concluded the last scenes of Lord Clive's life has, I am aware, been attributed to mere constitutional debility, by the late Mr. H. Beaufoy, in Biog. Britt. Yet that gentleman made, I believe, but few converts to the opinion, nor did the respectable editor, Dr. Kippis, escape censure for admitting a laboured panegyric instead of the honest biography which "nothing extenuates, nor sets down aught in malice."

Happily for the world and for themselves, all warriors have not been rapacious or desolating conquerors. To maintain some point

of national honour and independence has been the more frequent object of those who followed the profession of arms. Yet even one of these if destined to close his life in the calm of retirement instead of the tumult of battle, must often regret his laurels

"Wet with the soldier's blood and widow's tears."

Dr. Johnson, in his justly admired Imitation of Juvenal, on "The Vanity of Human Wishes," describes how, in life's last scene,

"From Marlborough's eyes the streams of dotage flow."

They might not be all tears of dotage shed by the hero of Blenheim. He might recollect deeds of cruelty and injustice sanctioned under his command, such as are inseparable even from the warfare deemed most honourable. Of wars, indeed, for defence or aggression, to oppress or to resist the oppressor, it may be said, as the poet distinguishes great wit and madness,

"That thin partitions do their bounds divide."

As for national honour, its demands have too often silenced the claims of justice and humanity. This was remarkably discovered on one occasion during the present, now I trust concluding, contest. A British commander gave up a hopeless defence of Alexandria in Egypt, and capitulated, that he might save the inhabitants, who had no interest in his nation's quarrel, from the miseries of famine. For this conduct he was severely censured, especially by the professed friends to the liberties of mankind. From the Morning Chronicle, of June 16, 1807, the most liberal and philanthropic of our diurnals, I copied on that day the following humane decision of the question: "Rather than compromise the honour of the country, let the inhabitants of Alexandria be driven out to eat grass like oxen, or to furnish food for the crocodiles of the Nile."

But a pamphlet now before me carries me back through two centuries, to the age of Henry IVth of France, whose slavery to sensual pleasures tarnished the lustre of his sirname, *the Great*, and whose martial deeds are almost forgotten amidst the fame of more extended modern achievements. Yet his project for establishing an universal and perpetual peace still attaches, and must ever attach honour to his memory among the humane and considerate. When that prince had been, for a century, in his grave, the recollection of his pacific designs gave occasion to a publication by a learned Frenchman, of which the translation is thus entitled, "A Project for settling an everlasting Peace in Europe, first proposed by Henry IVth, of France, and approved of by Queen Elizabeth, and most of the then princes of Europe, and now discussed at large and made practicable. By the Abbot St. Pierre, of the French Academy. London: Printed for J. W. and sold by Ford. Burleigh, in Amen Corner. 1714."

Henry's project would have been unknown but for the Memoirs of Sully, a work composed by that great minister in his retirement from public life, and long familiar to the English reader, by the translation of Mrs. Lenox. The following passage in which Sully introduces his detail of the King's design, will, I think, be read at

this eventful moment with peculiar interest:

"It may be generally observed, that the larger the extent of kingdoms, the more they are subject to great revolutions and misfortunes. The basis of the tranquillity of our own, in particular, depends upon preserving it within its present limits. A climate, laws, manners, and language, different from our own; seas and chains of mountains almost inaccessible, are all so many barriers, which we may consider as fixed even by nature. Besides, what is it that France wants! will she not always be the richest and most powerful kingdom in Europe? It must be granted. All therefore which the French have to wish or desire is, that heaven grant them pious, good and wise kings; and that these kings may employ their power in preserving the peace of Europe; for no other enterprize can truly be to them either profitable or successful. And this explains to us the nature of the design which Henry IV. was on the point of putting in execution. From hence likewise we may perceive the motives to his pursuing a conduct so different from any thing which had hitherto been undertaken by crowned heads: and here we may behold what it was that acquired him the title of Great. His designs were not inspired by a mean and despicable ambition, nor guided by base and partial interests: to render France happy for ever was his desire; and she cannot perfectly enjoy this felicity, unless all Europe likewise partake of it; so it was the happiness of Europe in general which he laboured to procure, and this in a manner so solid and durable, that nothing should afterwards be able to shake its foundations." Mem. VI. 65, 6.

Sully's farther description of Henry's design, its approval by Queen Elizabeth, the manner in which the Abbot St. Pierre enlarged on the ideas of the king, with some account of that learned and liberal-minded philosopher, and the remarks on his project by D'Alembert and Rousseau, these must be reserved to the next Number.

VERMICULUS.

Answer to Mr. Belsham's Calm Inquiry.

March 17, 1814.

Sir,

I request permission to inform your correspondent O (see M. R. p. 103, of the present Volume,) that the work about which he inquires is not relinquished, and that the person engaged in it has not yet met with those obstacles which O surmises may have occurred.

The inquiry is very proper, and the surmise, I admit, not unreasonable. The truth, however, is, that a succession of hindrances, in addition to the duties of a situation which permits very little leisure, have during the last year remarkably harrassed my attention and swallowed up the small portions of time which I can devote to any optional pursuit. Of these circumstances several of my Unitarian friends, as well as others, are sufficiently informed. It is certainly mortifying to my feelings to have been induced, by the persuasion of not a few respectable persons, to give a public pledge, which I must necessarily be long in redeeming. Yet to this I must

submit: for it is better to be subject to the charge of tardiness and to all the suspicion which may be deduced from it, than to incur the blame of careless precipitancy. My object is not merely to animadvert on the "Calm Inquiry," but to examine the whole subject by every light that I may be able to obtain.

I remain, Sir,
Respectfully yours,
X. Y.

C. on an old Copy of the N. T.

Stockton, March 12, 1814.

Sir,

I have a folio Bible, printed in 1549, with an address to the reader, by W. Tindale, prefixed to the New Testament, in which I find the readings exactly the same as those quoted by your correspondent, Mr. E. Taylor (see the present Volume, p. 94), I therefore apprehend both his copy and mine are the translation of Tindale. This New Testament was, I believe, first printed at Antwerp or Hamburgh, in the year 1526, and was the first printed English translation; other editions of it were afterwards printed with the whole of the Bible in 1537, under the title of Matthews's; and it was again reprinted during the reign of Edward VI. in various sizes. Of this work Dr. Geddes says, "It is astonishing how little obsolete the language of it is even at this day, and in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it."

In my copy there are prologues to all the gospels and epistles, and a few notes at the end of each chapter; the epistle to the Hebrews is attributed to Paul, but is placed *after* the 3rd epistle of John. In addition to the texts sent you by Mr. Taylor, I submit the following for insertion in your valuable Repository, as a further proof that the Improved Version is not a "gross and wilful mistranslation," but approaches nearer to the ancient rendering than the present received version.

Acts vii. 59, "And they stoned Stephen calling on and saiying; Lord Jesu receive my spyryte."

Titus ii. 3, "Lokynge for that blessed hope and gloryous apperyng of the myghtye God, and of our Savyoure Jesu Christe."

1 John iii. 16, "Hereby perceyve we love that he gave his lyfe for us."

v. 20, "We know that the Sonne of God is come and hath given us a minde to know him which is true, and we are in him that is true *thorowe* his Sonne Jesus Christ."

Hebrews i. 8, "But unto the Sonne he sayeth God thy seate shall be for ever and ever."

Revelations i. 8, "I am Alpha and Omega, the begynnynge and the endynge, sayeth the Lord Almyghty, which is, which was, and which is to come."

I am, Sir,
Your very humble servant,
C.

Particulars of Dr. Chauncey.

Sir,

The introduction of the discussion of the doctrine concerning Universal Restitution into your work, as might be expected, is accompanied with a reference to a publication of Dr. Chauncey.

Your readers need not be informed, that he was a thoroughly liberal, hospitable, benevolent Christian, and a strenuous advocate for unlimited civil and religious liberty. He was so fully satisfied of the truth of the doctrine for which he was particularly celebrated, that when the monstrous character of Nero was objected to him in opposition to it, he replied, the scourging of him during a few ages would undoubtedly qualify him for a state of happiness. He was peculiarly intimate with Dr. Gay, who lived at Hingham, about twenty miles from Boston. This Dr. Gay, who died in the year 1787, and who preached to a congregation consisting of more than 1200 people, had been their minister above 70 years, and was the last of three ministers who regularly succeeded one another from the year 1635, when the first of them with his flock landed there from England. General Lincoln with his family made a part of this distinguished auditory, which always engaged the attention of strangers, from the view of between two or three hundred old men, from 70 to 80 years of age, who occupied that part of the church which faced the pulpit. Dr. Gay, when a young man, being suspected to be heretical, called one of his sons Calvin, and the next Martin Luther, which effectually silenced his opponents. At one time, when he found himself plundered of a part of his hay, he so placed himself in the barn with his lighted pipe, as to be able to throw the burning tobacco upon the bundle after the man had taken it up. The bundle consequently taking fire on the road as the plunderer was carrying it home, and he believing it to be a judgment from heaven upon him for his dishonesty, called upon the Dr. the next morning, confessed his guilt, and asked his forgiveness. But, what I meant particularly to say concerning Dr. Chauncey, was to communicate his belief, that the righteous, after a certain period, would again be subject to death, after which they would pass into a higher state of felicity, and that thus advancing from glory to glory, such changes would await them through all eternity.

With respect, however, to the doctrine of universal restitution, I cannot yet perceive, that it has any solid foundation in the holy scriptures, in which alone we can have any certain illumination upon the subject. Our business is to consider what God has revealed to us, and not to labour to expound this according to any accidental sentiments which we may have previously conceived. But, the scriptures say, that the finally wicked shall not only be punished with the second death, but with an everlasting destruction from the presence of the Lord, and from the glory of his power. Now, what can death, or eternal destruction mean, but annihilation, after the objects of it shall have previously endured such punishments as are proportioned to their individual criminality.

I remain, yours, &c.

W. H.

P. S. I have read what your correspondent Philo-gogmagog says concerning the word *Reverend*. If by it we understand Venerable, it may possibly be as justly applicable to one of his footmen as to an archbishop, or to a door opener of the church of Bethnal

Green as to the established priest there. But, as we mean nothing more by it than a preacher of some denomination of Christians, there is generally a great convenience in using it. There being four or five persons in one town of the name of Jenkins, and one of these being an Unitarian minister, by directing his letters to the Rev. Mr. Jenkins, these letters are kept from being soiled by other hands, and much confusion is prevented. But, the term *bishop* would be still more appropriate, a term which the dissenters should always have retained, as all their ministers are properly speaking *bishops* or *overseers* of their particular congregations, and as they would thus have obviated the ignorance of those in high as well as those in low life, when they meet with the word *bishops* in our English translation of the epistles of our apostles in their bibles.

Mr. Clarke's School.

SIR,

Perhaps the fugitive record inclosed may be thought worthy of note and perpetuity in your valuable Volume. Your's,

AN ADVOCATE FOR THE NOMENCLATURE OF THE BIBLE.

P. S. Report whispers that the individual within named has already made the Vicar of *a certain* parish a Dean, and has some thoughts of making him a Bishop.

"PARISH OF HILLINGDON.

"To any of his poor fellow parishioners, who honestly recognizing the fundamental principle of Protestant dissent, "that the scriptures *alone* are sufficient to make man wise unto salvation," and well content therefore to adhere strictly to their language as well as doctrine—are disposed to educate their children in the evangelical, and apostolical faith of "One God the Father, and our Lord Jesus Christ," rather than, according to the Improved Version of Orthodoxy, in the belief of Trinity in Unity—Three Persons—God the Son—God the Holy Ghost, &c, &c.

"Mr. CLARKE proposes to clothe, and to educate, *gratis*, somewhere within the above Parish, Fifteen Female Children, above the age of eight years.

"N. B. All Creeds, Catechisms, Articles, and other unscriptural innovations upon genuine Christian Theology, will, of course, be religiously excluded the above school, in which the children will be taught the Bible *only*.

"The word *Trinity* sounds oddly, and is a human invention; it were better to call Almighty GOD—GOD—than *Trinity*." LUTHER.

"I like not this prayer; 'O holy, blessed, and glorious *Trinity!*' It savours of barbarity; the word *Trinity* is barbarous, insipid, profane; a human invention, grounded on no testimony of GOD's word; the *Popish God*, unknown to the prophets and apostles." CALVIN."

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

Catholic Emancipation.

No. CLXI.

If man be sometimes likened to lower animals, we should choose to compare the Catholic body to the patient and persevering *Camel*, proceeding through the desert by regular stages to the end of its journey, regardless of the roar of the lion, the growl of the tiger, and the hiss of the serpent, in spite

of the dog-star raging above, and the sands that burn beneath. We doubt not that such untired constancy and inflexibility of purpose will be adequately rewarded; and by the dispensations of a kind Providence, the happy Arabia will terminate their long journey through the wilderness.

No. CLXII.

Toleration.

How Christian was the conduct of the Emperor Jovian! who, though firmly attached to the faith of the Nicene fathers, would never allow the Arians to be persecuted. "If any one believe amiss, said he, he must give an account to God: 'tis God who knows the heart." (Sozomen. l. vi. c. 5, and Socrat. l. iii. c. 25.) How Christian even the declaration of the *apostate* Julian! "It is my resolution," says he, (ep. 43.) to treat the Galilæans with such humanity, that none of them suffer violence, or be in any shape maltreated on account of his religion." And, in another place, "By the gods, I will not permit the Galilæans to be put to death, struck unjustly, or suffer any harm!" Blush, ye Christian Ferdinands, Emmanuels, Lewises, Philips, Henries, Maries and Elizabeths!

No. CLXIII.

Poetical Incarnation.

The Calvinistic, or Roman Catholic Incarnation, is a fit subject for poetry; and a semi-theological poet, now scarcely read, (Sir Rd. Blackmore) has hitched these "Christian paradoxes" into rhyme:

God lives conceal'd within a mould of clay,
And does in dust his heav'nly glory lay;
While swadling-bands inwrap Immensity,
And vast Eternity begins to Be.
Leaving his court august and awful throne,
His pomp and glorious equipage, alone
He visits these sad seats of woe and sin,
And like an unknown stranger *seeks an Inn.*

Prince Arthur. B. II.

No. CLXIV.

Every Man's Price.

It is a well-known adage, though it is to be hoped not a true one, that "every man has his price." It is commonly meant of a man's virtue. This saying, though in a very different sense, was strictly verified by some of the Anglo-Saxon laws, by which a fixed price was set, not upon a man's virtue indeed, but upon his life; that of the Sovereign himself among the rest. For 200 shillings you might have killed a peasant: for six times as much a nobleman: and for six and thirty times as much, you might have killed the king. A king in those days was worth exactly 7,200 shillings. If then the heir to the throne, for example, grew weary of waiting for it, he had a secure and legal way of gratifying his impatience: he had but to kill the king with one hand, and pay himself with the other, and all was right. An Earl Godwin, or a Duke Streon, could have bought the lives of a whole dynasty. It is plain, that if ever a king in those days died in his bed, he must have had something else, besides this law, to thank for it.

REVIEW.

"Still pleas'd to praise, yet not afraid to blame."—POPE.

ART. I. *Sermons*, on Devotional, Evangelical, and Practical Subjects. By Joshua Toulmin, D. D. 8vo. pp. 470. Wilkie and Robinson, London, Knott and Lloyd, &c. Birmingham.

When we look upon the date of this truly valuable Volume, 1810, we take shame to ourselves that it has not obtained an earlier notice, in our pages. The name of the venerable author is too well known to the readers of the Monthly Repository to render it necessary to do more than mention him. Dr. Toulmin is truly a "veteran" in the cause of Christian truth and free inquiry, and few indeed, have been more successful in proving, by example, how possible it is to unite a deeply devotional spirit with the most fearless investigation of biblical facts and doctrines; the utmost candour to the sentiments of others, with the steadiest attachment to what appears to ones' own mind to be the truth.

The discourses contained in this volume are in number Nineteen, and the subjects of them, as described in the title-page, are "devotional, evangelical, and practical." It is scarcely necessary to remark that the second of these epithets is to be taken in its legitimate, scriptural acceptation, and not in that *ex parte*, arrogant and inapplicable sense in which it is frequently assumed and applied. A quotation from the preface will well explain the leading objects of the author in this publication.

"The sincere and zealous minister may, laudably, wish to speak, even when dead, to his surviving friends, and to leave with their children a memorial of the mutual respect and affection which subsisted between their parents and himself.—Some of the discourses, if not all, the author hopes, will be deemed suited to the use of families, and level to the capacity and apprehension of the least informed members of a Christian household. He fears, indeed, that the practice of our pious forefathers, of reading sermons, or religious treatises, to their families, on the evening of the Lord's day, is now much laid aside. He cannot but express, under this apprehension, his surprise and grief that the heads of families do not feel the obligation to avail themselves of their influence, and of the leisure of that day, to render to their servants the best assistance in their power to attain Christian knowledge and virtue. The master of his family, who calls his domestics around him, to read to them a serious, impressive, and instructive sermon, and closes the service with prayer, prevents the evening being lost in levity and thoughtless dissipation—leads them to consider religious reading as a duty; arrests their attention to divine things by his example; and commands respect to himself by appearing under the characters of the instructor, it may be said, of the preacher, and priest, in his own house."

The subjects, treated of in these

discourses are as follows: No. I. On the usefulness of the Scriptures. II. The Name, "Lord of Hosts," Explained and Improved. III. The Mercy of God to Sinners. IV. Every thing Received from God. V. The Object of the Gospel History. VI. In three parts. The Doctrine of the New Testament concerning the Unity of God, and the Character of Jesus Christ. VII. Christ Raised up to Bless Mankind. VIII. Christ our Heavenly Teacher. IX. Christ's Promise to those that come to him. X. The Devotedness of Christ to the Glory of God. XI. The Meekness and Gentleness of Christ. XII. Christ's Prayers and Tears considered. XIII. Christ the Prince of Peace. XIV. Abraham a Blessing. XV. The Repentance of Manasseh. XVI. On Aggravating our Afflictions. XVII. Children blessings. XVIII. David's Prayer for Solomon. XIX. A Dissent from the Church of England Vindicated. The IId, the Vth, and the VIth of these Discourses, were printed separately, and have been published some years, but, as the excellent author observes, "the peculiar nature and importance of the subjects" on which they treat, may well warrant their insertion in the present Volume: in this more permanent form they will be more likely to meet the eye of posterity, than if they had been left among the mass of single sermons, which however excellent, frequently excite only a temporary and circumscribed notice. We should gladly indulge ourselves, did the review department of our miscellany occupy a larger space, with considerable extracts from this serious and useful volume, in which the acumen and diligence of the scholar, and the piety of the Christian, are so happily united. As it is, we must set limits to our inclination, and content ourselves with the following paragraphs:—

The third discourse, The Mercy of God to Sinners, is thus concluded:

"The ways of God are not as our ways, nor his thoughts as our thoughts: but as the heavens are high above the earth, so are his ways above our ways, and his thoughts above our thoughts. His mercy is great above the heavens. He *freely* pardoneth sin. He forgiveth our innumerable offences. He earnestly desireth the conversion of the sinner; he soliciteth our repentance, and beseecheth us to be reconciled. He hath pursued various measures for the recovery and salvation of mankind. He hath sent Christ Jesus to accomplish his merciful purposes, and spared not his beloved Son, but gave him up to "redeem us from all iniquity," and to bring us within the exercise of his forgiving mercy. How excellent is this lovingkindness! How precious are the thoughts of God towards us! Reflecting upon this mercy can you otherwise than admire it? Admiring it, do you not feel a strong impulse to extol and praise it? It is surely the burden of your grateful songs, the theme to which you tune your noblest anthems. Let us call upon one another to magnify the mercy of God. Let every power within awake to celebrate that glorious name, 'The Lord, the Lord God, merciful and gracious, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin.'"

As a fair specimen of the manner in which Dr. T. treats *doctrinal* subjects, we offer the following passage from Sermon X. the title of which is, "The Devotedness of Christ to the Glory of God."

"From this subject," it is said, "we learn to form just and correct sentiments of the character and dignity of Jesus Christ.—Those sentiments, it will be allowed, must be true and accurate,

which correspond to his own manner of speaking and acting. Many instances of this manner have been now produced. To any one who hath reflected on the passages that have now been quoted, I conceive it must appear, that through them all there is nothing like the language or the conduct of one who would make himself equal with the Father of all, and who claimed a participation of godhead. Here is a uniform reference of every thing to God. An extraordinary character is indeed assumed: the counsels of heaven are revealed: supernatural powers are displayed. But on all occasions our Lord led the hearers of his doctrine, and the spectators of his miracles to God. His doctrine is received from the Father: his works are performed by the Father: he himself is sent of the Father. At all times the will of the Father directs him, the honor of the Father governs him. If he make disciples, and urge them to bear much fruit, it is that his Father may be glorified. That his Father may be glorified is the object to which the labours of his ministry are devoted, and the end which he proposed to himself by the sufferings of his cross. There is no prophet of ancient times, who could more strongly express a consciousness of acting under God, in subserviency to his will and authority, than did the holy Jesus. There is no one among the sons of men that could testify, by word or deed, a more entire devotedness to the honor of God, than did this messenger of his truth and mercy."

The following just remarks on *prayer* occur at page 305:

"Under any deep distress we feel a strong propensity to prayer. It is the voice of God within us, directing us to apply to the Almighty and merciful Being, in whom are all our springs. Our Lord felt the like propensity and yielded to it. By his pattern we are taught to do the same. Did we trace our hard thoughts of God, our doubts of his providence, and the dejection of our spirits to their source, would it not, in general, be found that our neglect of prayer in the day of adversity is the main cause of our unbelief and despondency? Prayer is the balm that eases the most raging pains of the mind. This is the cordial that revives and exalts our nature, when the spirit is broken with sorrow, and almost fainting to death. The mercy-seat of heaven is our surest and sweetest refuge in every hour of darkness and distress on earth: this is our daily support and relief while we are passing through a world of temptations and hardships to the promised land."

It is often urged in a way of accusation, by the monopolizers of the term "evangelical preachers," that the sermons of those who differ from them are in general, "dry, *Christless*" compositions—this objection can by no means however lie against the volume now under review, for out of *nineteen* discourses, *ten* of them are employed in exhibiting different views of the character and conduct of our blessed Master.

With respect to their general character, it is that of calm, but convincing argumentation — the language is plain and perspicuous, and the solid and useful observations with which these discourses abound show at once the worthy author's acquaintance with the workings of the human heart, his just notions of the divine government, and the habitual piety of a sensible and inquiring mind. The XVIth, XVIIth, and XVIIIth sermons we think particularly valuable in these respects.

ART. II. *The Necessity of Revelation to teach the Doctrine of a Future Life.* A Sermon. By John Kenrick, M. A. Birmingham, Printed. Sold, in London, by Johnson and Co. 1813. 8vo. pp. 34.

In this Sermon, from Heb. xiii. 8, the author shews that the gospel doctrine of a resurrection from the

dead, is, in its importance to mankind, what the writer of the epistle declares it to be in regard of its precepts, "the same yesterday, to day and for ever." Such being his object, he first examines that evidence of a life to come which the frame of man, the condition of the world, the appearances of nature and the attributes of God are supposed to present, and then confutes the opinion of those few unbelievers in Christianity who deny the necessity of revelation, on the assumption that its leading doctrine of a state of immortality and retribution, is not at all essential to us.

We cannot, we are persuaded, so well recommend this discourse to our readers, or testify our admiration of the accuracy and force of reasoning, the eloquence of style and the spirit of unaffected piety and candour which characterize it, as by making the most copious extracts our limits will allow.

They who are conversant with speculations that once gained some share of public attention, will best appreciate the merit of the following passage:

pp. 10, 11. "It would be useless to recal, for the purpose of refuting them, those presumptuous expectations which men have sometimes formed, that we shall be enabled to perpetuate our existence on earth, by our increased acquaintance with our own frame and the hidden powers of nature. They are long since departed to that vault of oblivion into which time sweeps the extravagancies of human opinion. Such fancies are in truth a bitter mockery of the frail and feeble being to whom they relate. 'Dust thou art, O man, and to dust thou shalt return:' sooner or later every human foot must tread that path, which bears no trace of a returning traveller, and which conducts us to the silent mansion, whose gates open only to receive!"

A very popular argument in favour of a resurrection, is elegantly stated and completely answered in the quotation which we shall next make:

14, 15, 16. "Analogy has been called in to the aid of more direct arguments, to strengthen a belief which the heart so fondly cherishes. We perceive in nature, it is said, a perpetual renovation. The vegetable and part of the animal world, in which all appearance of life is suspended during winter, recover their functions at the approach of spring, and display themselves in greater beauty and vigour than before. As the plants which seemed to have been killed by the severity of the cold, revive with this genial season, and are covered with brighter blossoms and a greener foliage; as the insect, which had lost all sense and motion, casts off the covering which imprisoned it, and soars away in a more beautiful and active form; so man, when death appears to suspend his faculties and destroy his frame, is only passing into some more perfect state."

"Who would not wish that such an argument could satisfy the judgment as completely as it captivates the imagination and soothes the feelings! But, alas, how partial are the views of nature and her operations, on which it is founded! Where do we find that the body, once dead and disorganized, whether of plant or animal, is restored to life? Where do we find any thing really resembling the change which man undergoes at death, which is not succeeded by a total loss of life and former properties? The imagined analogy between the revival of nature and the resurrection of man, vanishes from the grasp of strict investigation. Assured indeed as we are, upon better evidence, that what is sown in corruption, in weakness and dishonour, shall be raised in incorruption, in glory and in power, it is a delightful occupation to the religious mind to connect the subject of its faith with the most beautiful and interesting appearances of the external world. The horror felt in the prospect of dissolution, is calmed when we assimilate that event to the animating changes produced by the return of spring. We cannot bind a hope so sacred to the heart by too many ties; nor recal a truth so momentous by too

many associations: but let us never forget that what forms a striking illustration would have been a very feeble argument. We may see in the language of the book of Job [xiv 7, &c], how ineffectual this analogy was to produce conviction on those to whom the doctrine of immortality had not been revealed."

The preacher's general estimate of the natural argument for a future life, is not less distinguished by accuracy of judgment than by the beauty of the composition. He thus sets forth the result of them:

21, 22. "I know of no other arguments than these, which are deserving of being enumerated; and to what do they amount? To probability, perhaps, but to nothing like certainty. In the depth of retirement, at a season when the whole intellectual horizon is clear, so that the smallest object within its limits can be distinctly seen, when no overwhelming sorrow sinks reason beneath its waves, no stormy passion drives it from its course—under such a rare and favourable combination, the evidence of a future life might preponderate over the circumstances which discountenance the expectation. But what would such a faith avail for any practical purpose? These are not the seasons in which the efficacy of religion is to be tried. He who by some bereaving stroke of providence, has seen the object of his purest affections torn away from him, or who is himself stretched on the couch of death, is ill fitted for pursuing inferences and collecting analogies; his trembling hand is little qualified to hold the balance in which the atoms of probability are weighed against each other; or his dim eye, for watching its vibrations."

The contrast which Mr. K. proceeds to draw of the evidence the Christian possesses of immortality, will be particularly acceptable to those of our readers who have recently been called to mourn the ravages of death:

23, 24. "How different is the hope which the gospel affords to all who believe in it! It is built on no refined speculations, incomprehensible to the majority of mankind and unsatisfactory even to those who comprehend them; varying in their evidence with the cheerful or melancholy humour of the mind, and least convincing when most needed; inspiring a momentary belief, when enforced by some eloquent and subtle advocate, and leaving the mind to scepticism when the volume is closed. The evidence of the Christian's hope is at once comprehensible by the meanest, and satisfactory to the most exalted understanding. It is simple, obvious and decisive. The fact of our Master's resurrection is confirmed by the most unquestionable historical testimony; the gracious promise that *because he lives, we shall live also*, rests for its accomplishment on His word who has never yet said what has not come to pass."

We cannot deny ourselves the pleasure of copying this writer's observations on the practical efficacy of a belief in a future judgment:

26, 27. "Your experience will inform you of the deep and solemn influence which the expectation of a future judgment has over the minds even of those who are least habitually conversant with religious principles. How often has it not sealed the lips of perjury, and staid the lifted arm of murder! How many virtues has it not inspired, which had otherwise been unknown; how many has it not exalted and refined, which had otherwise been feeble and imperfect! You must all have seen how the hopes of a better state have animated old age in the support of its burdens and infirmities, and enabled youth to be resigned and cheerful in the midst of the hopeless sickness by which it was cut off from all the enjoyments which naturally belong to it. And your own hearts will bear testimony that there are moments in life of deep and agonizing sorrow, which not only nothing but religion can illuminate and soothe, but in which even to pour forth the soul in prayer to God would not restore its peace, unless we could worship him as the God and Father of our Lord Jesus Christ, and through him the Giver of everlasting life."

Here we must dismiss this very admirable sermon; though we

could gladly transcribe more sentences from it, and especially the impressive conclusion.

The discourse "is published at the request of many members of George's Meeting, Exeter." By the request they have done great honour to their understandings and their feelings: and to this respectable body of Christians the author has handsomely and affectionately inscribed his sermon.

ART. III. *The Reciprocal Duties of Ministers and people, Illustrated and Enforced.* A Sermon, delivered at Dudley, in Worcestershire, on Whit-Tuesday, June 8, 1813, before a Meeting of Ministers and Members of Neighbouring Congregations. By Joshua Toulmin, D. D. 8vo. pp. 28. Birmingham, Smiths; London, Sherwood and Co.

On the subject of this sermon Dr. Toulmin is entitled, from his talents and character and years, to speak with authority; and the minister and the people who can "suffer the word of exhortation," will consult their improvement by the perusal of his address, which is rational and Christian, simple and fervent, manly and affectionate.

ART. IV. *A Short Statement of the Scripture Doctrine of the Unity of God*, and of the Person of his Son Jesus Christ, in a Letter to a Friend. By John Campbell. Price 6d. Eaton, London; and Charnley, Newcastle.

ART. V. *The Pre-existence and Deity of the Messiah* defended on the indubitable Evidence of Prophets and Apostles, in Answer to a Socinian Pamphlet, entitled, "A Short Statement of the Scripture Doctrine of the Unity of God," &c. By W. A. Hails. Price 1s. Blanshard, London; and Marshall, Newcastle.

ART. VI. *An Attempt to Illustrate and Defend the Scripture Doctrine*, of Human Depravity, the Atonement, the Unity of God, and the Character of Jesus Christ, in Answer to Mr. Hails' Pamphlet, entitled, "The Pre-existence and Deity of the Messiah Defended," &c. By John Campbell. Price 1s. Eaton, London; and Charnley, Newcastle.

These three pamphlets may be considered as a good epitome of the controversy between Trinitarians and Unitarians. In the first, Mr. Campbell states the ground of his own opinions with brevity and perspicuity. In the second, Mr. Hails answers him in the manner too generally adopted by those who style themselves "orthodox," or "evangelical believers." If Unitarians should think him somewhat deficient in point of solidity, they will probably acknowledge that he abundantly compensates in positivity and contemptuous language. In the third, Mr. Campbell replies without the least appearance of irritation. "Being reviled, he reviles not again." He sometimes expostulates with Mr. Hails on the impropriety of his manner of conducting the controversy, but it is always with mildness. He fully considers every argument urged in opposition to his "Statement," and, to our apprehension, has satisfactorily refuted them all.

POETRY.

Lines to the Memory of Dr. Ashworth.

SIR,

Looking among some papers formerly in the possession of a much lamented relative, I found the following lines to the memory of Dr. Ashworth: by whom they were written, I have no means of ascertaining; yet I venture to hope that the appearance of them in your useful miscellany, will not be deemed improper or unseasonable. I am, Sir,

Yours, &c.

March 14, 1814. N.

How vain the task to publish worth like thine,
Or offer incense at thy sacred shrine!
Oh, Holy Shade! thy useful life was known,
Thy powers of teaching—talents all thy own.
Stand forth, ye virtuous youth! His praise declare,
Who form'd your minds with such parental care,
Who shew'd you vice—with wrinkled haggard brow,
And painted virtue as you find her now;
Taught those great truths, which you with fervour teach;
Taught first to live, then taught you how to preach.
Oh, love his mem'ry and revere his name;
Live to his precepts,—thus prolong his fame—
While friendship sheds the silent heart-felt tear,
Thinks what he is,—and cannot wish him here.

An Ode, in Imitation of Alcæus.

(*From Sir W. Jones's Works. 4to. Vol. IV. p.* 571.)

WHAT constitutes a State?
Not high-rais'd battlement or labour'd mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crown'd;
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride;
Not starr'd and spangled courts,
Where low-brow'd baseness wafts perfume to pride;
No:—MEN, high minded MEN,
With powers as far above dull brutes endued,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their *duties* know,
But know their *rights*, and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain:
These constitute a State,
And Sov'reign LAW, *that State's collected will*,
O'er thrones and globes elate
Sits Empress, crowning good, repressing ill;
Smit by her sacred frown
The fiend *Discretion* like a vapour sinks,
And e'en the all-dazzling *Crown*
Hides his faint rays, and at her bidding shrinks.
Such *was* this heav'n-lov'd isle,
Than *Lesbos* fairer and the *Cretan* shore!
No more shall freedom smile?
Shall *Britons* languish, and be MEN no more?
Since all must life resign,
Those sweet rewards, which decorate the brave,
'Tis folly to decline,
And steal inglorious to the silent grave.

Abergavenny, March 31, 1781.

To a Flower.

A lady walking alone one evening, gathered a spray of Veronica Chemædrys, (Germander, Speedwell) the wind blew away the only open corolla.—(Is it too fanciful to imagine that the name "*Speedwell*" alludes to the evanescent beauty of the blossoms, which fall at the slightest touch?)

Ah lovely flow'r! thine azure eye
Full op'ning to the day,
Thine hirsute leaf, thy verdant cyme,
Contrast the whit'ning May.

Pleas'd I behold thy welcome form,
Familiar to the view;
Transient the joy——the ruthless breeze
Sweeps off the corol blue!

And thus the fondest hopes of man,
The solace of the past,
Fall faint and languid from delay,
Or perish by the blast.

This morn, high beat the ardent breast,
And ey'ry thought was joy,
At eve, the prospect low'rs around—
I feel the change—and sigh!

N. M.

Translations.

SIR, *April* 18, 1814.

The following *morceaux* of which I have attempted translations may suit your poetical department.

The first is copied from a "description of Paris," in 1687, where this couplet is said to be inscribed on a fountain, at the gate of "the Convent of *Petits Peres*, in the *Rue St. Augustin*."

Quæ dat aquas, saxo latet hospita
Nympha sub imo.
Sic tu, cum dederis dona, latere velis.

Unseen the nymph, that bids these waters flow,
So thou, to fame unknown, thy gifts bestow.

The other lines I could not easily refrain from sending you, as peculiarly seasonable. They are part of a poem by *Arnaud*, entitled, *A la Nation*, and published in 1760, at the close of a war, in which France had suffered greatly from the power of England. These injuries the poet resents in glowing language, thus honouring the memory of our philosophers at the expence of the national character.

Tigres de sang nourris, vos Lockes, vos Newtons,
Ne vous ont pas dicté ces barbares leçons!

He, however, soon assumes the philanthropist,

S'il nous faut des combats, disputons-nous l'honneur
Des humains consolés d'assurer le bonheur;
Du sordide intérêt rejettons les amorces;
Associons nos goûts, nos lumières, nos forces,
Pour donner aux mortels des examples brillans
Du pouvoir des vertus, des arts, et des talens.

If we must combat, let us strive to shew
Who best attains to solace human woe,
Of sordid interest reject the claim
And blend our knowledge—taste—one general aim,
A bright example to the world around,
How Arts prevail, by Wit and Virtue crown'd.

IGNOTUS.

The Death of the Righteous.

Sweet is the scene when virtue dies,
When sinks a righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves th' expiring breast!

So fades a summer cloud away;
So sinks the gale when storms are o'er,
So gently shuts the eye of day;
So dies a wave along the shore.

Triumphant smiles the victor brow,
Fann'd by some angel's purple wing;
O Grave! where is thy victory now?
Invidious death! where is thy sting?

A holy quiet reigns around;
A calm, which nothing can destroy;
Nought can disturb that peace profound,
Which their unfetter'd souls enjoy.

Farewell! conflicting joys and fears,
Where light and shade, alternate dwell!
How bright th' unchanging morn appears!
Farewell! inconstant world! Farewell!

Its duty done, as sinks the clay,
Light, from its load, the spirit flies!
While Heaven and Earth combine to say,
"Sweet is the scene when Virtue dies."

Epigram.

On the Duke of York being invested with the order of *Saint Esprit* by the King of France, at Carlton House, in the presence of the Archbishop of Canterbury,—April 21. 1814.

See Fortune to one royal palace bring
The English primate—*the most Christian* King;
Louis, *the eldest son* of papal Rome,
Charles, late *enthron'd* in Kent's cathedral dome:
His gifted hand performs th' ordaining rite,
And makes a priest, as Louis makes a knight.
Thus prince, and prelate, equal powers may boast,
While, freely, each confers *the Holy Ghost.*

IGNOTUS.

OBITUARY.

Rev. B. Maurice.

Died on the 11th instant, at Alcester, Warwickshire, in the 67th year of his age, the Rev. BENJAMIN MAURICE, twenty-nine years minister to the Presbyterian congregation in that town. He was a native of Pembrokeshire, and received his academical education at Caermarthen, under the Rev. Dr Jenkins. His first settlement was at Newmarket, Flintshire, whence he removed to Alcester, about the year 1784. Mr. Maurice was never married. He was a man more distinguished for the goodness of his disposition, and the exemplariness of his conduct, than for the vigor of his powers, or the extent of his acquirements. The perusal of Lindsey's Sequel to the Apology had led him to espouse the sentiments of that excellent man. Being for some years subject to epileptic fits, his capacity for ministerial usefulness was greatly impaired, his audience was therefore thin, and the contributions towards the support of the ministry in the place he officiated in but small. However, Mr. Maurice met with friends among men of different ranks and professions, especially during a long illness which he endured a few years ago, as well as during that which terminated all his sufferings. In the Rev. Mr. Maurice was exemplified in a striking manner the peculiar efficacy of purity of character and friendliness of disposition to ensure the good opinion and affectionate regards of all classes, even when unattended with shining talents, the advantage of learning, or the influence of wealth. How many are there, who, though eminent for their talents and literary acquirements, yet become a plague to themselves and their connections, because their minds are ungoverned, and suffered often to be disturbed by the angry or boisterous passions, which alienate the affections of their fellow men, embitter their own tempers and feelings, and destroy, or frustrate in their exercise the tender charities of life; whilst others of moderate abilities, of little or no literary fame, yet of a meek spirit and lowly heart, are honoured and beloved by those around them, and find in the day of their distress, every tongue dropping the accents of kindness, every bosom heaving the sigh of sympathy, and every hand ready to wipe away the tear of sorrow. This was remarkably the case with Mr. Maurice. He was not unnoticed by the noble marquis who resides in that neighbourhood; and where does true nobility appear to greater advantage than when indulging the feelings of benevolence! To the honor of this nobleman, and as a circumstance favourable to the memory of the dead, it may be mentioned, that he instructed a gentleman to inform Mr. Maurice in his illness that he should never want. From the worthy rector of the parish, and a respectable gentleman of the faculty well known to the royal family, the subject of this account received the kindest attentions at all times, but particularly in his illness; neither medical nor pecuniary aid were wanting. From several professional gentlemen, from Catholics (who are numerous in that neighbourhood) and churchmen, from some of the Baptist persuasion, as well as from individuals of his own congregation, he experienced great kindness. O Christian love! How lovely and how powerful is thy operation when strengthening the virtuous feelings of our nature! No different modes of worship, no diversity of religious opinions, can extinguish thy sacred flame. May we feel more and more of thy influence. Spirit of good! spread and prevail. By thy all-conquering power, subdue the selfish mind, assuage the rage of bigotry, take possession of every heart, and reign triumphant throughout the earth. Give to mortals a taste of the joy of angels, "for love is heaven and heaven is love."

During his illness (which was not of long duration, as he had preached on the 17th of January), Mr. Maurice was perfectly resigned to the will of God, manifested a truly Christian temper, and as he had lived, he died contented and happy, grateful to God and man.

Mr. M. though his salary of late years was little more than twenty pounds per annum, contrived to live within his income, and by the economical management of the liberality of his friends, he was enabled to leave behind him a sufficiency to cover the expences of his funeral (which was conducted in a decent and respectable manner), and a few small legacies, among others half a guinea each to four poor old widows. This is a circumstance which may appear to some too trifling to be mentioned, but the feeling and benevolent mind will appreciate its importance.—It may stand higher in the records of heaven than many showy deeds which attract the admiration of the world. Those respectable gentlemen who had been kind to Mr. M in life, paid their last tribute of respect to his remains by attending them to the grave on the 16th inst. On the following Sunday a sermon was preached on the occasion, to a full congregation, of almost all religious denominations, by T. Davis, of Coventry, from the promise made by our Lord to Peter, "*And the gates of death shall not prevail against it.*" The tears which were not sparingly shed by the congregation, when the speaker delivered his thoughts of the character, and practically applied the death of Mr. M. were the best attestation to the truth of some remarks already made, and strongly evinced how he was respected and beloved as a good man.

The interest at Alcester is certainly low. But there are some respectable individuals very desirous of perpetuating the cause of rational religion in the place, and there is good reason to hope, that a zealous, active, evangelical (I use the word in what I consider its proper acceptation) preacher would raise a good congregation. Mr. Wright visited Alcester a few months ago, and his services left a very considerable impression. Without some foreign encouragement the cause must drop. The meeting-house is a very excellent, commodious building. The case deserves the attention of Unitarians.

N.

Coventry, Feb. 23, 1814.

Rev. Jos. Marshall.

On Thursday, Feb. 17th, 1814, died, in the 74th year of his age, the Rev. Joseph Marshall, who had been almost forty-nine years pastor of a dissenting congregation at Lidget, near Huddersfield. He was a native of Leeds, and descended from a family of truly respectable character. Modest and unassuming, he seemed to have possessed no ambition beyond that of doing good in the retired situation which Providence had allotted him. His temper was mild and peaceable, his manners courteous, his conversation instructive; and for every good word and work he was always ready. Over the people of his charge he watched with tender solicitude: and in him the doubting and perplexed found a prudent counsellor, the sorrowful a soothing comforter, and the indigent a generous benefactor. His heart was the seat of moderation and candour. Humble in his opinion of himself, he was ever open to conviction; and upon no occasion was he heard to utter the language of uncharitable censure concerning those whose religious sentiments he most disapproved. And, though his high sense of propriety in conduct unavoidably made him quick-sighted to any deviation from it in others, yet never was he known to blaze abroad their faults or to speak of them with exaggeration: and to slander and calumny his lips were strangers. If he noted the failings of others, it was by way of caution to himself: if he noticed them, it was by a friendly admonition to the parties themselves. But the distinguishing feature in his character was rational and fervent piety. His prayers were the effusions of a devout heart; and it was scarcely possible to join him in acts of worship without feeling a portion of the spirit with which he was inspired. Piety was in him an habitual principle. A firm persuasion, that all things are appointed by infinite Wisdom and Goodness, and therefore that all are ordered for the best, prevented him from complaining, and disposed him to reprove those who complained, on account of weather unfavourable to the agricultural pursuits in which he and they were engaged: and it led him to an entire submission to the will of God under the repeated and very grievous domestic afflictions with which he was exercised. In short, he was, in every sense of the expression, "a perfect and upright man." And accordingly, "his end was peace." His health was upon the whole very much on the decline for many months before

his dissolution; but his temper was always thankful and resigned. And, in the concluding scene, he so illustriously displayed the faith, the submission, the hope of a Christian, that it might justly have been said to his most bigotted neighbours, "Come, and see, in what peace a Christian, and a Unitarian Christian too, can die." No cry, no murmur, no peevish expression of discontent, escaped his lips; no gloomy apprehension sat on his countenance. One, who attended him, and marked him well, declares that his death bed was the death bed of a saint. When he could no longer *speak* his confidence in God, he *looked* the most placid submission and the most cheerful hope. At length, he sweetly fell asleep; regretted by all who knew him, and especially by two of his younger brethren who now unite in paying a deserved though imperfect tribute to his worth.

J. D.—J. T.

Edward Jeffries, Esq.

On the 27th of last January, died at Tirrhill, in the parish of Bagborough, near Taunton, Somersetshire, EDWARD JEFFRIES, Esq. aged 88. This gentleman was a native of Taunton, but his father, a clothier in that town, removed, when this son was very young, to Trowbridge, in Wilts. Mr. Jeffries resided the greatest part of his life in London, and followed with assiduity and reputation the business of a Blackwell-Hall factor. In this period of his life he attended, partly on the preaching of Dr. Fleming, and partly on that of his kinsman, Dr. Joseph Jeffries, Professor of Civil Law in Gresham College, at Pinners' Hall. He was for some years Treasurer of St. Thomas's Hospital: and, when the Protestant Dissenters petitioned parliament for the repeal of the Test-Laws, he was chosen Chairman for conducting the application. This originated with and was prosecuted by the Deputies and Committee appointed for supporting the civil rights of the Protestant Dissenters: to whose generous, disinterested and judicious exertions, on that, and on many occasions, from their first formation in 1732, the cause of civil and religious liberty owes great obligations. Mr. Jeffries filled the chair, not merely with official punctuality and attention, but *con amore*, with activity and interest. At the wish of some gentlemen, who conceived that a short and concise view of the principles and views of the dissenters, to put into the hands of such as were not disposed to read, or probably would not meet with, the larger tracts published to advocate their cause, might secure notice and remove prejudice, he drew up a paper, addressed to the members of the established church.* The conspicuous part he took in that affair, so essentially connected with the rights of English citizens and the honour of Protestantism, was iniquitously abused to inflame the malignant passions of the rioters at Birmingham in 1791; when a forged letter, signed with his name, was read by one of two men, on horseback, before Mr. Russel's house then in flames, pretended to have been found in it; purporting that the Presbyterians intended to rise, to burn down the church, to blow up the parliament, to cut off the king's head, and abolish all taxes.†

On other occasions Mr. Jeffries distinguished himself as the warm friend of civil as well as religious liberty, and took an active part in transactions which, as it appeared to him, were essentially connected with the preservation and support of the British constitution. He was the friend of free inquiry on theological questions; in his own views, an Unitarian in the strictest sense, and one of the earliest members of the Unitarian Tract Society, in London; though in the days of his youth, through his connection, as an apprentice, he was a hearer of the celebrated and Rev. Thomas Bradbury. He used to express himself as greatly indebted, for being led into just and rational sentiments, the result of thought and investigation in subsequent life, to Dr. Fleming and his preaching; by whom, after an acquaintance of many years, he was appointed an executor in trust. Mr. Jeffries treated with marked attention and respect the enlightened and liberal divines of his day, PRICE, PRIESTLEY, KIPPIS, LINDSEY, FARMER

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* This paper shall be given in our next. ED.

† Priestley's "Second Appeal to the Public on the Riots at Birmingham," p. 68, 69.

and others, and, among lay-gentlemen, the patriotic and virtuous friends of civil and religious liberty were his select companions and friends.

The greatest part of a life protracted to a very advanced age, was given to the unremitting pursuits of trade. An ample fortune honourably raised by these means enabled him, about 20 years since, to retire to the calm retreats of the country and to enjoy the relaxation and amusement of making improvements on two estates, which he purchased in succession; situated on the southern slope, and under the western ridge, of the Quantock Hills, in Somersetshire, seven miles from Taunton: one named Cothelstone, which had been in the possession of lord Stanel's family ever since the time of William the Conqueror; the other called East Bagborough, contiguous to it, which through the same period, had passed through different families. Here he terminated an active and useful life in the enjoyment of great vigour till within a year or two of his death, and in the exercise of a strong and sound judgment to the last. After "a confinement of ten days only to his bed, fully aware of his situation and prepared to meet the change, with a perfect composure, which might perhaps be equalled but never surpassed, he breathed his last in a sleep without a sigh or a groan."

One who esteems it a felicity of his life, that he enjoyed Mr. Jeffries' esteem and friendly regards for nearly fifty years, pays this tribute of gratitude and regret to the memory of a very respectable character.

T.

Rev. William Procter.

On Sunday, the 3rd of April died, at his son's in Market Drayton, Shropshire, the Rev. WILLIAM PROCTER, about thirty years the much beloved and much esteemed minister of a congregation of Protestant Dissenters, at Oldbury, near Birmingham. He was born near Nuneaton in Warwickshire and commenced his academical studies in Sept. 1765, at the college in Hoxton, London, under the Rev. Drs. Savage and Kippis and Mr. now Dr. Rees. He settled as a minister, first at Oakham, in Rutlandshire, from whence, in 1776, he removed to Oldbury. About seven years ago, a paralytic seizure laid him aside from his public work. His remains were brought from Drayton, on Thursday the 7th instant, to be interred in the cæmetery of the old meeting house, in west Bromwich, Staffordshire. The amiable and distinguishing traits of his character were an artless simplicity, gentleness and kindness of deportment, and an humble mind, united with serious, but cheerful piety. The writer of this recollects that he was first prepared to be introduced to Mr. Procter by this encomium from a very respectable gentleman of his congregation: "That he was an Israelite indeed, in whom there was no guile." He bore his incapacity for the duties of his office, and the confinement and infirmities which followed it, with great patience and serenity: and was much touched and gratefully affected with the kind offices of those about him and the testimonies of respect from friends at a distance. A few weeks before his death he had, it is apprehended, a new slight paralytic seizure; from which time he kept his bed, growing weaker, till he so gently breathed his last, that his attendant was not sensible of his departure. The emotion with which, on a particular occasion, he gave vent to his feelings and expressed himself with much earnestness, was very instructive and characteristic of his prevailing dispositions. It was to this effect: "I do not pray to be rich: but to be more humble, more holy, more pious and more content." His temper to those from whom he differed in opinion was candid and liberal. In a word, he merited the epithet *good* Mr. Procter, often, when he was spoken of, connected with his name.

T.

Mrs. Fullagar.

March 27, 1814, Died at her house, at Newport, in the Isle of Wight, Mrs. FULLAGAR, relict of the late John Fullagar, Esq. of Higham Hill, and of Hackney, after a long and trying illness, which her friends were consoled on seeing relieved by exemplary filial attentions.

INTELLIGENCE.

Address of the Catholic Board to the Catholic Population of Ireland. June 26, 1813.

Beloved fellow countrymen and fellow sufferers.

The General Board of the Catholics of Ireland, to whose care you have confided the conduct of your petitions to the legislature for relief, deems it proper, at this critical juncture, to lay before you certain considerations seriously interesting to our common security and welfare.

As the depositories of your claims and expectations, we have been solicitous at all times, and under every discouragement, to justify your confidence by a firm and faithful discharge of our solemn duty towards Ireland; and however ardently engaged in soliciting the restoration of religious freedom, we have never infringed the limits of the law, or been unmindful of what is due to the peace and good character of our country.

We have encountered many difficulties, and much obloquy. These had been foreseen: the former we have nearly surmounted; the latter we have wholly disregarded. The worst of human passions and vices have been arrayed against us, but with little effect. Monopoly, assuming the mask of religion, presented a host of selfish and hypocritical opponents. These have been discomfited with ridicule and reprobation. Religious jealousy, national prejudices, have been stimulated to a barbarous outcry against the freedom of Irish Catholics. These have been permitted to wanton in shameful license; but they have fallen beneath the pressure of justice and reason.

The moment has arrived when the cause of Catholic freedom rests almost solely upon Catholic firmness, prudence, and circumspection. Our enemies have failed in their attempts to obstruct our petitions, or to stifle the discussion of our just claims. Worsted in argument, prostrate before public reprobation, they have resorted to wicked machinations for traducing our conduct, character, and principles. Forgeries and fabrications have become their weapons of controversy. They have not been ashamed to invent and to circulate in your name the vilest publications, calculated to delude and impose upon your Protestant fellow subjects; to create jealousy and hatred, and to criminate the Catholics of Ireland, by imputations equally false, impudent, and atrocious. These devices have, however, wholly failed, or enjoyed a mere temporary triumph; they have been detected and despised.

Fellow-countrymen, a new danger now impends over our abused country, and a new mode of hostility is developed. Of this we are about to warn you. Our enemies seek to irritate our passions, and to betray us into imprudent resentments. Restless and desperate, they have undertaken to provoke or to seduce the Catholic population to violence or insurrection. We know that local agents are hired, and venal emissaries have been sent forth, busy in the work of treachery, panting for the renewal of bloodshed. These miscreants will resort to your fairs, your clubs, and your public places; they will insinuate themselves into your confidence by counterfeit zeal, by daring language, by affected warmth, and concern for your sufferings. They will suggest secret oaths and engagements; propose illegal associations; circulate wild and improbable rumours of plots and conspiracies; recommend and predict rash and ruinous hostilities!

Fellow Countrymen! behold a deep-laid plot now in actual progress; constructed not merely for defeating Catholic freedom, but for involving our beloved country in desolation and ruin.

Be now more than ever vigilantly on your guard. We entreat and conjure you, as you value your families, your country, and your religion, to shun the vile instruments of this nefarious policy; to beware of their fatal snares and seductions.

How, indeed, can the insidious foe hope to persuade us that the Catholic cause requires any infraction of the laws, or any disturbance of the public

peace? The avenue to success is yet open; the constitution points it out; it lies through petitions to the legislature; to King, Lords, and Commons, LET US THEN PETITION. Petition from every town, village, and parish. Without exception, let every person subscribe such petitions; no name is so humble as not to be useful. This is the interest of all; this should be the business of all. Persevere, and be not deterred or dissuaded. Slumber not over your deep wrongs. Let persecution be exposed to notoriety, and let your just complaints resound throughout Christendom.

Leave the rest to events, to the legislature, and to Providence. Our cause is good, and favoured from above; it is in faithful hands. Let us be, therefore, confident and strenuous.

In the mean time, fellow countrymen, let us preserve our habits of industry, domestic union, good morals, allegiance, and religion. Let us instruct our children in useful knowledge, instil into their hearts a love of virtue, of freedom, of their country, and of the faith of their ancestors. Place before their eyes the dignified example of "men who know their rights, and knowing, dare maintain;" yet steady in the paths of righteousness, order, and good will.

Thus shall you speedily disappoint the fond speculations of malignant and besotted foes.

Thus, also, shall you gladden the hearts of your faithful and enlightened friends, justify their regard, and requite their unabating labours for your happiness.

May genuine freedom crown a virtuous perseverance with her rich rewards, and may we all enjoy in security, as we shall have earned through peril, the precious blessing of concord, internal peace, and constitutional independence.

THOMAS ESMONDE, Chairman.
EDWARD HAY, Secretary.

The Coming of Shiloh.

[We are tempted to copy the following curious paragraph, lying before us in the *Morning Chronicle* (an advertisement) of Tuesday, March 29. A more deplorable instance of fanaticism has never been obtruded on the public. ED.]

In a *Third Book of Wonders* is announced, that Shiloh will be born this year, who is to gather the Jews. Gen xlix. 10. and that,

"All may bless the day the child is born,
"That do not treat the babe with scorn."

That Shiloh is the branch mentioned by Isaiah in the eleventh chapter—"A branch shall grow out of his roots," and by Zech. vi. 12, "Behold the man whose name is the branch, and he shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory and shall sit and rule upon his throne," &c. And it is said that *Joanna Southcott* will in the sixty-fifth year of her age (which is this year) conceive and bring forth this child in the same marvellous manner that the Virgin Mary did the child Jesus, and that by the fulfilment of this prophecy the truth of her mission and the truth of the Gospel will be proved. In this book is strong argument from Scripture and reason, calculated to remove the differences between Jews and Christians, and it proves that the office of Shiloh, the branch, was not fulfilled by Jesus Christ at his first coming, for the Jews were then scattered and not gathered, so that there could be no fulfilment of Jacob's prophecy then. My countrymen you who are desirous of knowing the truth, will read this book and judge for yourselves, that you may be prepared to receive Shiloh the Prince of Peace.

The book is sold at M. Jones's, No. 5, Newgate-street, price 1*s* 3*d*.

PHILANTHROPIST.

Manchester Quarterly Meeting.

Manchester April, 13. 1814.

The Spring Quarterly Meeting of the ministers generally denominated Presbyterian, in Manchester and its vicinity, was held on Good-Friday last, at Monton, in the chapel of the Rev. R. Smethurst. The devotional services were conducted by the Rev. Wm. Harrison, and the Rev. J. G. Robberds preached the sermon, from 1 Cor. i. 12 Seventeen ministers were present; and above thirty gentlemen sat down to a frugal dinner, and spent the afternoon together. Among other topics, a measure of considerable importance was agitated—The necessity of publishing, as often as may be deemed necessary, short treatises in

defence of Unitarianism, by the co-operation of the ministers who are members of the meeting. It is expected that this project will speedily be carried into effect.

W. J.

The Report of Manchester College, York, at the Twenty-seventh Annual Meeting, August 27, 1813.

The trustees of Manchester College, have great satisfaction in presenting to its numerous friends a favourable report both of the state of the funds, and of the proficiency and good conduct of the students. By a reference to the succeeding account, it will be seen that there is a growing interest in favour of the institution; and the manner in which the students acquitted themselves at the late annual examination, and the testimony borne by the tutors to their diligence and regularity, during the preceding session, justify the hope that this interest is not undeserved.

At that examination, which was held on *Wednesday June* 30, and *Thursday, July* 1, the first prize was adjudged to Mr. W. Jevons, of Liverpool; the second to Mr. Benjamin Mardon, of Exeter; and the third, to Mr. S. Robinson, of Manchester; the prize for elocution was awarded to Mr. George Kenrick. The number of students during the last session was twenty-five, fifteen of whom were divinity students; of these Mr. Manley has settled as Minister at Hindley, in Lancashire; Mr. Hutton, at Nottingham, as colleague with the Rev. J. Tayler; Mr. H. Turner, at Bradford, in Yorkshire, and Mr. G. Kenrick, at Chesterfield. The number of students for the Ministry, during the next session, will be twelve, two of whom are upon their own foundation—Messrs. Lewis, Brettell, Ashton, Holland, and Hincks, in the last year of their course; Messrs. Wallace, Jevons, and Bakewell, in the fourth year; Messrs. Mardon and Peene, in the third; Mr. Cannon in the second; and Mr. Haslam, of Manchester, in the first. The lay students will probably be fewer than in the last session.

The great and primary object of the institution, to which all its funds are strictly devoted, is the education of youth for the exercise of the Christian Ministry among that class of Dissenters usually denominated Presbyterian. But though this be the primary, it is not the sole object; but the plan of studies has been so arranged as to be subservient to the liberal education of our youth in general, who are at present precluded, except upon terms disagreeable to most of them, from availing themselves of the benefit of our public national institutions. And the trustees think it highly desirable that the public should be in possession of that plan, in order that parents may be enabled to judge how far it is calculated to afford young men of fortune an education suited to the station which they will be expected to hold in society, to prepare those who are designed for other learned professions, to enter on the studies respectively proper for them; or to qualify such as are designed for commercial life to support, with greater respectability, the character of the British merchant.

The course of instruction for the Christian ministry comprehends five years, but it is so arranged that, with very slight exceptions, the whole course, during the first three years, is equally applicable to students designed for the other professions, or for civil and active life.

In the first year the students are instructed in the Greek and Latin classics, Ancient History, and Composition, in the first six books of Euclid, the Elements of Algebra and of Plane Trigonometry, and Mensuration; and, if intended for the Christian ministry, in Hebrew.

In the second year they proceed in the Greek and Latin classics, and read a course of Modern History. They are also instructed in the Geometry of Solids, Conic Sections, the Doctrine of the Sphere, the higher parts of Algebra, and in Natural and Experimental Philosophy. In this year they are also introduced to an extensive course of reading on the Philosophy of Mind, and on Logic. The divinity Students read Lowth's Prelections, and a considerable portion of the Poetry of the Hebrew Bible.

In the third year they are further instructed in the Greek and Latin Classics, in Belles Lettres, in various subjects connected with the higher

departments of mathematical science, particularly the method of Fluxions, and the Newtonian System of Physical Astronomy, in Natural and Experimental Philosophy, and in Ethics, Jurisprudence, and Political Economy. Lectures are also delivered on Natural and Revealed Religion, and the grounds of Dissent from the Established Church. The divinity students are instructed in the Chaldee and Syriac Dialects, in order to prepare them for a critical examination of the scriptures.

The fourth and fifth years are devoted to an accurate and impartial study of the Holy Scriptures, and to such exercises as are proper to qualify students for the Christian ministry for the discharge of their important office.

This course is pursued under the direction of three tutors—the Rev. J. Kenrick, M. A.; the Rev. W. Turner, M. A.; and the Rev. Charles Wellbeloved.

In order to secure, as far is possible, the respectability of the students who shall be educated for the ministry in this seminary, with regard both to character and literary attainments, the trustees have resolved, "That, in future, no candidate shall be admitted on its foundation, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course, he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are such as to qualify him for becoming a student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace, will be considered as essential to his admission."—All applications must be addressed to "The Rev. Charles Wellbeloved, York," who will lay them before the Annual Meeting of Trustees, at York, on the last Wednesday in June; at which meeting they will be taken into consideration, and those candidates preferred, who appear, from the testimonials produced, to be most eligible.

Letters on the subject of this institution, may also be addressed to George William Wood, Esq. Treasurer, Manchester, or to the Rev. William Turner, Newcastle upon-Tyne, by whom, or by any of the deputy treasurers, subscriptions and donations are received.

SAMUEL SHORE, Jun. President.

Unitarian Society.

The Anniversary of the Unitarian Society was held on Thursday, the 31st of March, and was rendered peculiarly interesting by its being announced in public advertisements, as a commemoration of the repeal of the penal statutes against Anti-Trinitarians, by Mr. Smith's Bill.

In the morning there was divine service at Essex Street, when a sermon was preached, in reference to the occasion, by the Rev. T. Belsham; who, from the very appropriate text, Isaiah xxxix. 8, [*Then said Hezekiah to Isaiah, good is the word of the Lord which thou hast spoken. He said moreover, for there shall be peace and truth in my days.*] expatiated with fervour upon the undeniably happy state of the present times. Within the last half century, he shewed that the intellectual improvement of the country has been rapidly accelerated;—its moral progress has kept pace with its intellectual;—and the knowledge and practice of religion have borne a due proportion to our other improvements. Here Mr. Belsham introduced the history of the Unitarian Society, from its commencement, when men of our principles almost looked round in vain for congenial minds, to the present times, when the pure Christian doctrine is professed by thousands, and Unitarians are taken under the protection of the law. He concluded with three interesting reflections,—1. The history of the human mind an argument for the indefinite improveableness and ultimate perfectibility of the species. 2. How great the goodness of God, in creating a race of beings capable of such indefinite improvement. 3. How greatly indebted are we to the gospel for the view of a future life, and how acceptable the gospel on this account to men of philosophic minds.

After service the society met for business in the Vestry, PETER MARTINEAU, Esq. in the chair, when thanks were voted to Mr. Belsham for his suitable and animated sermon, and a request was made that he would print it, with which he complied:—for this reason we have contented ourselves with a very brief abstract of it. The minutes of the committee informed the meeting of what appeared to give general and high satisfaction; namely, that Dr. Priestley's tracts in controversy with Bp. Horsley, were reprinting by the society in one handsome 8vo. volume,

and were to be prefaced by a general review of the controversy from the pen of Mr. Belsham. Some conversation took place upon the propriety of keeping up the old sets of the tracts and of forming a new set.

The members and their friends afterwards dined together, at the London Tavern, Bishopsgate Street, WILLIAM SMITH, Esq. M. P. in the chair; the company consisting of about eighty persons.

After the King, and the Unitarian Society had been given from the chair, Mr. Smith rose and said, that he was about to propose the health of a gentleman, whose name would be anticipated by the company, who, whether we considered his public or private character, the qualities of his head or those of his heart was entitled to our gratitude and esteem: he proposed the name of *Mr. Belsham*, which was received with peculiar cordialty.

Mr. Belsham thanked the company for such flattering approbation, and expressed himself happy in the consciousness of devoting his life to inquiry after religious truth, and his joy at having lived to see the principles which were the bond of union there, not merely embraced by speculative men in their closets but professed and acted upon by hundreds and thousands. He congratulated the meeting upon the new circumstances under which they now met: they no longer existed by connivance, but enjoyed the protection of law and the countenance of government. They were under obligation he reminded them, to all those that had exerted themselves, or were willing to have exerted themselves, if need had been on behalf of Unitarians. The recovery of liberty was no small boon. To his Majesty's government thanks were due for not opposing the measure: the great mass of the country would have been well pleased that the Bill should have been thrown out. The greatest obligation of Unitarians, was however, due to the Chairman, who had distinguished himself on every occasion, as the friend of peace and liberty, and had exerted himself most devotedly, uniting the greatest prudence, with the warmest zeal, for the attainment of the object, the accomplishment of which was that day celebrated. He therefore proposed, *The Chairman, and thanks to him for his strenuous, laborious and succesful exertions in obtaining the repeal of the Penal Laws against Unitarians.* Great applause signified the sympathy of the company with Mr. Belsham in this proposal.

Mr. Smith expressed himself grateful for this testimony of approbation: if he were entitled to thanks it was rather for the will than the deed, or at least for prudence and discretion in the time and manner of making the application. It was of essential importance not unnecessarily to raise alarms and arouse opposition. He (the Chairman) had joined in the support of the bill for the relief of Unitarians, proposed more than 20 years ago by Mr. Fox. If the battle had been to be fought again in Parliament, they would all have had to regret the loss of that invaluable advocate, of every thing dear in civil and religious liberty, the loss of whom indeed they must ever regret. Mr. Fox was the man, when religious liberty was in danger, to stand forth its giant champion;

————si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent.

Yet even he failed. To the change of the times then they owed their success. They had very little more to do than to stand by as spectators.

Mr. Smith then proceeded to consider himself as addressing the company not merely as Unitarians, but in the more general character of Protestant Dissenters: and as Protestant Dissenters without regard to their own peculiar tenets, they, in consistency, must consider every bar to the promotion of truth taken away, as a cause of rejoicing. They neither wished for opposition to opinions from the arm of the magistrate, nor desired that fallacious support that authority gives to truth. They hoped to see all the remaining restraints upon conscience removed; and even prayed that shackles might be taken off from such [alluding to unbelievers] as wrote against their most favourite principles.

The chairman next alluded to the Bills lately brought in by ministers in favour of Protestant Dissenters, which had done them so much honour. But, added he, there remains one stigma upon us all, by the Corporation and Test Acts we are still declared unwor-

thy of civil trusts; we are put under the ban of the government and degraded to the state of men convicted of infamous crimes. While this opprobrium remains, it is both our interest and our duty to seek every opportunity and to use all constitutional means to amend our condition; to throw the yoke from our shoulders; and to reinstate ourselves honorably in public opinion and in the esteem of the government.

I feel it right to state (Mr. Smith proceeded to say) one further instance of the liberality of ministers. What they have given, they have given unclogged by professions. Not only did I not, acting as Chairman for the Deputies and communicating with the government as their representative, enter into any composition with ministers, but I told them frankly we should consider ourselves unsatisfied, until every remaining stigma upon us was taken away. When the new Toleration Act, so favourable to our liberties, had been agreed upon by them and was considered as already passed, I remember a noble lord at the head of administration, said to me jocularly, "Will you not now be quiet?" to which I answered at once, "No, not till the Test and Corporation Acts be repealed;" an answer which was expected, and which made no alteration in the feelings or measures of ministers.

Mr. Smith concluded his speech, of which we regret that we have not been able to make a more adequate report, with exhorting the society to use their liberty so as to gain friends; they still had enemies; while therefore they maintained their opinions openly and firmly, they should do it with prudence and charity, and should shew the sincerity of their devotion towards God by their benevolence towards men.

(To be concluded in our next.)

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

The Christian's Survey of the Political World.

The great conflict is over. Peace, delightful sound, is returned to the world. The armies of the allies are in Paris, yet its walls are unhurt; its public buildings are not injured; its monuments of art are preserved; the city itself, though two hundred thousand men in arms are in or near it, and who were so lately apprehended to be bent on its destruction, is in a state, not of tranquillity but of emotion, emotions indeed of the most agreeable kind, as from a state of suspense, of almost despair, it is raised to that of joy and exultation. The tyrant is fallen: his yoke is broken: and the three most despotical governments in Europe are patronizing the efforts of the French to establish a constitution on the basis of freedom.

Wonderful are the events that have occurred since our last. Such a termination of hostilities was not to be expected. But France was changed. It was not revolutionary France, resisting the inroad of foreigners; but France reduced to a state of vassalage under a great warrior, who could indeed combine the actions of masses of men with most surprising skill, could arrange disciplined armies against disciplined armies, but who could not communicate to his machines that energy, which arises only from the possession or the hope of freedom. When the sovereigns of Europe were united against France at the beginning of the revolution, they had on their side every advantage of wealth, power, and military talents. They invaded a country, whose government was unsettled, whose finances were deranged,

whose armies were unformed. The road to Paris was open to the enemy; his threats of taking vengeance on the capital appeared to be by no means vain: yet the people were not moved by them, and one spirit animated the whole to drive the foe out of their country. This spirit surmounted all difficulties, and the Duke of Brunswick learned the difference between the citizen armed in defence of his country, and the soldier fighting for his pay.

How different has been the contest, when Europe again poured forth its troops into the same country. Francenow had a disciplined army, experienced generals, and a commander of the greatest renown. But his soldiers did not now rush to the field with the energy which possessed them before his iron reign. They fought indeed with that bravery, which is common to many armies; they could execute manœuvres; they could do their business in the field. But the mass of the population of France was inactive, easily kept under in every place through which the hostile armies past, and the war was evidently a war of regular governments, of soldiers merely against soldiers.

The military exploits are brought within a very narrow compass. Buonaparte was incessantly employed, both in body and mind, to prevent the approach of the hostile armies, Blucher on the north, and Schwartzenburg on the east of Paris. Victories were of course claimed on both sides, yet Blucher was not driven back beyond Laon, and Schwartzenburg continued in the neighbourhood of Troyes. On a sudden it was heard, that Buonaparte had, by an extraordinary movement, got into the rear of Schwartzenburg's army, thus exposing Paris completely to the enemy. The moment was not lost, the hostile armies marched directly to Paris. A battle took place before the barriers, which was followed by a four hours' truce, in which time arrangements were made, and the city was surrendered, by capitulation, to the enemy.

It can scarcely be imagined, that such an event could have taken place without some previous communication between the leaders in Paris and the heads of the allied armies. Be that as it may, the act of capitulation was the prelude to the fall of despotism. The conduct of the allied armies is beyond all praise. They entered the city not as conquerors, but as deliverers: the sovereigns did not fix their residence in the palaces of the sovereign, but in the hotels of the nobility. Every future act corresponded also with the spirit of their former proclamations, that they warred not against the French people, but against the Despot, whose system was incompatible with the independence and happiness of Europe.

Buonaparte, though deprived of his capital, was still the sovereign of a large territory, and had under his command very numerous armies. The loss of the capital was not, unless from other potent causes, the loss of empire. But notwithstanding appearances, he had built his house upon the sand; his power wanted that foundation, which can alone resist the attack of adverse fortune. The capital was left to its own action by the allies, and the controul of Buonaparte was gone. The senate met, and they determined that Buonaparte had forfeited all pretensions to sovereignty, and that his reign was at an end. It was not difficult to find grounds for this determination. He had broken through every restraint of the constitution, and had governed by his own will. To re-establish the constitution was the next point, and the third, to offer the government, upon the new basis, to the brother of their last monarch. The white cockade, the emblem of the Bourbons, was now generally worn; deputies were sent to England to offer the crown to Louis Stanislaus Xavier of France; a proclamation was issued to the French people in

general, and orders issued to the commanders of towns and forces, and the generals and principal persons were invited to send in their adhesion to the measures of the Senate.

In the resolves of the Senate the future king is mentioned by his name; and it becomes a question under what title he shall ascend the throne. He has been generally called, by those who adhered to him, Louis the Eighteenth, for his brother left a son at his death, who, according to the principles of hereditary descent, became Louis the Seventeenth, and consequently at his death the present was the eighteenth of that name. But the unfortunate seventeenth never reigned, and so far from being acknowledged as a sovereign, was treated in the most ignominious manner by those who looked upon him only as a private citizen. Hence it might be said, that the present king ought to be Louis the Seventeenth: but then the favourers of right by descent, independent of compact, will lament that that descent was infringed upon, and the name of the unfortunate Dauphine deprived of his due honours. However this may be, the Senate seems to have taken especial care, that as Buonaparte's power was established on the authority of the people, so his dethronement should rest on the same grounds. His crimes were, in their apprehension, the sole cause, and no one on his forfeiture could claim the crown or receive it, but on the single principle, the choice of the people.

The Senate in this case stands forth as the legitimate organ of the people, exactly in the same manner as in our kingdom the two houses of legislature, when from a lamented cause in the person of the sovereign, it was necessary to supply those defects, made the arrangements which the necessity of the case required. It remained to see what was the real disposition of the people, and this was manifested at once in the strongest manner. The decree of the Senate was received with joy in every district. Every where the white cockade was raised. Generals and armies sent in their adhesion; and he, who a few months before gave law to the empire, could not now in any place enforce a single act of authority.

We now turn to the unhappy man, who having possessed such great means abused them, like too many others, for the sake of his own personal aggrandisement. Arms was his profession, and to implicit obedience he was accustomed. He could not put off the soldier, when out of the field, nor exercise the authority of a king, which implies subjection to law and to wise counsel. He had rejected in a most unaccountable manner the terms offered him by the allies, which would have left him in possession of a kingdom: he now had to propose his terms, which whatever they were, ended in the unconditional abdication of his empire. The necessity of this measure was explained to him in very plain terms by those about him; and he found that he had no forces on which he could place reliance. The allies behaved towards him with the respect due to his rank: a considerable pension is settled upon him, and the island of Elba, near Italy, fixed upon for his future residence. From the time that he ceased to command, he remained under a guard at Fontainebleau, and it is now said, that he has been conveyed to his allotted station. May he there enjoy a long life, and be restored to a proper state of mind, that he may in the years of his adversity atone for the evils brought on mankind during those of prosperity, explain to posterity the motives of his conduct during his wonderful career of miscalled glory, and be a living lesson to sovereigns and people, assuaging the ragings of the latter, and teaching the former, that by wisdom they must reign, and on justice they must found their decrees.

The newly elected sovereign of

France was in England at the time these great events took place, and a deputation from his own country announced to him his elevation to the throne, and the terms on which it was guaranteed to him and his posterity. He made no demur, for they are almost a transcript of that constitution to which his unfortunate brother had signed his acquiescence. Soon after he made his triumphal entry into London in the same carriage with the Prince Regent, and the people and prince united in the same joy which this happy event every where occasioned. The meeting of the prince and the king at Stanmore did honour to both parties, and is a presage, it is to be hoped, of a happy union between the two kingdoms. The City of London presented an address to the Majesty of France on this occasion, whose stay in this capital for a few days cannot fail of having made a good impression on his mind, and that of all the numerous courtiers who had been faithful to him in the years of adversity. Every honour was paid due to his royal dignity, in town and on his road to Dover, where the Prince Regent took leave of him, and before this is read he will have received in his own capital the homage of his own nation.

So great and so astonishing an event completely fills the mind, and every true Christian will adore the hand of Providence, which raiseth up kings, and pulleth them down from their thrones, setting awful lessons before the eyes of mankind of the insecurity of worldly possessions. The whole has been brought about in the most wonderful manner. A power, apparently consolidated by the strongest ties, has been broken in an instant. In this country people have been divided, as might naturally be expected in the course of such extraordinary years, as we have seen since the taking of the Bastile, on the nature of the revolution: but all were united in the horror of that despotism, which had succeeded anarchy. No party can claim to itself exclusive praise in the events that have taken place; and all are satisfied in a termination, which holds out the hope, that France, having experienced the extremes of anarchy and despotism, will now feel the necessity of living under that true government, the only one indeed deserving of the name of government, in which king and people are equally subject to law: for then only is a king entitled to allegiance, when he himself shines the best example of loyalty.

Thoughts innumerable crowd on the mind, but one at present deserves particularly the attention of every Christian. France and England have in too many instances lived in a manner unworthy of the relationship in which they stand to each other: and this conduct has on both sides of the water been fomented and encouraged by the worldly politician. They who are neighbours, and ought to be friends, have been wickedly termed natural enemies. Natural enemies! The God of nature did not form kingdoms to be enemies to each other. Their happiness will be in the highest degree promoted by mutual good offices. May the two kingdoms of France and England in future know and respect each other better. May the inhabitants of both kingdoms unite as cordially as the two sovereigns, endeavouring to promote each other's welfare as much as they have heretofore been bent upon each other's ruin. Above all, may they both unite in a better knowledge of their common Saviour, and since they call themselves by his holy name, may they act as becometh his true disciples.

CORRESPONDENCE.

Poor Naboth's papers, not suiting our work, are left for him at the Publishers.

T. R's. letter was received; more than this it is not agreeable to our plan to say.

Mr. Joseph Dobell, of Cranbrook, desires us to enter his "decided protest against the title *Reverend*," conferred upon him by E. in the account of the *General Baptists' Assembly*, in our last volume, p. 418,

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HISTORY AND BIOGRAPHY.

Memoir of Archbishop Newcome.

By the Rev. T. Morgan.

[From the General Biography. 4to. Vol. VII. pp. 367—370.]

William Newcome, a learned and excellent Irish prelate in the eighteenth century, was a native of England, and the second son of the Rev. Joseph Newcome, Vicar of St. Helens, at Abingdon, in Berkshire, and rector of Barton le Clay in Bedfordshire. He was born at the former place, on the tenth of April, 1729, O. S. He received his education in classical learning at Abingdon grammar school, where he distinguished himself by his proficiency in the Latin and Greek languages, and the superior excellence of his themes and other school exercises, as we have heard related by some of his contemporaries in that seminary. In the year 1745, having laid a good foundation of elementary learning, he was elected to a scholarship of Pembroke college in the University of Oxford. Here his very extraordinary diligence and close application to the different departments of academical learning were eminently conspicuous, and he took his degree of B. A. at the statuteable period, and that of M. A. in 1753, with great reputation. At the same time Mr. Newcome recommended himself to universal esteem, by the exemplariness of his moral character, and the amiable decorum of his manners. As by his early inclination he was designed for the clerical profession, he paid a particular attention to the study of divinity, scriptural knowledge, sacred criticism, the oriental languages, and the collateral branches of learning by which he might be qualified to sustain the character of a Christian minister with respectability and usefulness. Afterwards he was elected fellow, and became tutor of Hertford college; and among other pupils who were placed under his care, were Lord H. Seymour, and the late right honourable Charles James Fox, who reflected great credit on the instructions of their excellent tutor, and always cherished a warm respect for his person and memory. If we are not mistaken in our recollection of the particulars which were several years since communicated to us concerning our author, it was while he continued at Hertford college, that he met with an accident which occasioned the loss of his left arm. By the sudden

close of a door upon it, he received so severe an injury that a mortification ensued, and it was found necessary that he should submit to an amputation, in order to save his life. We are not furnished with the date of the year when Mr. Newcome entered into holy orders; but we find that he accumulated the degrees of bachelor and doctor of divinity, in 1765. In that year he was appointed chaplain to the Earl of Hertford, lord lieutenant of Ireland; and in the following year, upon a vacancy taking place on the Irish episcopal bench, he was nominated to the see of Dromore. In this situation he continued during the greatest part of nine years, diligently and faithfully discharging the duties of his episcopal office, and securing the respect of all parties, and of all religious persuasions, by the affability, prudence, candour, and moderation, which were the invariable guides of his conduct. Soon after his promotion to this see, he entered into the matrimonial connection with an English lady of a respectable family, who died not many years afterwards, leaving behind her one daughter. Some time after her death he married a second English lady, of an ancient Berkshire family, who still survives him, and by whom he had several sons and daughters.

In the year 1775, under Lord Harcourt's administration, Dr. Newcome was translated from Dromore to the bishopric of Ossory. Hitherto he had not been known to the world as an author, excepting, perhaps, by the publication of some single sermons, on particular occasions; but he now made preparation for laying before the public some of the more important fruits of his learned and well directed studies. The first of his valuable publications was "An Harmony of the Gospels; in which the English Text is disposed after Le Clerc's Manner, with such various Readings at the Foot of the Page, as have received Wetstein's Sanction in his Folio Edition of the Greek Testament. Observations are subjoined, tending to settle the Time and Place of the several Transactions, to establish the Series of Facts, and to reconcile some Inconsistencies," 1778, folio. This work reflects great honour on the author's learning and ingenuity, as well as on the pains which he has taken in it, by the exercise of calm and rational criticism, to contribute his efforts towards the removal of the difficulties in harmonizing the gospels; and we give entire credit to the preliminary declaration made by him when he said, "the advancement of sacred literature is the end of my studies, and the object of my ambition." In the course of it, the bishop maintains the common opinion that our Saviour's ministry continued at least three years, and makes some remarks on Dr. Priestley's "Greek Harmony," published in the preceding year, in which the author supports Mr. Mann's hypothesis, that our Lord's ministry did not last more than one year. Soon after the bishop's "Harmony" appeared, Dr. Priestley published one in English, with a letter prefixed addressed to the bishop of Ossory, defending the hypothesis which he had formerly adopted. In the year 1780, Dr. Newcome, who in the preceding year had been translated to the see of Waterford, answered that letter in a

distinct publication, entitled, "The Duration of our Lord's Ministry particularly considered," &c. 12mo; which produced a reply from Dr. Priestley, in "A Second Letter to the Bishop of Waterford." To this second letter the bishop published an answer in the same year, which was followed by a second reply from his opponent: and thus terminated a controversy, conducted on both sides with great acuteness and critical skill, and with a degree of candour and good manners very honourable to both the disputants, who sat down each satisfied with his own opinion. In the year 1782, Bishop Newcome published, "Observations on our Lord's Conduct as a Divine Instructor, and on the Excellence of his Moral Character," in quarto. This subject he has treated with equal judgment and piety, and entered into the true spirit of our Saviour's character. His views of things are just and liberal, and he has shewn himself throughout the whole, above an attachment to the narrowness of system. An improved edition of this work was published in 1795, in octavo. In the year 1785, our prelate rendered an acceptable service to biblical scholars by publishing what he modestly calls, "An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets," quarto. The manner in which this arduous task has been executed by him, affords sufficient evidence of his intimate acquaintance with the idiom of the original, as well as of his judgment and candour. By giving to his version a metrical form, after the example of Bishop Lowth in his "New Translation of Isaiah," he has preserved, as far perhaps as could be done in a translation, the grace and beauty of the Hebrew tongue; and he has rendered his performance valuable to the expositors of the sacred writings, by keeping faithfully in view, both in the body of the work and in his notes, an admirable rule which, with others, he has laid down as necessary to a just and true translation of the scriptures. "The critical sense of passages should be considered," says he, "and not the opinion of any denomination of Christians whatever. The translators should be philologists, and not controversialists."

In the year 1788, Bishop Newcome gave to the public, "An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel," in quarto. This work bears equal testimony with the preceding, to the author's learning, diligence, and impartiality. In his preface Dr. Newcome states the chief historical events which relate to the period of Ezekiel's prophecy; illustrates the character of his style and manner; and successfully defends the copiousness, perspicuity, and elegance of the Hebrew dialect. These learned disquisitions will afford gratification to the classical and polite scholar. They will, however, be found peculiarly interesting to the theological student, on account of the forcible manner in which they recommend the cultivation of the Hebrew language; not only for the beauties of its composition, but, to use the author's language, because "of the importance of the treasures which it unfolds;" and because "such a vein of He-

braisms runs through the writings of the New Testament, that even these divine oracles cannot be accurately understood, nor the anomalies of their style explained, without some knowledge of Hebrew literature." In the year 1792, Bishop Newcome published, "A Review of the Chief Difficulties in the Gospel History relating to our Lord's Resurrection: intended to retract some Errors contained in the Author's Greek Harmony, and to shew that Dr. Benson's Hypothesis is satisfactory," quarto. In this piece, which displays a very uncommon spirit of openness and candour, biblical scholars are presented with a rational and perspicuous elucidation of a difficult and important part of the evangelical writings, accompanied with learned and useful notes. Another valuable work with which Dr. Newcome favoured the public in the year 1792, is entitled, "An Historical View of the English Biblical Translations; the Expediency of Revising by Authority our present Translation; and the Means of executing such a Revision," octavo. The first chapter into which this work is divided, contains a history of the English versions of the Bible from Wickliff to James I. which is chiefly an abridgment of Lewis's "Complete History of the several Translations of the Holy Bible and New Testament into English," &c. but more distinct and judicious than that work, and abounding in more useful information. The second chapter presents us with a methodical and entertaining view of "such authorities as have occurred on the subject of our authorized version; whether they consider its merit or demerit, the propriety or impropriety of recommitting it to the anvil." The third chapter consists of satisfactory answers to the ordinary objections to an improved version of the Bible, which the bishop has delivered partly in his own words and partly in the words of the authorities before introduced by him. In the fourth chapter, Dr. Newcome brings forward his arguments to shew the expediency of an improved version; of which the principal are, the flux nature of living languages, and the vast accession to the biblical apparatus which has been furnished since the period when the present version was executed. The last chapter contains rules for conducting an improved version of the Bible which he prefixed to his version of the minor prophets, with considerable enlargements, and additional illustrations from later critics. To the whole is added a list of the various editions of the Bible, and parts of the Bible, in English, from 1526 to 1776. On the importance and value of such a performance, executed by an author so well qualified by his erudition, biblical knowledge, and spirit of careful, dispassionate enquiry, as Dr. Newcome, it is not necessary to make the least observation.

On the twenty-fifth of January, 1795, under the administration of Earl Fitzwilliam, our prelate was raised to the highest dignity in the Irish church, by being translated from Waterford to the archiepiscopal see of Armagh, vacant by the death of Dr. Richard Robinson, Lord Rokeby, primate of all Ireland. On this occasion he had to advance to the heirs of his predecessor the large sum of

fifteen or sixteen thousand pounds, under a parliamentary arrangement which took place during the lifetime of Dr. Robinson. So considerable was the expenditure of that prelate for the improvement of his diocese, as well as of the cathedral and palace at Armagh, exclusive of very munificent donations from his own private purse, that an act of parliament was passed empowering him to establish a species of mortgage on his see, by which his heirs should receive a fine of fifteen or sixteen thousand pounds from his immediate successor, and the heirs of succeeding prelates smaller fines, decreasing in a fixed ratio, till the whole mortgage should be discharged. The large sum which Archbishop Newcome had to advance, he was enabled to pay without any inconvenience out of his private fortune, which he had managed with prudential economy, while in his various situations he had upheld the dignity of the episcopal character, by a liberal attention to the demands of benevolence and hospitality. In his new situation he maintained the same character which had rendered him the object of universal respect and esteem at Dromore, Ossory, and Waterford. It is true, that the rank to which he was elevated obliged him to assume greater state in his manner of living and appearance, and to mix more in public life, than was perfectly agreeable to his wishes; but he conducted himself through those scenes with the same propriety which governed him in all his intercourse with the world, rejoicing when he was enabled to withdraw from them to the enjoyment of domestic felicity, and the pursuit of his beloved studies. In the year 1795, the archbishop published his "Primary Charge," in quarto, which calls the attention of the clergy to a very important and much neglected part of the pastoral care, that of occasional and private instruction. With equal good sense, knowledge of the world, and zeal for the interests of practical religion, the author points out in it the qualifications for the duty which he recommends; the opportunities for private instruction which arise from the ordinary course of the clerical duty, and those which accidentally offer themselves; and the manner of communicating instruction to different descriptions of persons. This charge was the last publication of the worthy prelate during his lifetime, who, to the deep regret of all good men, died at Dublin on the 11th of January, 1800, in the 71st year of his age. We shall not repeat the encomiums which in the preceding narrative we have bestowed on the erudition, zeal, and services in the cause of sacred literature, faithful indefatigable discharge of his episcopal duties, and admirable personal endowments and amiable qualities of Archbishop Newcome, but conclude in applying to him the character which he has given of Bishop Burnet in his pastoral charge: he was "an incomparable prelate, equally conspicuous for his knowledge, his labours, and his piety." It is almost needless to add, that such a man as we have seen Dr. Newcome to have been, peculiarly endeared himself in his domestic and friendly relations.

Soon after the archbishop's death, the stores of biblical literature

were enriched by the publication of his "Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the Sense by Philological and Explanatory Notes," in two volumes, large octavo. This work was printed so long ago as the year 1796, but was reserved for publication till after the author's death, because he was unwilling, at his advanced period of life, to engage in the controversies to which his alterations of the commonly received version might give rise. In the preface he informs us, that when he first undertook this design, his intention extended no farther than to improve our authorized translation of the Greek scriptures, following the text of Griesbach's excellent edition, except in a few instances, the reasons for which deviations the work itself will suggest. After having concluded this task, with as much attention and labour as its importance demanded, he was convinced that his plan would be very defective, unless he subjoined a comment to the text of such an important and difficult book. He, therefore, engaged in a second labour of selection and abridgment from a body of notes which he had formed, or compiled, with occasional additions supplied by able commentators, or by his own study of the sacred writings. To biblical scholars this work will prove of great use, as affording them a variety of elucidations of obscure passages in our common translation, pithy and apposite remarks, and a judicious compressed collection of valuable criticisms, either borrowed from the works of other writers, or suggested by the author's own inquiries and reflections. The same excellent prelate had also employed much time and application on a similar "Attempt towards revising our English Translation of the Hebrew Scriptures;" and he bequeathed his interleaved Bible, in four volumes folio, containing the result of his labours, to the archiepiscopal library at Lambeth palace. Through the favour of the archbishop's brother, the late Mr. Robert Newcome, we were indulged with the perusal of these volumes, while they were on their passage towards the place where they are now deposited; but with a promise exacted that no transcript should be made from them, which was most sacredly observed. Though his remarks and criticisms have not been carried to the extent which the author intended, had his life been prolonged to a later period, yet they will be found numerous, and frequently very important; and we hope that some person properly qualified for the task, will be permitted to serve the cause of sacred literature, by communicating them to the public. Mr. Robert Newcome also, soon after the archbishop's death, favoured us with the perusal of a memoir of that prelate's life, drawn up by himself, and in his own hand writing; in which he gave an interesting account of the progress of his studies, and of his sentiments relative to characters and opinions which have occasioned much discussion in the theological world. That memoir, we were given to understand, was to be transmitted to Dr. Stock, Bishop of Killala, and to remain at his disposal. With any further

particulars relating to it, we are entirely unacquainted; but we cannot refrain from expressing our regret that, to whatever cause it is to be attributed, the archbishop has not appeared before the public in the character of his own biographer, as we are persuaded that his narrative would reflect the highest honour on his ingenuousness, candour, and liberality.

Historical Account of Students educated in the Warrington Academy.

(Continued from p. 205.)

1761.

64. Samuel Aspinwall,*L. Liverpool.

Many years an eminent attorney in his native place; a man of the strictest integrity and honour. The early patron, master, and afterwards partner of Roscoe.

65. William Wilkinson,*C. Erthig, near Wrexham.

A younger brother of Mrs. Priestley; an eminent iron-master.

66. Philip Keag,* Whitchurch.

A descendant of Philip Henry, a country gentleman at Abbot's Bromley, Staffordshire, of which county he was high sheriff about 1780, but resided chiefly abroad.

67. Robert Rogers,*D. Frome.

For a short time took the charge of the junior classes in the Academy; afterwards settled at Harleston, in Norfolk, but it is believed died young.

68. John Liddell, Moorhouse.

1762.

69. Thomas Matthews,* D. Cockermouth.

Dismissed, conformed, and for many years tossed about from cure to cure; probably long since dead.

70. Matthew Nicholson,C. Liverpool.

A merchant in Liverpool; a man of extensive information, judgment and taste. The present writer has been indebted to him for much valuable information respecting his relation, Mr. Seddon, and his brother-in-law, Dr. Clayton.

71. Samuel Haliday,C. Liverpool.

72. Brooke Smith,*C. Birmingham.

Brother to No. 7. a man of considerable talents and good address; principally concerned in the American trade; had great losses during the war, but afterwards returned thither, and died about 1787.

73. Joseph Lawton Siddall,D. Dean Row.

Settled at Chorley, where he continued a good many years. Now resides near Stockport; but preaches occasionally.

74. William Stuart,D. Dublin, went to trade.

75. Thomas Whitehead,* D. Preston.

After three years went to Cambridge: was several years vicar of Preston.

76. William Bancroft,*C. Stockport.

Concerned in the silk mills at Stockport.

77. John Roe,* Offerton.

A relation of Mrs. Seddon; proprietor of large print fields, which his father had established at Chadkirk, near Stockport; but the undertaking proved unfortunate.

1763.

78. John Bostock,*M. Liverpool.

For several years an eminent

physician at Liverpool, and would probably have attained very high rank in his profession, had not an inflammation in the bowels carried him off about 1774.—The father of the present Dr. Bostock.

79. Thomas Steirs,C. Liverpool.

80. Thomas Lowndes,C. Liverpool.

81. James Carnegy,* Edinburgh.

Afterwards Sir James Carnegy, of Southesk, died at Lisbon, 1778.

82. Snowden White,*M. Derby.

A physician of considerable eminence at Nottingham: a man of enlarged and liberal principles, and of great ardour in the maintenance of them. A staunch friend to civil and religious liberty, and to a full and effectual reform of parliament; and in this cause the intimate friend and coadjutor of George Walker, Major Cartwright, &c. Having ruptured a blood-vessel in the lungs, he went into Devonshire, and died at Dawlish, about 1795.

83. Sir James Ibbetson,* Leeds.

A young Yorkshire baronet. Dr. Benjamin Dawson (No. 46, of Dr. Rotheram's pupils, see Vol. V. p. 325.) accompanied him as his private tutor, and, during his residence, added much to the value of the Literary Society, in which the academy was already so rich. Sir James removed from Warrington to Cambridge, and afterwards chiefly resided on his estate at Denton Hall, near Otley, where his son Henry now resides.

84. William Shaw,C Preston?

85. Joseph Shaw,C. Ditto?

86. John Kennedy, Isle of Man?

87. Ralph Harrison,*D. Chapel-le-frith.

Settled at Shrewsbury 1768, removed to Manchester 1771, died Nov. 24, 1810. Of Mr. Harrison a pretty full account was given in the Obituary of the Monthly Repository, Vol. V. p. 601; a still fuller is prefixed to his excellent posthumous sermons, lately published, which, with the striking characteristic parallel between him and his colleague Dr. Barnes, given by Mr. Holland in the funeral sermon, with which that volume concludes, will render unnecessary any further attempt to display his ability as a preacher, his excellence as a schoolmaster, or his worth as a man.

88. John Bowers, Newcastle-under line?

1764.

89. Thomas Barnes,* Warrington.

Settled at Cockey Moor 1768, removed to Manchester 1779, died June 28, 1810. Of Dr. Barnes also, who entered the academy so very short a time after, and, having been for many years his colleague, died but a few months before, Mr. Harrison, any enlargement in this place is rendered unnecessary by Mr. Bealey's full account, inserted in the Monthly Repository, Vol. V. p. 408, and by Mr. Yates's excellent funeral sermon, reviewed in the same Vol. p. 563.

90. E. Jones Kendall,C. Liverpool.

Did this gentleman publish a Pocket Encyclopedia? and is he not still living in London?

91. Joshua Shore,* Norton, died young.

92. John Milnes,*C. Wakefield.

Succeeded his father (John Milnes, Esq. one of the first

merchants in the West Riding of Yorkshire, and perhaps the greatest contributor to the present extent and importance of the Yorkshire trade) in his extensive mercantile connections, and in the possession of a large fortune; which, by a strange series of eccentricities he contrived to get rid of before his death about 1806.

93. John Hodson,*C. Manchester.

94. John Hart,*C. Warrington.

A merchant in Warrington.

95. Jonathan Lees,C. Manchester?

96. Robert Lees,C. ditto?

97. Robert Hibbert,C. ditto.

Resided a long time in the West Indies: now lives at Birtles, Cheshire.

98. Samuel Hibbert,*C. Manchester.

A merchant in Manchester many years.

99. Edmund Ogden,*C. Liverpool.

Resided many years in Devonshire.

100. Joseph Robinson,C. Manchester.

Settled in Hull, where he took the name of Pease, on inheriting the property of a relation, and has for many years been an eminent banker.

101. William Ledgley, Bristol?

102. Richard Dixon,*C. Manchester.

103. John Tonge, Bristol?

104. William Ockenhall, Namptwich?

105. Richard Taylor,C. Manchester.

Went to reside at a country seat in Wales.

106. Robert Dukinfield,*M. Manchester.

Surgeon to the 2d troop of Horse Guards.

1765.

107. Milnes Rayner,*C. Leeds.

A merchant in Leeds; a clever and highly estimable man, died August 1792.

108. Ralph Eddowes,C. Chester.

This intrepid friend to liberty and independence resided in his native city, where he carried on an extensive commerce, till about the year 1793, when, after having, at great expence and trouble, asserted the privileges of his fellow citizens, with a spirit which obtained for him the high eulogium of Mr. Fox, he removed to Philadelphia, with his large family, in 1793. He has been eminently instrumental in promoting the spread of free inquiry in matters of religion among his adopted countrymen, and may indeed be said to be at the head of the Unitarian congregation in Philadelphia; and of Unitarianism in America.

109. Edward Wright, Norton?

110. Thomas Bradbury, Saddleworth?

111. Nicholson Lightbody,*C. Glasgow.

A merchant in Liverpool?

112. James Bayley,C. Manchester.

A Merchant in Manchester.

113. William Turner, Preston?

114. Philip Meadows Martineau,M. Norwich.

An eminent surgeon in Norwich. A curious case of dropsy is inserted by him in the Phil. Trans. for 1784.

115. William Lisle, Upwey, Dorsets?

116. Samuel Crompton,C. Derby.

A very eminent banker at Derby and York. He bought a large estate near Thirsk, where he built a fine house called Wood End. He died Oct. 1810.

117. John Wadsworth, M. Sheffield.

Son of the Rev. Field Sylvester Wadsworth, a highly respected dissenting minister at Sheffield, who died while he was young. From Warrington he removed to Edinburgh, where, having passed through the usual course of medical education, (it is not certain, but probably) he graduated, and came to settle as a physician in his native town; he died in April, 1785.

118. John Prior Estlin, D. Hinckley.

This estimable scholar and divine was originally intended for a clergyman, most of his connections having been members of the established church; but a short residence at Warrington soon altered his views, and he determined to take up his lot with the nonconformists. He continued a student five years and a half, and in February, 1771, settled at Lewin's Mead, Bristol, as assistant to the Rev. Thomas Wright. On Mr. Wright's resignation, and his being called to the pastoral office in 1778, he was ordained. His part of the service, the whole of which was published, was much admired for its elegance, and for the manly frankness of spirit which it breathes. A similar spirit appears to have dictated the sermon he preached on the "Causes of the Inefficacy of Public Instruction," at the ordination of his, alas! too short-lived friend and neighbour, the Rev. D. B. Jardine, of Bath; two volumes of whose excellent sermons he had the melancholy office of preparing for the public, and prefixing to them a short memoir of their lamented author. His other publications are, "Evidences of Revealed Religion, and particularly Christianity, with reference to a pamphlet, called, The Age of Reason," of which Dr. Priestley, in his answer to the same fallacious work, speaks in the highest terms, and considers himself honoured by having had a share in the author's education. "The Nature and Causes of Atheism," to which are annexed some very judicious remarks on Dupuis' *Origine de tous les Cultes*. "An Apology for the Sabbath," with reference to the controversies started by Wakefield and Evanson, though not a direct answer to either. "The Union of Wisdom and Integrity recommended," in a discourse to the West of England Unitarian Society. A Fast Day Prayer, published in connection with a sermon, by his colleague, the Rev. John Rowe. A volume of sermons, in which several of the above articles are included. Lastly, "Discourses on Universal Restitution," of which, being *adhuc sub judice*, it might perhaps be premature to give the opinion which the heart, at least, would dictate; for, surely, whatever may become of the argument of the book, one can hardly fail to love the author.†

† May it be permitted to suggest to him, that he has not noticed among universalists George Walker (see an excellent note in his sermon on the Rich Man, Vol. 1. p. 397.) Petitpierre, Purves of Edinburgh; Winchester, Vidler, Wright, and that whole class of modern Universalists: he might have added his own excellent tutor, Dr.

119. John Nesbitt, Edinburgh?

120. Richard Heywood,*C. Liverpool.

Eldest son of Arthur Heywood, Esq. treasurer to the academy, and for many years an eminent merchant and banker in his native town.

121. Benjamin Heywood, C. Liverpool.

Brother to the above; principal partner in the great house of Milnes and Heywoods, Wakefield: and a trustee of Lady Hewley's Fund.

122. William Hare, C. Cork.

For many years very largely concerned in the victualling trade at Cork. Now Lord Ennismore.

123. Thomas Hodgson, Manchester?

124. Thomas Hedgson, Wigan?

125. Johnson Woodcock,*C. Warrington.

A merchant in Warrington.

126. Hatton Turner, C. Warrington.

A merchant in London.

127. James Gildart, C. Liverpool?

128. John Stuart, Birmingham?

1766.

129. John Leigh, St. Helens?

130. Francis Broadhurst,* C. Mansfield.

131. Richard Kinshurst, Oswestry?

132. John Kenyon, Manchester?

133. John Lister, Halifax?

134. William Hall,* Newcastle.

135. — Lovett, Shrewsbury?

136. Samuel Clegg,*C. Rochdale

137. Francis Blackburne, Richmond.

Eldest son of Archdeacon Blackburne; from Warrington he removed to Cambridge; and is now the highly respectable vicar of Brignall, near Rokeby, Yorkshire. [The father of Mrs. Frend.]

138. Benj. Blackburne, Norwich?

139. Benjamin Vaughan, London.

Eldest son of the patriotic and worthy Samuel Vaughan Esq. an eminent West India merchant in London. After six years residence at Warrington, he removed to Cambridge; and, it is believed, studied the law. He was engaged in the treaty of peace with France under Lord Shelburne's administration. He was for some time a member of parliament. For nearly twenty years past he has resided in America.

140. William Vaughan, C. London.

Succeeded his father, and is now an eminent merchant in Mincing Lane, London.

141. Robert Gore,*D. Liverpool.

Settled at Manchester as successor to Mr. Seddon, and colleague with Mr. Mottershead. The services at his ordination were the same as those at that of Mr. Philip Taylor (No. 62); excepting his own part in it, which was on the whole spirited and manly; but of that part of it which reflected on his old friend and tutor, Dr. Priestley, it is believed that

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Aikin. May the present writer be allowed to add an "Essay on the Duration of Future Punishment," in reply to Mr. Wakefield's note on Matt. xxv. 46, in the Christian Miscellany, p. 148, which he presumes to think if Dr. Estlin had seen, he would have been at no loss to explain what our Lord says of the case of Judas.—N. B. May it not be worth while to inquire whether any copies remain of that ill-fated publication (edited by B. Kingsbury, and published for C. Stalker, 1792), or whether the whole impression has not silently stolen

In vicum vendentem thus et odores?

he was afterwards much ashamed. He was a good scholar, a correct and elegant composer, and his delivery was perhaps as near perfection as any English preacher has ever attained. He died in 1779, and was succeeded by Dr. Barnes.

142. W. J. Glanville, C. London.

Went to the West Indies; and was many years agent for Barbadoes.

143. James Cappe, C. Birmingham.

Went to the East Indies, became a colonel in the Company's service, and published "Travels by land from the East Indies into Europe."

1767.

144. Thomas Holland, Burton?

145. William Clapham, Skipton?

146. John Lawrence,* Jamaica.

147. James Lawrence, ditto.

148. — Paterson, Londonderry.

149. Rochemont Barbauld, D. London.

Of this amiable person so excellent a memoir has already graced the pages of the Monthly Repository, Vol. III. p. 706, that it would be presumption to attempt any addition to, or correction of it.

150. Henry Beaufoy, London.

This gentleman's father was a member of the society of friends, but he was desirous to obtain for his son the advantage of a good education, without regard to the religious profession of his instructors. Accordingly, after the common school education, he sent him in 1765 to the academy at Hoxton, under the tuition of Drs. Savage, Kippis, and Rees; and, after two years, removed him to Warrington, where he staid three years. During, or shortly after, his residence here, his father published an academical oration of his son's, with which he had been much pleased. Whether he joined his father in the superintendance of his extensive concerns, the writer knows not; but thinks it not unlikely, as he shewed great knowledge of the art of making wines, &c. in a speech in the house on the adulteration of foreign wines. He became member for Minehead about 1780, and afterwards came in for Yarmouth, in two successive parliaments. He was chosen by the Dissenters to advocate the repeal of the Corporation and Test Acts, which he did with great ability in 1787, and again in 1789, and though probably a little mortified at having it taken out of his hands the next year, and committed to Mr. Fox, yet he, with a very good grace, seconded Mr. Fox's motion in a way highly creditable to himself. The writer has no mode of tracing much further the steps either of his public or private life. He was thought to suffer much chagrin from the sarcastic and contemptuous way in which he was cross-examined by Mr. Horne Tooke, at the trial of the latter for high treason; which, operating unfavourably on the very bad state of health in which he was at the time, was suspected to have hastened his death, in May 1795. But this might be only fancy.—Mr. Beaufoy was a man of general literature; and a F. R. S.

To be continued.

MISCELLANEOUS COMMUNICATIONS.

The Suggestion of Instantaneous Thoughts accounted for upon Natural Principles.

(Delivered at the Academy, at Daventry, October, 1778.) By the late Rev. Benjamin Davis, of Evesham.

There are many mysteries relating to the human mind which always have been, and probably, in the present state of imperfection, ever will remain, inexplicable; among these might be classed its nature and the particular manner of its operation.

We can only in general, by consulting our consciousness, know that there is a power lodged within us capable of reflection and improvement, and by attention, we can observe the rules by which its ordinary functions are performed; but by what necessity the mind submits to any laws for the production of thoughts we are at a loss to conceive.

Considering these as matters of speculation, the chief advantage resulting from the study of these general rules, though we may be utterly ignorant of their essential tendency, is, that they may throw light upon some subjects that have a relation to them. We know that in general by closely attending to any subject we advance step by step from one thought to another, and that the preceding suggests the following: thus are our minds exercised in a continual succession of ideas. At these times there is either a natural or a forced connection between them; i. e. either inherent in the things themselves and justly apprehended by the mind, or arbitrarily imposed by mistake, and subsisting merely in our own perceptions. And again, if any thing intervenes and makes a sensible impression it will sometimes put a stop to the former train of ideas and introduce new ones into their room, or awaken our minds when at rest to activity and reflection. These are the common rules by which the operation of the mind is conducted, and these are the principles by which we may trace most of our thoughts to their first spring.

But there seems to be an exceptionable phenomenon which cannot easily be accounted for this way; for when the attention is relaxed, or entirely lost, other thoughts, quite foreign to the subject that had been under consideration, will intrude and leave us ignorant of the cause that could have so unseasonably excited them.

They need no further definition, for even the most studious and close thinker is not an entire stranger to them; but if they frequently recur they are certain signs of an uncultivated, careless, and irregular mind. It is the peculiarity of these to be instantaneous, seemingly unconnected, and often uncommon. And if together with these qualities they contain a noble sentiment of piety, they are sometimes taken for supernatural suggestions; but if they can be tolerably well accounted for another way, there will be no need of having recourse to this supposition. Perhaps the nature of the subject will not admit of a

strict demonstration, and it is to be hoped that, considering its nature, allowance will be made for what may have the appearance of wildness and extravagance. Nothing further can be attempted than to mention what has the greatest probability on its side.

Those thoughts are now then to be accounted for which enter the mind instantaneously and imperceptibly, and whose connection with other ideas cannot be traced. These, as it is evident, will likewise include sublime and uncommon thoughts which occur in a regular course of reflection, but which greatly excel those that commonly offer themselves on these occasions.—These sentiments, so unaccountably produced, must be of one or other of these two kinds; either old ideas revived or new ones suggested. But by the former is not meant those that had been the subject of late meditation, nor those that have often employed the thought, nor those that we were sensible at the time were gained by recollection; because then they may easily be accounted for upon the common principles of memory, whatever these are. Again, the second kind of ideas, that is, the suggestion of original ones, will be considered and shewn to be so far allied to the first as to be distantly suggested by them.—But before we come to discuss either of these two cases distinctly, we may first make some previous observations upon the various means by which thoughts in general may instantaneously engage the attention, and break in upon the connection of our ideas, or sublime thoughts suggested, which are plainly connected with the subject, but the immediate step from the one to the other not discernible. And then for the clearing of the difficulty before us there will be only a little more necessary than an application of these observations.

It is well known that there is a most wonderful connection between the body and mind, and that they have a correspondent influence over one another: but of either cases, that of the body over the mind is by far the greatest. We observe, that it is to external objects that we are originally indebted for most of our ideas; the impressions which they make on the organs of sense, are in some unknown manner conveyed to the soul. It is pretty evident that they become the means of suggesting a far greater number of ideas than those which relate to their peculiar and known properties: to assist the clearness of our conceptions we may have often compared our sentiments with the qualities of a visible object: now this object when it next presents itself before us, will naturally recal to the memory the thought which had been compared with it. But it is enough to the present purpose that it is fact. We should further take notice of the different state of the animal spirits at different times: when they move slow thoughts will occur with greater regularity, but with more dulness and less originality; but when they are warm and lively, ideas will flow in a more rapid succession; if the attention can be preserved these seasons are peculiarly favourable to study, but if it is abated, or not fixed on any thing in particular, what can be more natural than that it should wander from object to object From the frame

of the mind at these times an unbounded field will be left for a roving imagination. Yet then our ideas may succeed in a regular train, though on account of the rapid transition from one to another their connection may be rendered imperceptible.

Here might be pointed out the vast variety of degrees, with respect to these particulars, which may take place at different times. As for instance, an object may have a greater or lesser number of thoughts associated with it, and it may have a greater aptitude at one time arising from the present circumstances and disposition of the mind to inspire a particular kind of ideas than at any other period. It is evident, therefore, that to the vast variety of objects with which we are surrounded, to the many avenues by means of the organs of sense through which the soul derives its knowledge of them, and associates foreign ideas with them, and to the state of the animal spirits, together with the innumerable combinations (with respect to kind in most, and to degree in all of them) they form among themselves, we may in general ascribe the uncommonness and instantaneousness of some of our thoughts.

By the assistance of these observations perhaps it may not be difficult to account upon natural principles for the extraordinary thoughts in question, whether they be the revival of old, or the suggestion of original ideas. A thought long dead and forgotten may be revived by some of the forementioned circumstances, especially if it has at any time greatly affected us, and been the source of an excessive degree of pleasure or pain. But the revival of it may be accounted for, let it be of any kind whatever. For besides the principles laid down above there is another circumstance which is peculiarly adapted to recal former ideas suddenly into the mind. From the instantaneity of some of them there seems to be a wonderful kind of contiguity between one idea and another. As when one immediately succeeds the other where we cannot perceive the most distant connection. But this seems to be the case; there may be something in what now is, or lately has been, under consideration, perfectly the same with what has occurred in a train of ideas on a former occasion, when reflecting on a different subject: this single thought may insensibly call to the mind all that passed in it at that particular time. Or, again, the subject of our past and present reflections may be in all respects perfectly different, but there may be something in our circumstances exactly alike; and this similarity of circumstances may, and sometimes certainly does, revive the former subject, however dissimilar to the present. This we may know to be sometimes the case by experience.

The second kind of thoughts are those which are apparently more original and striking. These may partly proceed from the first source, and partly from an extraordinary state of the mind, including the various combinations of the forementioned cases. All these taken together may be sufficient to account for every thought of the kind. The principal appearance of its novelty may arise from the improvements it may have received from accidental circumstances.

And to this purpose likewise we may observe, that the motion and exercise of the mind is wonderfully quick, and that for this reason some uncommon relation may be perceived, and a new thought formed, in an almost imperceptible instant of time.

But, not to enlarge; in the last place, this opinion is not rested on mere supposition, but on a foundation more rational and satisfactory, and which might be enlarged upon if time would admit, and applied to civil and religious cases: for these suggestions when examined will be found to have the same cast with that way of thinking, which by frequent custom is become habitual to the mind, which shews, with as much certainty as we can reasonably expect, that they do, in a distant and almost imperceptible manner, depend on former ideas, and owe their sudden revival and apparent originality to a combination of secret but natural causes.

An Address, in Behalf of the Protestant Dissenters, to the Members of the Established Church.

By the late Edward Jeffries, Esq.*

Though it might reasonably be supposed that the principles of a large body of people, living in the midst of you, and connected with you by all the ties of society, should be sufficiently known; yet some outrages which have lately been committed, too clearly prove the existence of very mistaken ideas concerning them, so as to make an explicit statement necessary of their general sentiments respecting those points in which the public are interested.

It is not, indeed, expected, that such a statement will tend to conciliate towards them the minds of those, who, from rooted prejudices, or personal interests, condemn all opinions different from their own. To such this address is not directed, though it is hoped that their animosity may be softened by a return of good offices.

But to those, who, with the name of Englishmen, inherit that attachment to the principles of free and equal government, which is its fairest boast, and who, with the profession of Christianity, have adopted that love of truth and regard to the rights of conscience, which are its noblest distinctions, it is presumed that a summary of their public principles as Protestant Dissenters, may with confidence be presented; in the hope that they will recognise herein a sufficient agreement with their own for a foundation of reciprocal esteem and good-will.

With respect to the circumstance from which the Dissenters receive their appellation, it is similar to that which distinguishes those who dissent from the church of Rome, who are called Protestants; those who dissent from the Church of England, being called Protestant Dissenters. If the former can be justified, so also may the latter; for, though they differ in degree, yet, so far as restrictions and penalties are inflicted, it must be admitted that the case bears a resemblance.

Their dissent does not arise from combination, but is personal, conscientious and fundamental to Protestantism, for it consists in an aversion to all penalties and re-

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* See our Obituary, p. 946.

strictions on account of religious opinions; and, as they feel that a difference in modes of faith and worship is no proper cause of enmity to any, so they expect the same liberality from others.

Concerning their opinions relative to government in general, and the British constitution in particular, they are in strict conformity to those principles which directed the Revolution in 1688, and which conduced to fix the Brunswick family on the throne, whose welfare is prayed for in all their congregations as regularly as in the established churches: and they may challenge any instance of variation of conduct since that time. They may further boast, that in the memorable transactions of 1715, 1745, 1780, and 1791, no dissenters were accused of having any concern.

They adhere with full assent to that fundamental maxim, that the proper end of government is the good of the many, and not the emolument of the few. They cheerfully admit, that the form of government by King, Lords and Commons is excellent in itself; and they affirm that it is cordially approved by dissenters at large, as well as by members of the establishment, whatever may be suggested to the contrary; individuals being responsible for themselves on both sides.

For these reasons, far from meditating any thing hostile against the CONSTITUTION, they are ready to hazard their lives and fortunes in its defence: and as to their seeking to promote a republican form of government, they utterly disclaim and renounce it. Equally do they disclaim every wish to introduce the Scotch, or Presbyterian, instead of the English, or Episcopalian, form of worship. Their only wish is, that the present Constitution should be secured upon its own genuine principles; though, for promoting this end, they have no plans peculiar to themselves. With regard to their private interests, they are intimately connected with the public at large: for their stake in the public prosperity is, in proportion, as great or greater than that of any other class, as being more generally engaged in commerce and manufactures.

As to the question concerning the expediency of religious establishments in general, their opinions are not uniform: but in this they all agree that the main purpose of any religious establishment should only be the promoting of good morals, leaving every one at liberty to adopt that mode of worship which he likes best. Whence, then, can arise this groundless and strange alarm, that they are dangerous to church and state? It will be truly idle to urge the conduct of their predecessors, known by the name of Puritans, as it does not concern them at this day; though if a reference to former times be admitted on one side, it ought also on the other, and, in this case, nothing will be lost by the comparison.

It may now be asked, if they do not meditate any change in church or state, what is it that they want?—The answer is easy and obvious: their only aim, as Protestant Dissenters, is to be put on a footing with their fellow-subjects, by removing the Test Laws, which they consider as a reproach to the nation, and an

injury to themselves, though very little, if any thing, in point of emolument, but rather in rank and character. Against this it may be urged, that this will give them too much power, by filling places of profit and trust. But this by no means follows; because no one could hold an office without being appointed to it; and, if chosen by his fellow citizens into a corporation (which, considering the difference in numbers, would not often happen), whether any evil would result from this, let those judge who are best acquainted with the state of many corporations.

Such being the opinions and principles that belong to the general character of Protestant Dissenters, they claim a right to be believed; though if facts or solid arguments can be produced to the contrary, let them have their full force;—but to suppose cases that do not exist, and draw unfavourable conclusions from them, is illiberal and unjust.

It now rests with the people of England to judge whether the Protestant Dissenters deserve to be the objects of their suspicion; and whether it is not for their mutual interest to live in peace and harmony with each other.

The Joy of the Righteous Increased by the final Restoration of the Wicked.

Sir,

The descendants of Adam are so far social beings, they are connected together by so many ties and spmpathies, that a man must be extremely thoughtless, or greatly depraved, before he can regard the welfare of his fellow creatures with perfect indifference, much more before he can contemplate the utter destruction, or endless torment, of any of them with complacency. In proportion as he becomes deeply considerate, and truly good, their sufferings will excite in him painful emotions, and their happiness increase his joy.

If in the present state, in which love to mankind is diminished, and its operation interrupted, by so many prejudices, local interests, and false notions; if while the best of men are subject to so many mistakes and weaknesses, and conscious of feelings which are inconsistent with pure benevolence; no good man can remain unaffected with the distresses of others, nor feel uninterested in their happiness; what must be the case in a future life, when the righteous, freed from the infirmities which now encompass them, shall walk in the effulgence of heavenly light, continually breathe the atmosphere of perfect love, and lose sight of every merely local interest in the pursuit of the greatest universal good, or rather find every individual interest secured in the happiness of the whole rational creation?—Surely in that blessed and happy state, when the Christian, who is now but an infant in benevolence, shall have attained his full stature, when the embryo of goodness shall have unfolded and ripened to maturity, he must feel a far deeper interest in the welfare of his fellow creatures, their miseries must affect him more tenderly, should he know them to continue miserable, than in this life. Even now, the truly good man could not without pain see the greatest criminal tortured to

death; the sufferings of the unhappy victim would excite his pity and sympathy; while viewing his agonies, he would think more of the wretched sufferer as a man, a brother in nature, than as a culprit whose vices and crimes had brought him to such a fearful doom, and lament that some other method of preventing injuries to society could not be found. Is it possible that such a person should, in a state of far greater moral perfection, be so entirely divested of sympathizing goodness and generous pity, the brightest glory of his character, the best ornament of our nature, as to be capable of knowing that millions of his fellow creatures, perhaps some who were very near and dear to him in this world, are consigned to eternal flames, must be endlessly sinking deeper and deeper in misery, or that their indescribable sufferings will only terminate at some unknown period with their existance, without feeling any concern, any painful emotion. How can the righteous hereafter view with entire delight, with unmixed pleasure, the Being whom they have supposed to be infinitely good and merciful, the gracious Father of all, if they can see in him nothing but vindictiveness, unrelenting vengeance, towards no inconsiderable part of his rational offspring on account of the offences of a few years, if they be forced to believe that he will always keep them alive in torment, or torment them till his vengeance is exhausted, and then blot them out of being? Would the mansions of the just be seats of perfect bliss, if erected over dungeons of despair, frightful abodes of unceasing blasphemy and endless torture? Would not eternal groans from hell rather damp than raise the songs of heaven, lower the melody of the blessed to plaintive notes and sighs, rather than raise it to the highest pitch of celestial rapture?

If the repentance of one sinner can add to the pleasures of the already happy; if, as our Lord declared, there be joy in heaven when such an event takes place; if the happiness of the righteous hereafter be at all connected with benevolence and love; then must that happiness be increased by the recovery of the wicked from pollution and misery; the bringing of all sinners to repentance must fill heaven with unbounded joy; and the absolute fulness of joy of which the righteous are capable cannot be complete till the universal restoration has taken place.

I am, Sir,

Respectfully your's, &c.

AN OLD CORRESPONDENT.

Inquiries concerning Future Punishment.

April 27, 1814.

Sir,

Among the important subjects discussed in your useful Repository, none has interested me more than that which relates to the final state of the millions of mankind who unhappily die in their sins. The doctrine of eternal torments has long appeared to me so unreasonable, so utterly irreconcileable with the character and perfections of God, and so completely destitute of plain scripture proof, when passages are fully examined, that I cannot think its truth in the least probable. Many considerations have led me to

think the doctrine of limited and corrective punishment, issuing in the restoration of the punished, likely to be true. Lately my attention has been excited afresh by the communications of your correspondents who advocate the doctrine of endless destruction, to their consideration I beg leave to submit a few enquiries and difficulties, which if they can answer and solve to my satisfaction, I shall be disposed to take their side of the question.

1. Having been taught to think the wicked will remain insensible in the grave till the resurrection, I know not how to reconcile with the goodness and mercy of God to them, (and we are told, "He is good to all, and his tender mercies are over all his works,") the supposition that he will bring them from the silence of the tomb, to exist in misery and torment, for an indefinite period, and then endlessly destroy them. Conceiving that the righteous hereafter will be in such a confirmed state of moral purity, that no terrible examples can be necessary to keep them from sinning, I cannot discover of what use the punishment of the wicked can be to them. If their punishment issue in total loss of being, it appears to me it will be an infliction of useless suffering; and I know not how to believe that God, who is infinitely good, will inflict useless suffering on the most worthless of his creatures.

2. I have been taught to believe that the resurrection and future life are great blessings, that Jesus Christ is an unspeakable gift, because these blessings came by him, that they constitute an essential part of the gospel, and that the assuring them to us stamps the highest value on the death and resurrection of our Saviour; but if millions of the human race be raised from the dead only to suffer, and be eternally lost, I cannot see how the resurrection, or a future life, can be any blessing to them; it appears to me rather in the light of a curse, nor, so far as relates to their future state, how Christ can be an unspeakable gift, or the gospel glad tidings.

3. I have understood your correspondents, the destructionists, to assert that the proper punishment of sin is death, destruction, perdition, by which they mean utter loss of existence; but this appears to me clogged with difficulties. If total loss of existence be the punishment to be inflicted on sinners hereafter, how can there be any degrees in future punishment, which the scriptures seem clearly to teach there will be, and which it is perfectly reasonable there should be, as all are not equally guilty. Besides, if total loss of being be the punishment, why raise them from the dead at all? Why not let them remain in the dust when already there? Would not this answer the purpose as completely as raising them up to place them there again? It will not remove my difficulty for the destructionist to say, they will suffer in different degress, in proportion to their crimes, first, and then be destroyed; because this appears to me to be changing the ground, and making the punishment to be something distinct from death, which was before said to be the punishment itself, and making death to be merely that in which the punishment will issue.

4. It does not appear to me to materially affect the question whether the words death, destruction, &c. be taken literally or figuratively; what I wish your correspondents to do to satisfy me, is to prove that such words are connected with the future death or destruction of the wicked, in the New Testament, as necessarily teach that such death or destruction will be endless; for if the words will admit of a different construction, it appears to me, we ought always to give them that construction which will best agree with the divine character.

5. We are told, that death, the last enemy, shall be destroyed, 1 Cor. xv. 26. That a time will come when there shall be no more death, Rev. xxi. 4. Hence Universalists have argued, that, whether the second death be literal or figurative, it cannot be endless: that if the words of Paul be restricted to the first death, it will not be true that the destruction of it will be the destruction of the last enemy; as another, and a greater enemy, the second death, will remain: that it cannot be true that death is no more, so long as any remain under the power of it; as death is said to be in a house so long as a dead person remains in it: that death can be destroyed only by the universal prevalence of life. I am anxious to hear this argument of the universalists, which appears to me to have some weight, fairly answered.

6. I wish your correspondents who advocate the destruction scheme to inform me how far they extend it. Whether they suppose the heathen, both before and since the coming of Christ, before whom future rewards and punishments never were placed, will, so many of them as died in sin, be utterly destroyed, or placed in a remedial state, when raised from the dead. The same inquiry I request them to answer respecting the Jews who lived under the law, which did not threaten future punishment.

7. If eternal life is to be the portion only of those who believe, I wish them to say what is to be the future lot of the multitudes of those who have died in infancy, and were incapable of believing; because on that supposition eternal life cannot be their portion?

Should you think this paper worthy a place in your valuable Miscellany, and Mr. Marsom, or any other person who writes on the side of destruction, will attempt to answer the above inquiries and remove the above difficulties, I shall be thankful.

Sir, Yours, &c.

SENEX.

Mr. Marsom's Strictures on Dr. Estlin's Discourses.

Letter III.

High Holborn, June 30, 1813.

Sir,

In a former letter, in reply to the arguments of Dr. Estlin on the doctrine of Universal Restitution, we have seen that he relinquishes the idea of proving the doctrine from any express declarations of scripture, and rests the whole proof upon inferences, which he thinks may be fairly drawn from some passages of scripture, and from the attributes of God; together with the supposed fact, that "The end of punishment in the divine government is to reform." This the doctor considers as of the first importance in the controversy,

and as of itself decisive, if capable of being established, in support of the subject for which he contends. See p. 1, and p. 6, before referred to. In the preceding letter, the arguments he has adduced to prove this point, have been examined, and, I think, have been shewn to be altogether insufficient for the purpose.

We come now to examine the inferential evidence to which he appeals in support of the doctrine of Universal Restitution. We might here avail ourselves of the doctor's own concession, without going into an examination of the passages from which his inferences are drawn, as a full and complete refutation of a doctrine which has nothing to support it but mere inferential evidence. His words are (p. 56.), "Had this been a doctrine of revelation, it would have been, as it easily might have been, conveyed in unequivocal language." The doctor's criterion then by which we are to determine whether a doctrine be a doctrine of divine revelation or not, is, that every such doctrine must be conveyed in plain, clear "unequivocal language," and that doctrines not so conveyed, but which depend upon mere inference and reasoning from either texts of scripture, or from the attributes of God, are not doctrines of revelation. Let us then try the doctrine of the future restoration of the wicked by this criterion. The doctor acknowledges that that doctrine is not conveyed to us in "unequivocal language," or any express declaration of scripture, but is "taught by necessary inference," and he asks, (p. 136.) "Is man always to be a being of one proposition? Is nothing to be learned by reason or inference, when the mind becomes capable of pursuing a train of reasoning and of drawing inferences?" Upon the doctor's own statement then, the conclusion is inevitable, that the doctrine for which he contends is not a doctrine of revelation. This argument, however, is adduced by the doctor in order to refute the doctrine of endless torment, but every one will see that if it be conclusive in the one case it must be equally so in the other.

The doctor asks, "Is nothing to be learned by reason or inference?" Yes, very much; every corrupt doctrine, which has disgraced Christianity, has been learned in this way, and supported by the same mode of reasoning; and what is worse has been imposed upon mankind (as the Doctor would impose the doctrine of Universal Restitution upon us) as divine truth.

In the same page the Doctor plainly intimates, that he does not consider the doctrine of Universal Restitution to be a doctrine of revelation contained in the scriptures; but that the revelation of it was reserved to a period in the divine dispensations, subsequent to the third and fourth centuries, when the corruptions of Christianity began to prevail. His words are, "I can conceive of no doctrine so likely to eradicate all these corruptions, and to restore the gospel to its original purity, as that of Universal Restitution. It was probably therefore reserved for that particular period in the divine dispensation, when the human mind was capable of comprehending it, and when the belief of it would produce the most beneficial effects." If this was the

Doctor's conviction, that the revelation of this doctrine was reserved till some centuries after the scriptures were written, why, in proof of it, does he appeal to them? Why not rather inform us when, and by whom it was revealed, and by what evidences we are to be assured of his divine mission? The doctor having admitted two things, first, that the truth of a doctrine, if revealed, depends not upon inference; but must be "conveyed in unequivocal language;" and secondly, that the doctrine of Universal Restitution is not so conveyed; but does depend solely upon inference, and therefore not true: we might here close our examination of what he has advanced by way of inference to prove the contrary.

But not to avail ourselves of the Doctor's gross and palpable inconsistencies we shall proceed to inquire whether the texts he refers to warrant the inferences he draws from them. For this purpose the Doctor refers more than once to 1 Cor. xv. 22. In page 89 he says, "it was the exulting language of the apostle, 'as in Adam all die, even so in Christ shall all be made alive.' What! (he exclaims) made alive in order to be made miserable, and then destroyed for ever?" Again p. 160. "We cannot repeat it too often, 'as in Adam all die, even so in Christ shall all be made alive.'"

Now, in order to support the Doctor's inference from this passage, he must suppose that the death mentioned in it includes the second death, and that that death is to all mankind the effect of Adam's transgression, and not the punishment of their personal offences; or as the Calvinists express it, that by his transgression all mankind were exposed to the "wrath and curse of God, and to the pains of hell for ever;" for without the admission of this monstrous doctrine the premises will not warrant the conclusion which the Doctor draws from them, that is, the restoration of the wicked from the second death. That the apostle had no such idea when he penned these words, is very clear, for he is speaking of the universal resurrection of mankind, "For since by man," he says, "came death, by man came also the resurrection of the dead." How much more natural is Mr. Wakefield's inference from this passage, as quoted by the Doctor, p. 102. "It is very evident in my opinion," he says, "from the whole tenour of the sacred writings, that if Christ had not lived and died, all his brethren of mankind would have been annihilated, would have returned to that dust whence they were taken, without any prospect of recovery, for, 'as in Adam all die, so in Christ will all be made alive.'"

Another passage from which the Doctor infers the final restoration of the wicked, is the 54th and following verses of the same chapter, p. 123. "*Then* shall be brought to pass the saying that is written, death is swallowed up in victory," and so on. *Then* will be brought to pass the saying that is written, *when* will this be? The doctor answers, it will be "when Christ will deliver the kingdom to God, even the Father," that is according to him, when Christ, having restored all the wicked from the second death, shall reign no more; but does the apostle say any thing like this?

Far from it. He says, v. 52, that it will be when "The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed; for this corruptible" (he adds) "must put on incorruption, and this mortal must put on immortality," and when this has taken place, "Then will be brought to pass the saying that is written, Death is swallowed up in victory." But will the Doctor contend that the righteous dead will not be raised, nor those that are alive changed, till after the general judgment and final restoration of the wicked from the punishment of the second death? This will not be contended. It therefore follows, that what is here said can have no relation to the second death, or to the restoration of the wicked from that punishment. This passage therefore will not warrant the inference that is attempted to be drawn from it. Besides the resurrection to immortality here mentioned, cannot refer to the wicked, because, as the Doctor expressly tells us, after this they will die again, "their punishment will terminate in death."

Another passage from which the Doctor infers the doctrine of Universal Restoration, is the 36th verse of the same chapter. "Thou fool, that which thou sowest is not quickened except it die." His argument, p. 171, is as follows. "Being assured by revelation of a future state, the whole analogy of nature; the changes that insects undergo; the necessity of rest or repose after labour, would lead us to infer, with a high degree of probability, that death, which is always in scripture represented as a sleep, was a natural and necessary process from a mortal to an immortal, from a corruptible to an incorruptible state. The scripture more than intimates this. Besides the expression of St. Paul, 'Thou fool, that which thou sowest is not quickened except it die,' our Lord assures us, that the righteous, who are admitted into his kingdom, shall die no more: from which we may conclude, that the wicked will die again."

The whole of this argument rests upon a false and erroneous supposition, i. e. that there is something in the constitution of man, some natural and inherent principle, like that in the seed sown in the ground, which when he dies will necessarily tend to, and produce a revivification: and that death is a natural and necessary process from mortality to immortality; from which he infers, that by the same natural process, the second death as well as the first, will terminate in a resurrection. But it is not true that there is any such principle in man; that his resurrection will be effected by any natural cause; but on the contrary, that it will be brought about by the mighty power of God, according to that energy of his power which he wrought in Christ when he raised him from the dead.

But the Doctor says, "Death is represented as a sleep." So it is, and so the apostle represents it in this chapter, in a supposed case, in which, according to his reasoning, it would be annihilation; an eternal sleep. "If Christ be not raised," he says, "then they also which are fallen asleep in Christ are perished," they are lost for ever, for if there is no

resurrection there will be no future state of existence. And this will serve to explain the meaning of the word *perish* in the New Testament, when applied to the future punishment of men, they will die, and exist no more.

Besides if death is a natural and necessary process from mortality to immortality, as the Doctor tells us, then the wicked will, in the resurrection, be put in possession of immortality; and yet the Doctor concludes, from its being said that the righteous shall die no more, that the wicked will die again; so that even immortality, with the Doctor, is no security from death. This is, I confess to me, a new and a strange idea, that an immortal being should be subject to death, yet strange and absurd as it may appear, the Doctor positively asserts, p. 14. "That as the necessary process in the change from mortal to immortality the wicked experience it a second time." But enough has been said to shew that the Doctor's inference from this passage is not warranted by the premises, and therefore proves nothing.

These are the principal passages cited by the Doctor, and on which he lays the greatest stress, as affording a sufficient foundation for the inferences which he draws from them in support of the doctrine of Universal Restitution. They have been distinctly examined, and it must be left to the judgment of the reader to determine whether any such inference can be fairly drawn from them.

We come now to consider the arguments he makes use of in order to prove the doctrine by inferences drawn from the attributes of God. These inferences are but few, they are so scattered through the work, and have so little appearance of argument that it is scarcely possible to lay hold of any thing that is of a tangible nature. We shall endeavour however, to select what appears to have in it the greatest plausibility.

And first, we shall begin with the attribute of *love*, this is considered by the Doctor as the principal attribute of the Divine Being, into which all the other attributes of that Being are to be resolved, and from which, if from any of the divine attributes, is to be inferred the final happiness of all mankind. "God is love," is the motto to all his discourses, and forms the chorus to almost every argument. It therefore deserves particular attention. This short proposition is only to be found in the first epistle of John. The connection in which it is introduced, and the use that is made of it by that writer, it will therefore be necessary to advert to. He is addressing himself to Christians, his beloved brethren, and urging upon them love one towards another from the consideration of the love of God to them. Chap. iii. 1. He says, "Beloved, behold what manner of love the Father hath bestowed upon us; that we should be called the sons of God." Chap. iv. 7, 8, he says, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love." Again, ver. 16. "And we have known and believed the love that God hath to us. God is love." But the proposition, "God is love," in order to support the Doctor's inference must be disunited from

the connection in which it stands, considered as an independent proposition, and applied to persons to whom neither this, nor any other of the sacred writers ever apply it. The scriptures tell us that, "The Lord loveth the righteous;" but do they ever say, the Lord loveth the wicked? The Lord loveth all mankind? Or do they apply to them the proposition, God is love? Quite the reverse. They expressly say, "The foolish shall not stand in thy sight: thou (Lord) hatest all workers of iniquity." Again, "Every one that is proud in heart is an abomination to the Lord." And again, "The wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Is there then any thing in the scriptures from which we can fairly infer the love of God to the wicked, and as a consequence, infer from it their final and everlasting happiness?

There is, it is true, one passage which says, that "God loved the world," that is all mankind. But how did he love them? So as to ensure the final happiness of all? No such thing. But he *so* loved the world as to insure everlasting life to the obedient, to those who comply with the condition therein expressed; but at the same time leaving the disobedient exposed to perdition, to the loss of everlasting life. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." How unfounded then is the inference of the final happiness of all men, from God's love to the world, when the very passage in which it is expressed, necessarily supposes, that some of mankind will certainly perish.

But let us hear the Doctor. "Now," says he, p. 112, "the primary, the essential quality of God is love." Our God, says the apostle, is a consuming fire. This proposition is as absolute and as unlimited as the other, and we may as well apply the terms *primary* and *essential* to the one as to the other for any thing the scripture says to the contrary; it applies them to neither. God is a God of love; but God is also a God of vengeance. Is he both these to the same persons, and at the same period? He is the latter, as the connection informs us, to the adversaries, whom fiery indignation shall consume. He is the former to his beloved children, who love him, because he first loved them. The Doctor goes on, "Love, or benevolence, then, ought not to be considered as unconnected with his other attributes, but as the subject to which they all belong." Where did the Doctor learn all this? Is then vengeance, is fiery indignation, is wrath, is holiness, and is justice an ingredient of love?

The Doctor says, (ibid) "*Justice*, it ought never to be forgotten"—but surely, the truth of what follows ought to have been proved before he had made this assertion —"Justice," he says, "is goodness exercised in the capacity of a judge, or goodness regulated by wisdom in distributing rewards and punishments, so as to bring about the greatest sum of moral perfection and happiness. Now,"

he adds, "the infliction of pain, suffering, and finally death, without any view to the benefit of the sufferer, we should find it difficult to reconcile with justice." The difficulty arises from the Doctor's definition of justice, which never has been, and, I believe, cannot be proved to be a true one. It lies with him to prove that the infliction of death, can be for the benefit of the sufferer. A judge passes the sentence of death on an offender, the criminal may be satisfied that that sentence is just, that the judge has no ill will to him, that he is not deficient in goodness, and that his death may have some good moral effect; but it would be a difficult matter to convince him that it was goodness to himself, and for his own personal benefit; and to attempt to do so would be rather to insult than to administer consolation to him.

In p. 114, we have the conclusion of the preceding argument. "The scriptures, the Doctor says, address us as reasonable beings. They presume that we can apply a principle, or draw an inference. But if we will not reason from so clear a proposition, as God is love, I say no more than that we must lose the pleasure and advantage of that consequence which immediately follows from it, that, as he is all-powerful, and likewise infinitely wise, all his creatures will finally be made happy."

But let me ask, have the sacred writers ever made such an arrangement of these divine attributes in order to infer from them, that God being a God of love, his almighty power, under the direction of infinite wisdom, can only be exerted to make every individual of his creatures finallay happy? They certainly have not: nor have they any where drawn such a conclusion from the attributes of God under any arrangement whatever.

The power of God respecting the wicked is never connected with his love in the scriptures, nor is it ever represented as exercised for their happiness; but quite the reverse. God saith unto Pharaoh, for this purpose have I raised thee up, that I might show (not my love to thee and make thee happy, but that I might show) my *power* in thee, i. e. in thy destruction, and that my name might be declared throughout all the earth. The apostle, quoting these words, and from them vindicating the righteousness of God in the destruction he was about to bring on the Jewish nation, says, "What if God, willing to shew,—to shew what? His love? no, but to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted for destruction." And the same writer says, that the destruction of the wicked will be from, i. e. it will come from the presence of the Lord and from the glory of his power. But enough has been said to shew how unfounded the inference is, from God being said to be love, for the final happiness of all mankind.

Having examined the Doctor's inference from the LOVE of God, it is hardly necessary to examine the conclusion he draws in support of his doctrine from his other attributes: for if this fails, in which his main strength lies, it is not to be supposed that the conclusion can be supported by any other of

those attributes. I shall, however, say a few words on the Doctor's inference from the attribute of *mercy*.

"Mercy, surely," says he, p. 113, "is not displayed to those who suffer for ever, or to those who are destroyed for ever: and yet we are told that God is 'good to all,' and his 'tender mercies are over all his works.' Mercy is represented as his darling attribute, and perhaps no assertion occurs so frequently in the scripture as, 'his mercy endureth for ever.'"

Much as the divine mercy is celebrated in the scriptures, it is only as exercised towards those who love God and serve him. "The mercy of the Lord is from everlasting to everlasting upon them that fear him." "Shewing mercy," says God in the decalogue, "to thousands of them that love me and that keep my commandments;" but respecting the wicked, Isaiah says, chap. xxvii. 11. "It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour."

The cxxxvith Psalm is, throughout, a celebration of the mercy of God; But is it there celebrated as exercised to all mankind? Let us attend to a few of the passages. "O give thanks unto the Lord," says the Psalmist, "for he is good, for his mercy endureth for ever. To him that smote Egypt in their first born: for his mercy endureth for ever. To him which smote great kings: for his mercy endureth for ever: and slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: and Og, king of Bashan: for his mercy endureth for ever." Was there, in these instances, any exercise of mercy to Egypt in their first born, or to the great and famous kings whose destruction is celebrated in this song? Or were the judgments inflicted upon them for the benefit of the sufferers? The mercy here celebrated was not mercy to them, but to the children of Israel. How unfounded then, is the inference from the mercy of God, (which is never said, in relation to the wicked, to endure for ever,) to prove that they will be finally happy!

In the present state, which is not a state of retribution, but of discipline, "God is good to all, and his tender mercies are over all his works." He is so in the dispensations of his providence, and more especially in the revelation of his grace in the gospel, the design of which is to lead men to repentance; for "God is not willing that any should perish;" yet notwithstanding this, we read of some, who, despising the riches of his goodness, treasure up to themselves wrath, against the day of wrath, and revelation of the righteous judgment of God. The present goodness and mercy of God, therefore, will by no means warrant the conclusion that "all his creatures must be finally happy."

The inference, so much relied upon from the attributes of God, as affording sufficient proof of the doctrine of the final restoration of the wicked, would be equally strong to prove that they will not be subject to any punishment at all. This the Doctor felt, for he labours through the whole of his work to prove this, although, in

words, he frequently asserts the contrary. If the Doctor has succeeded in this point he has completely set aside every argument for the doctrine of Universal Restoration. Let us see then what he has done in this way.

First he attempts to do away the idea of future punishment by asserting that κολασις does not mean punishment, but correction. This he asserts, not only without any attempt to prove it, but in opposition to that evidence which the New Testament furnishes, to prove the contrary, and which has been adduced.

In the next place he repeatedly affirms that the enemies of Christ, whom he will finally destroy, are not men, but symbolical personages. In p. 139, he says, "Through the whole of his (Marsom's) book, he supposes that the enemies of Christ, whom he will finally destroy, are not the symbolical personages, sin and death, but men." Now the Doctor well knows that the scriptures apply the term *destruction* to *men*, to men both in body and soul, and that they affirm that that will be the punishment of the wicked. Now punishment can only be inflicted on sentient beings, on proper persons; symbolical persons are incapable of it.

Having quoted Rev. xx. 10. p. 55, he says, "Now it is obvious to remark, that this text does not relate to human beings at all, but to the devil, by which word I cannot but understand the principle of evil personified. This symbolical person, with the beast and the false prophet, which are likewise symbolical persons, shall be tormented day and night, for ever and ever." P. 81. he says, "The devil is a personification of the principle of evil, and his angels a personification of the effects of evil, or its necessary attendants. Is it not then (he adds) more than hinted at, that sin, and death, and all their angels and associates are to be destroyed?" In p. 51, on Matt. xxv. 41, he says, "Fire prepared for the devil and his angels, suggests the idea, that into this fire the principle of evil, with his servants and messengers would be cast, probably, that sin and temptation would be here consumed." P. 62, he says, "This figurative fire—a purifying as well as a consuming fire—will purify the soul and consume the sin." In p. 151, speaking of the devil, he says, "The kingdom of this real, or fictitious being is the kingdom of error, of moral and natural evil, that is of sin and misery, and of death." In p. 160, speaking of the enemies that shall be put under Christ's feet, he asks, "What can these enemies be, but error, sin and misery?" In p. 121. We have the following gross misrepresentation of the language of scripture: "The last enemies," he says, "that are to be destroyed, are sin and death." Page 173. He says, "the punishment of the wicked is necessary to destroy—not themselves—but their sinful habits."

Although the Doctor so repeatedly asserts, that the devil, is a personification of evil, he has not made use of a single argument to prove the assertion. That the term *devil* is applied to human beings, both men and women, in the New Testament is beyond all dispute. Twice in the book of Esther, in the Septuagint version, *Haman* is called the Jews' *Devil*.

That it ever means any other than human beings would be difficult to prove. Besides, symbolical persons, fictitious beings, and personifications, cannot be the subjects of punishment; because they have no real existence. Sin, temptation, error, misery, moral and natural evil, sinful habits, &c. are all of them, abstractly considered, considered without relation to some agent or subject, mere non-entities, incapable of punishment: the same also may be said of death and hades. The Greek word rendered *to destroy* occurs three times in relation to death; in one place it is rendered abolish, and so it ought to have been rendered in the other two; it signifies to annul, to abolish, to make void, or of no effect. That the fire of hell will be a purifying fire to *persons*, but a consuming fire to sins, is affirmed, not only without evidence, but in direct opposition to all the plain declarations of the scriptures; they affirm that it will consume the adversaries; that God will render indignation and wrath, not upon every sin, but upon every soul of man that doeth evil. The Son of man shall gather out of his kingdom all things that offend, and them who do iniquity; and shall cast them into a furnace of fire. Such is the Doctor's account of the nature of future punishment, as referring to qualities, habits, non-entities, &c. and not to men, which is to make it no punishment at all, and consequently the final restitution of the wicked from it impossible, and the arguments in support of that doctrine entirely void.

With respect to the word *αιωνιος*, Dr. Estlin affirms (p. 43.), that it "does not in itself signify eternal, everlasting, or for ever. That it may be applied to a subject whose duration is unlimited must be allowed, as indeed it is to the life of the righteous and the existence of God; but then it receives and does not give the idea of endless." These are the Doctor's assertions; but assertion is not proof. On the contrary, it is evident, from the following instances, that the idea of endless is *inherent* in the word *αιωνιος*, and not derived from any thing with which it is connected. "Him who liveth for ever." In this sentence the idea of endless is not conveyed either by the pronouns or the verb, they do not possess that idea, and therefore cannot give it. "The King eternal, The everlasting God." The idea of endless here is neither contained in the term King, nor God, for those terms are applied to mortal men, as then they do not contain that idea they cannot communicate it to the word *αιωνιος*, which alone, in these instances conveys that idea.

The Doctor tells us, p. 44, that, "The substantive (Æon) of which it, (Æonian, as he writes the words) is the adjective, signifies *life, age, period*, or in its most extended sense *dispensation*." And in p. 45, he says, "That the sense of the adjective must be ascertained by the substantive, you may be as confident as that the meaning of the words daily, weekly, monthly, and yearly is fixed by that of the words day, week, month, year." Take then the Doctor's rule, the proper adjectives formed from the substantives life, age, period, dispensation, must be lively, aged, periodical,

dispensational, and then the passages in Matthew and Thessalonians must be rendered, "These shall go away into lively punishment, or aged punishment, &c. they shall be punished with lively destruction, or aged destruction, &c."—The Dr. says, "If the substantive Æon signifies life, age, period, or dispensation, the adjective Æonian must signify *continuance* during the *life*," &c. But is it possible that *continuance* should be an adjective formed from either of those terms? Certainly not. The fact, however is, that αιων, (Æon) is a compound of two Greeks words, literally, *always being*, which aptly expresses eternity, and the natural and necessary adjective formed from it is Æonian, everlasting, eternal. And although the word may be used in a lax sense, and very erroneously applied by profane writers; yet that does not, nor can it alter the meaning of the word. Homer may improperly make use of it to express the *life* of a man, but it is never so used in the scriptures, nor will any one, I suppose, contend that life is a proper rendering of the word. When we use the words *eternal* and *for ever*, in a loose and improper sense, as we often do in common conversation, we never, for a moment, suppose that they do not convey the idea of endless duration.

But it is objected that the word everlasting is applied to Jewish institutions, and to the Jewish covenant which have come to an end, and that therefore the word in those cases cannot mean endless duration. Now, nothing is more clear than this, that the Jewish covenant was conditional, and the writer to the Hebrews tells us, chap. viii. 7, 8, that it ceased, not because it was, in the terms of it, of limited duration; but because it was violated, because they continued not in it, and God regarded them not. His words are, "For if the first covenant had been *faultless*, then should no place have been found for the second;" that is, had the first covenant been obeyed and continued in, it would, according to the terms of it, have been perpetual, and would have superseded and rendered the second unnecessary. This is the plain obvious meaning of his words, and is confirmed by what follows: For finding fault with them, he saith, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah." The Jewish covenant therefore, and other Jewish institutions which are said to be everlasting, having ceased, is no proof that the word Æonian used in reference to them was meant to express a limited and not perpetual duration, because their duration depended upon the performance of those conditions which entered into their very nature. Compare 1 Sam. ii. 30.

The Doctor tells us, page 46, that "The original word (Æon) is often used in the plural number," and then with an air of triumph adds, "And surely it would be absurd to speak of eternities." And would it not be equally absurd so to render many other words which occur in a plural form in the original scriptures, which nevertheless must be understood in the singular number. So to render the word Elohim, for instance,

would be to make the scriptures a system of the grossest polytheism. Our translators have fallen into this absurdity in two instances, in the one they apply the word *Gods* to an *old man*, and in the other to *a calf*. See I Sam. xxviii. 13, 14. Exod. xxxii. 4. The words *face*, *life*, *Maker*, *Creator*, *husband*, are all in the original in the plural form; but who would therefore contend that they should be so rendered in the following instances: "The faces of God." "God breathed into his nostrils the breath of lives." "Thy makers are thine husbands." "Remember thy Creators," &c. This would be no less absurd than speaking of eternities; we therefore admit the absurdity, and contend, with Parkhurst, that the word, Æon, both in the singular and plural means eternity. It would be pleasing to examine all the passages the Doctor refers to on this subject, but it would swell this paper, which is already perhaps too long, to an enormous size. I therefore forbear, and here close my remarks on Dr. Estlin's Discourses. And subscribe myself,

Your constant reader,

J. MARSOM.

CHILLINGWORTH.

I.

The Bible—The Bible only.

Know then, Sir, that when I say the religion of Protestants is in prudence to be preferred before your's, as, on the one side, I do not understand by your religion, the doctrine of Bellarmine, or Baronius, or any other private man amongst you; nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, The Doctrine of the Council of Trent: so accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the Confession of Augusta, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the Harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion: but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age. Traditive interpretations of scripture

are pretended; but there are few or none to be found: No tradition but only of scripture can derive itself from the fountain, but may be plainly proved, either to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of scripture only, for any considering man to build upon. This therefore, and this only, I have reason to believe: this I will profess, according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me any thing out of this book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this; God hath said so, therefore it is true. In other things, I will take no man's liberty of judgment from him: neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian, I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured, that God does not, and therefore that men ought not, to require any more of any man than this, to believe the scripture to be God's word, to endeavour to find the true sense of it, and to live according to it. This is the religion which I have chosen after a long deliberation, and I am verily persuaded that I have chosen wisely, much more wisely than if I had guided myself according to your Church's authority.

II.

Choice of the Right Way.

For my desire is to go the right way to *eternal happiness*. But whether this way lie on the right hand, or the left, or straight forward; whether it be by following a living guide, or by seeking my direction in a book, or by hearkening to the secret whisper of some private spirit, to me it is indifferent. And he that is otherwise affected, and hath not a traveller's indifference, which Epictetus requires in all that would find the truth, but much desires, in respect of his ease, or pleasure, or profit, or advancement, or satisfaction of friends, or any human consideration, that one way should be true rather than another; it is odds but he will take his desire that it should be so, for an assurance that it is so. But I for my part, unless I deceive myself, was, and still am so affected, as I have made profession, not willing, I confess, to take any thing upon trust, and to believe it without asking myself why? No, nor able to command myself (were I never so willing) to follow, like a sheep, every shepherd that should take upon him to guide me; or every flock that should chance to go before me: but most apt and most willing to be led by reason to any way, or from it, and always submitting all other reasons to this one, God hath said so, therefore it is true.

III.

Enemy to Error, Friend to the Erring.

I undertook with a full resolution to be an adversary to your errors, but a friend and servant

to your person: and so much the more a friend to your person, by how much the severer and more rigid adversary I was to your errors.

IV.

"Socinians," not such from Worldly Motives.

Again, how incredible is it, that you should believe that I forsook the profession of your religion, as not suiting with my desires and designs, which yet reconciles the enjoying of the pleasures and profits of sin here, with the hope of happiness hereafter, and proposes as great hope of temporal advancements to the capable servants of it, as any, nay, more than any religion in the world; and, instead of this, should chuse Socinianism, a doctrine, which, howsoever erroneous in explicating the mysteries of religion, and allowing greater liberty of opinion in speculative matters, than any other company of Christians doth, or they should do; yet certainly, which you, I am sure, will pretend and maintain to explicate the laws of Christ with more rigour, and less indulgence and condescendence to the desires of flesh and blood than your doctrine doth: And, besides, such a doctrine, by which no man, in his right mind, can hope for any honour and preferment, either in this church or state, or any other.

V.

Innocence of Involuntary Mental Error.

To the eighth, "How of disagreeing Protestants, both parts may hope for salvation, seeing some of them must needs err against some truth testified by God?" I answer, the most disagreeing Protestants that are, yet thus far agree; 1. That those books of scripture, which were never doubted of in the church, are the undoubted word of God, and a perfect rule of faith. 2. That the sense of them, which God intended, whatsoever it is, is certainly true; so that they believe implicitly even those very truths against which they err; and, why an implicit faith in Christ and his word, should not suffice as well as an implicit faith in your Church, I have desired to be resolved by many of your side, but never could. 3. That they are to use their best endeavours to believe the scripture in the true sense, and to live according to it. This, if they perform (as I hope many on all sides do) truly and sincerely, it is impossible, but that they should believe aright in all things necessary to salvation; that is, in all those things which appertain to the covenant between God and man in Christ; for so much is not only plainly, but frequently, contained in scripture. And believing aright touching the covenant, if they for their parts perform the condition required of them, which is sincere obedience, why should they not expect that God will perform his promise, and give them salvation? For, as for other things which be without the covenant, and are therefore less necessary, if by reason of the seeming conflict which is oftentimes between scripture and reason, and authority on the one side; and scripture, reason and authority on the other; if by reason of the variety of tempers, abilities, educations, and unavoidable prejudices, whereby

men's understandings are variously formed and fashioned, they do embrace several opinions, whereof some must be erroneous, to say, that God will damn them for such errors, who are lovers of him, and lovers of truth, is to rob man of his comfort, and God of his goodness; it is to make man desperate, and God a tyrant. "But they deny truths testified by God, and therefore shall be damned." Yes, if they knew them to be thus testified by him, and yet would deny them; that were to give God the lie, and questionless damnable. But if you should deny a truth which God had testified, but only to a man in the Indies (as I said before) and this testification you had never heard of, or at least had no sufficient reason to believe that God had so testified, would not you think it a hard case to be damned for such a denial? Yet consider, I pray, a little more attentively the difference between them, and you will presently acknowledge, the question between them is not at any time, or in any thing, whether God says true or no; or, whether he say this or no: But, supposing he says this, and says true, whether he means this or no. As for example; between Lutherans, Calvinists, and Zuinglians, it is agreed that Christ spake these words, *This is my body*; and that whatsoever he meant in saying so is true: but what he meant, and how he is to be understood, that is the question. So that though some of them deny a truth by God intended, yet you can with no reason or justice accuse them of denying the truth of God's testimony, unless you can plainly shew, that God hath declared, and that plainly and clearly, what was his meaning in these words: I say *plainly and clearly*: for he that speaks obscurely and ambiguously, and no where declares himself plainly, sure he hath no reason to be much offended if he be mistaken. When therefore you can shew, that in this and all other of their controversies, God hath interposed his testimony on one side or other; so that either they do see it, and will not; or, were it not for their own voluntary and avoidable fault, might and should see it, and do not; let all such errors be as damnable as you please to make them. In the mean while, if they suffer themselves neither to be betrayed into their errors, nor kept in them by any sin of their will; if they do their best endeavour to free themselves from all errors, and yet fail of it through human frailty; so well am I persuaded of the goodness of God, that if in me alone should meet a confluence of all such errors of all the Protestants in the world, that were thus qualified, I should not be so much afraid of them all, as I should be to ask pardon for them. For, whereas that which you affright us with, of calling God's veracity in question, is but a panick fear, a fault that no man thus qualified is or can be guilty of; to ask pardon of simple and purely involuntary errors, is tacitly to imply, that God is angry with us for them, and that were to impute to him the strange tyranny of "requiring brick, when he gives no straw; of expecting to gather, where he strewed not; to reap, where he sowed not;" of being offended with us for not doing what he knows we cannot do.

Geneva, in 1656.

Sir John Reresby gives the following account of the metropolis of Calvinism, in his Travels, during the middle of the century before last, just published, in a very expensive form. (One volume 8vo. with forty portraits and views, price Three Guineas. 1813.)

"In three days time we came to Geneva, through a barren mountainous woody country, little inhabited but by wolves and bears. It stands upon a great lake, well stored with fish, especially trout (some have been taken weighing sixty pounds), with France on one side, Savoy and Switzerland on the other. It is a little commonwealth or seigniory of itself; its territories some leagues in compass, an university, and governed by a common-council, and four syndics.

"The town is large, the streets but narrow, and the houses all arched towards the street, that one may walk secure from wet in all weathers.

"Here Mr. Calvin first broached his doctrine, about 1520, which has since much spread itself through France, and other parts of Europe, though with some difference as to matter of church government. Here it consists of two laymen to every minister, who take care of matters within their particular parishes, appealing to the synod or convocation, when they cannot determine them.

"The ministers live upon stipends, seldom above fifty pounds a man, and the tythes are collected by the secular officers, for the maintenance of the poor, and the children of ministers that are left unprovided for, and such like uses. The churches have bells and steeples like our's, but no inward decorations. They use a set form of prayer, and after service any sort of recreation on Sundays. They are so severe against Romanists, that they do not suffer them to abide there above three days without special licence; and to know who comes, they have searchers that inquire daily in all inns who they are that arrive, what is their religion, and how long they intend to stay?" (Pp. 40, 41.)

The same intelligent traveller has the following note on *Blois*, near Orleans, in France:

"There the Calvinists are allowed the public practice of their devotion, and have their temple (as they call it) or church, but not within the walls of the town, no more than elsewhere in France. I know not what to resemble it to better, as to shape, than a barn, nor is it much better adorned: all that is allowed to be painted or written within being only the ten commandments; they have neither steeples nor bells, the women sit separate from the men, and the ministers preach covered." (P. 26.)

Charitable Establishments for the Sick, not the exclusive growth of Protestant Principles.

May 6, 1814.

In Faith or Hope the world will disagree:
But *all mankind's* concern is Charity.

Sir,

The very respectable editor of the Cyclopædia, under the article Dispensary, speaks of the number of "these charitable institutions," and likewise of hospitals which adorn the metropolis of the United Kingdom: and he represents them

as a noble proof of the connexion between Protestant principles and active benevolence. I confess that, in every view, I should have been better pleased with his statement had he employed, instead of the word Protestant, the more comprehensive and still worthier appellation—Christian. Though I am a zealous separatist from the church of Rome, I feel, nevertheless, a solicitude not even to appear unjust to the history and the members of that communion. The well known candour and liberality of Dr. Rees, forbid the suspicion that he can intentionally wound the feelings of any class of men, or be forgetful, for a moment, of the claims of truth and equity. But whether he be correct in tracing the origin of our hospitals and dispensaries to the influence, exclusively or chiefly, of Protestant principles, is not, I presume, an improper question. Hospitals existed, most undoubtedly, before the Reformation; though not, I believe, upon so large a scale. Previously to that era, they were appendages in some degree to monasteries and convents: and it was customary for the inhabitants of religious houses to bestow much of their time and care upon sick, wounded and dying strangers. On the dissolution of those establishments, the streams of their wealth flowed in to the royal treasury: nor will the memory of Edward the Sixth cease to be gratefully honoured for the admirable uses to which he applied them. Still, it were too much to say that the holy flame of charity had been extinguished, or even very much obscured, amidst the gloom of preceding ages.—Dispensaries, it is true, are comparatively of recent date: they have arisen partly from the demands of an increased and increasing population, and partly from that brotherly love to the exercise of which our common faith, aided by the genius of our free constitution, is signally auspicious. And I conceive that opulent Roman Catholics are, jointly with Protestants, supporters of dispensaries, both in the capital and in our provincial towns and cities.

Many passages in Eustace's Travel's will attest, I think, the justness of these observations. I further beg leave to refer your readers to the authority of Mosheim (Eccles. Hist. by Maclaine, Vol. III. 18. 1782.) and to the elegant Essay on Monastic Institutions, in a volume of Miscellanies, by Dr. Aikin and Mrs. Barbauld. Yours, &c.

N.

Dr. A. Clarke's cautious Account of Dr. Whitby.

May 1, 1814.

Sir,

Mr. Wright's Strictures on Dr. Adam Clarke's Bible remind me of a note which I made when, in the country, last autumn, I amused myself, in a friend's library, with the general preface to that work. From page 9, I then copied the following passage:

"Whitby is learned, argumentative, and thoroughly orthodox. The best comment on the N. T. taken in all points of view, is certainly that of Whitby. He is said to have embraced Socinianism previous to his death, which took place in 1726."

I know that since the Unitarians have advanced *even to the gates,*

there have been very courteous greetings between Arminians and Calvinists, the theological Guelphs and Ghibbelins of a former age. Yet I apprehend Calvinists are still indisposed to admit the thorough orthodoxy of Whitby's Comment. His treatise on the five points they have not forgotten. But the last sentence in the passage I have quoted betrays inaccuracy quite unworthy of Dr. Adam Clarke. A writer of his literary and theological research ought not to have remained so uninformed as to suppose that Whitby had "embraced Socinianism previous to his death." Dr. C. ought to have known that Whitby left for publication his Last Thoughts, proving him to have become by inquiry an Anti-Trinitarian, though on the Arian hypothesis, for he believed the pre-existence of Christ. A 2nd edition of that work was published in 1728, with a short account of the author, generally attributed to Dr. Sykes.

I cannot allow myself to believe that Dr. C. by adopting the style of uncertainty, would intentionally weaken the presumption in favour of Unitarianism, from the mature judgment of a serious and learned inquirer, like Dr. Whitby, against the doctrine of the Trinity, of which he had been once a zealous advocate.

BEREUS.

"*Mother of God.*"

SIR, *May*, 1814.

It cannot have escaped the notice of any pious reader of a newspaper with what edifying, and allow *me* to add, with what exemplary devotion his *most* Christian Majesty well maintained his proud precedency in point of title amongst the monarchs of christendom, by his late solemn and sublime act of associate adoration to GOD and his holy Mother. Ah! when will our Protestant brethren wipe away the reproach, the scandal, of that egregious inconsistency, which, while it recognizes so justly the Christ as God, and so laudably addresses, importunes him in a sadly, alas! mutilated liturgy of our Holy Mother Church, even oftener, as in duty bound, than the first person of the blessed Trinity himself, puts not up so much as a single prayer to her but for whose virgin throes that God had never made his appearance in the world; and man consequently had been yet "in his sins!" I am appealing, I am told (for God forbid that I should ever look into your unhallowed volume,) to those of my Protestant brethren, whom my belief shocks even more than others, but who alone, I am likewise told, would be just enough, probably, to give the particular tenet which I am advocating, circulation; but even to you, apostates from the true faith as ye are, idolaters of human reason as ye are said to be, can there be a plainer inference in the creed of ratiocination, than that if the SON, together with two other persons be the ONE GOD, the mother of the Son must be also the mother of God, the mother of the One God? Is there in the excellent Bishop of St. David's late monition to yourselves, ye ungodly men, (ye must excuse my zeal) a more perfect syllogism than this, that if Jesus Christ be God, and the blessed Virgin the mother of Jesus Christ, the blessed Virgin is the mother of God? Was she

not the mother of him who died for our sins, and who was this if not the Son of God, i. e. God the Son? Of what flesh but hers was the Logos made, in what womb but her's conceived, of whom but her was that divine person, the embryo, the first born son? Or—was not the mother of the Logos then the mother of the second person of the Trinity, the mother i. e. of God? But I am talking to the deaf adder—to the unheeding wind! May the ever blessed Mother of God forgive you, ye unhappy heretics, as doth from the heart, in the name of the Father, Son and Holy Ghost, three Persons, one God, your correspondent and well wisher,

VRAI CATHOLIQUE.

Book-Worm. *No.* XV.

April 15, 1814.

SIR,

Since the date of my last paper an event has occurred which must be regarded among the most signal instances of unstable fortune. The political decease of the late Emperor of the French has suddenly

"—— left the name at which the world grew pale,
To point a moral or adorn a tale."

I mention that event, not to swell the vulgar triumphs of the day, when the most inconsiderable animal may raise his hoof against the fallen lion, but to remark the sagacity of the able minister and faithful friend of a former sovereign of France, one of the few sovereigns who possessed, or were capable of valuing, a friend. Sully, in a passage of his Memoirs, which immediately precedes the quotation in my last paper, adverts to the martial propensities of the kings of France during a period which "may be called a war of nearly four hundred years duration." Having declared himself "scrupulous in bestowing on them the title of truly great kings," he thus discovers how a mind cultivated by reading and observation may reflect

Till old experience do attain
To something like prophetic strain.

"From whence then can proceed the error of so many exploits, in appearance so glorious, though the effect of them has generally been the devastation both of France and all Europe? I repeat it again, of all Europe, which even yet seems scarce sensible, that in her present situation, a situation in which she has been for several centuries, every attempt which shall tend to her subjection, or only to the too considerably augmenting of any one of her principal monarchies, at the expense of the others, can never be any other than a chimerical and impossible enterprize. There are none of these monarchies but whose destruction will require a concurrence of causes infinitely superior to all human force. The whole, therefore, of what seems proper and necessary to be done is to support them all in a kind of equilibrium; and whatever prince thinks, and in consequence acts otherwise, may indeed cause torrents of blood to flow through all Europe, but he will never be able to change her form." I return to the proposed subjects of this paper, if indeed I have made a digression.

The Abbot St. Pierre, of whose project, in connection with Henry the Fourth's political design, I am to give some account, was one of the French academicians,

celebrated by D'Alembert, to whose Eloge I am chiefly indebted for the following particulars.

Charles Ireneus Castel, eldest son of Charles Castel, Knight, Lord and Baron of St. Pierre, was born Feb. 18, 1658, at the Castle of St. Pierre, in Lower Normandy. Of the circumstances connected with his earliest studies at Caen nothing is known except his generosity to a fellow-student, the geometrician Varignon. St. Pierre was so much attached to his society as to share with him his cottage, as he termed it, *sa cabane*, in the suburbs of Paris, and to settle on him for life 300 livres, a sixth part of his own annual income, saying to his friend, I present you not a pension but an engagement, *un contrat*, that you may be independent and free to leave my society when you are weary of it, "que vous puissiez me quitter—quand vous commencerez à vous ennuyer de moi."

Delivered from scholastic wranglings on a philosophy worse than ignorance, to which their College-Statutes had obliged them, they pursued studies interesting and useful. Varignon attached himself to geometry, St. Pierre to policy and morals. Fontenelle would sometimes pass a few days with them, and has described, after an interval of forty years, the delight which their society afforded. We met, says he, with the highest pleasure, young, full of the first desires of knowledge, mutually friendly, and, what we might not then esteem a great advantage, little known, "jeunes, pleins de la première ardeur de savoir, fort unis, et ce que nous ne comptions peutêtre pas alors pour un assez grand bien, peu connus." Vertot the historian, their countryman, was also their occasional visitor.

St. Pierre, in the course of his studies, acquired a profound knowledge of the French history and especially of the language which he cultivated, not indeed as an orator and man of taste, but rather as a philosophic grammarian, "moins à la verite en orateur et en homme de goût, qu'en grammairien philosophe." In all his works, extending to about thirty volumes, he has, according to D'Alembert, no pretensions to eloquence. Occupied with subjects, to his apprehension highly important, he neglects the advantages of style and method, abounding in repetitions. These he once defended, not unhappily, replying to an objector whom he had desired to give some instances; you have then remembered these passages, learn why I repeated them,—"vous les avez donc retenues, voilà pour quoi je les ai repetées."

His literary attainments opened to St. Pierre the doors of the Academy, the 3d of March, 1695. His reputation for political knowledge, several years after, attracted the notice of the Cardinal de Polignac, in whose *suite* he attended the congress at Utrecht, a circumstance in which his *Project* might probably originate. The conferences for peace at Utrecht occupied the years 1711 and 1712. In 1715 died Louis XIVth, a prince whose government St. Pierre was not prepared to praise, though he respected lawful authority, enlightened by wisdom and justly administered.

D'Alembert attributes to St. Pierre the invention, or at least the use of the word *bienfaisance*

(beneficence), adding, it were proper that he should be the inventor of the term who so well practised the virtue it expresses. He goes on to describe him as, in all his writings, opposing without reserve, though without rancour, every thing subversive of the public good, the sole object of his cares and wishes, boldly declaring himself against war, excessive taxation, and the assumption of the powerful over the weak, above all, exhorting princes to prefer to the vain *eclat* of conquests, the true honour which only virtues, useful to men, can attain, and which to the wretched glory of arms is as sound uniform health to the destructive inebriation of excessive pleasures. D'Alembert adds, that when once it was asserted in St. Pierre's presence that Kings are Gods upon earth, he replied, I know not whether Caligula Domitian, and those who imitated them were Gods, I only know that they were not men. "Je ne sais pas si Caligula, Domitien et leurs pareils etoient des dieux, je sais seulement que ce n'etoit pas des hommes."

On the death of Louis XIV, in 1715, the Duke of Orleans, to whose Duchess St. Pierre was Almoner, became Regent. His ideas of government appear to have been liberal, and were preferred by our philosopher to the despotic maxims of Louis *le grand*. This he freely expressed in a work entitled *Polisynodie*, published in 1718, recommending the Regent's governing by deliberating councils, and censuring the arbitrary sway of the deceased monarch. Even truth, on this occasion, could not be endured, when uttered by a member of an academy so much indebted to royal munificence, as the world denominates a prince's distribution of what a people contribute. St. Pierre's former patron, Cardinal de Polignac, though he had been disgraced and exiled by Louis, yet on this occasion determined to avenge his memory. He carried the unfortunate Polisynodie to the academy, read in a tremulous voice, (luten fremissant) the passage in which the philosopher, not indeed with malignity, of which he was incapable, but with too little complaisance, had attacked the government of the deceased monarch. The Cardinal communicated his tremulous propensities to his brethren (communiqua ce fremissement à ses confreres) and demanded the punishment of the author. St. Pierre requested a hearing, which was refused, only four academicians voting for it. These were Sacy, La Motte, Fleury and Fontenelle. The latter alone ballotted against the expulsion, and had the courage to express his surprize that on that occasion he had not a single accomplice. The Regent so much respected St. Pierre as not to suffer his place in the academy to be declared vacant, and it was unoccupied till his death.

St. Pierre was such a free-thinking Roman Catholic as to declare against the enforced celibacy of priests, and so much of a philanthropist as to deem it the duty of those who chose a single life to educate and support, according to their means, a number of orphan children. What he taught he exemplified, for, as his eulogist observes, he was not one of those who talk of philosophy without practising it, and who, according

to his own familiar, but expressive language, perform the worship of the convent without observing the rule, "chantent l'office du convent sans en observer la règle."

It might have been expected, and is gratifying to learn, that the just and benevolent principles which guided the life of St. Pierre accompanied him to the tomb. He died April 29, 1743, at the age of 85, full of confidence in the Supreme Being, and with the tranquillity of one who had faithfully observed the great law of the gospel, the love of God and men.

On his death an Eloge was denied to his memory by the academy, chiefly at the instance of Boyer, Bishop of Mirepois. That debt of justice was however well discharged, thirty years after, by D'Alembert, of whose Eloge I have made what use my limits and leisure would allow, reserving for a following paper the passages connected with the pacific project. This account of St. Pierre I was induced to collect from observing the omission of his name by our biographers, with the exception of Dr. Aikin, who has translated the Eloge of St. Pierre, in his *Select Eulogies* of D'Alembert, and also given him an article in the General Biography.

VERMICULUS.

Theological Queries.

Harlow, March 10, 1814.

SIR,

As your impartial publication, is accessible to writers of different religious sentiments, I presume you will not refuse admission to the following queries, the answers to which, I trust, whenever they shall be presented, you will not refuse to insert.

I shall arrange them under the following heads:

1st. What is meant by the Deity of Jesus Christ?

Is the *man* that was born at Bethlehem God Almighty? Is He that was suckled, and nursed, and swaddled, and circumcised, and weaned, is he that grew up as other children do, who increased in wisdom, as well as stature, God Almighty? Is he that fasted, and was afterwards hungry, that was tempted, that ate and drank, and slept and wept, God Almighty? Is he that was betrayed by Judas, tried by Pilate, scourged by the Roman soldiers, and illegally and inhumanly murdered on the cross, God Almighty? Is he that died, and was buried, and arose again from the dead, God Almighty?

2nd. What is the scriptural doctrine of the atonement?

Is God's justice satisfied by the atrocious murder of Jesus Christ? Was it necessary to the extension of divine mercy to the Jews and Gentiles, that they should *both* conspire together to destroy him? Had they, who with wicked hands committed this horrid murder, superior claims to the divine favour, to those who would have prevented it if they could? If Jesus Christ was *loaded* with *all* the guilt of *all* the sins of *all* the human race who shall be saved by him, was he not, of course, in the eye of the law, the greatest of all sinners, by such imputation; and as this imputation is represented as an awful reality in the sight of God his Father, was he not, under these circumstances,

the object of his abhorrence, and not "his beloved Son in whom he was well pleased?" Is the all powerful, good, and omniscient God, liable to change his mind? Has the death of Jesus Christ caused him to alter the plan of his moral government? Can we as creatures, or can any creatures, have any other ideas of justice than that it is doing impartial right to all, and wrong and injury to none?

Is it justice to punish the innocent and to pardon the guilty? Is it justice to punish the innocent instead of the guilty? Is it the wisdom of God to teach this doctrine, and is it essential to our salvation to believe it? Is the cross of Christ any thing better than an accursed tree, the detested instrument of the murder of an innocent person, a true friend of mankind? Is not atonement, reconciliation; do not all men who are reconciled to God by Jesus Christ receive the atonement? Are not all persons who repent of their sins, and forsake them, who regulate their lives by the precepts and example of Jesus Christ, who thus prove that they are his disciples, and that they believe that he is THE CHRIST, THE SON OF THE LIVING GOD, as he is declared to be with power by his resurrection from the dead, scriptural believers in the atonement?

3rd. What is Original Sin?

Is the sin of Adam, so the sin of all his descendants without exception, as to consign them over to eternal punishment, by fire, in hell? If this is true, was not the man Jesus one of his descendants? If the Messiah took upon him our nature, how could he escape the accidents of that nature? If the sin of Adam was not only imputed to *all* his posterity, but also conveyed in the form of radical and hereditary depravity to them *all*, so that infants as soon as they are born deserve God's wrath (the wrath of a just God) and eternal damnation! Is not the propagation of human beings one of the worst of crimes?!!

If this view of the subject be just, with what propriety can we believe in the salvation of infants who die before they are capable of hearing, understanding, or believing the gospel?

If all men are so originally and radically depraved, and if it is their *nature* to sin, and *only*, and *always* to sin, is it consistent to exhort them to repent, to obey the gospel, and to practise virtue?

If it is the nature of all men to love vice, and to practise it, if their consciences and understandings are so completely callous and blind that they cannot appreciate good, nor avoid evil, how can such beings be at all responsible for their moral actions? It is the nature of a tiger to thirst for blood; it is the nature of a scorpion to sting his adversary to death; and if they could reason would they not say, We do but follow our nature, we are therefore not transgressors — we received our existence on these conditions; God hath made us and not we ourselves; you may presume that we are sinners by *nature*, but we deny that we are sinners by *practice*.

But, finally, If as an effect of original sin, the reason, the common sense of all mankind is as depraved as their hearts are full of iniquity; whoever may attempt to answer these queries

will only pervert them by ingenious sophistry—nor can any of your readers judge of their value—nor has the writer a chance of understanding himself, or of being understood—nor is truth, in any view of it, at all our concern.

Sir, Your's, &c.

LOBSKY.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CLXV.

Way of repairing a Parish Church in Ireland.

A parish church in the county of Waterford being in great decay, a vestry of the Protestant inhabitants of the parish was held, to consider of the means of raising money to repair it. No such means, however, occurring to the meeting, one of the company spoke to this effect:—"Gentlemen, if you will follow my advice, I will be answerable for the success of it. Let us make a present of our church to the Papists. They will not fail to put it into good repair; and when that is done, we can take it from them as we did before."

Milner's Letters from Ireland, 8vo. 1808. p. 249.

No. CLXVI.

France.

Sir Philip Warwick in his "Memoires of the Reign of King Charles I," which is just re-published, has an expression, relating to the power of France, which resembles that extracted from Harrington (p. 37), and may be regarded at the present moment as a curious prediction. Warwick's book was written in the reign of Charles II. and first published in 1762.

"Now, like an high flown eagle, she (France) is soaring, but at what prey she will next stoop (so secret are her counsels), God and her own breast only know. But since her wings are fixed to her body by waxen, worldly and secular policies, He that bounds the sea, and removes in mercy his judgments, may melt her wax, and weaken her strength, and make her appear his rod, which He will lay aside, if not burn, when his work is done. For it is only He, that through all ages, has changed the times and seasons, and set periods to the prosperity of the greatest empires."

No. CLXVII.

Soldier's Prayer.

Sir P. Warwick (Memoires of Charles I. 8vo. p. 252) relates that Sir Jacob Ashly, major-general of the army under the Earl of Lindsey, "before the charge at the battle at Edge-hill, made a most excellent, pious, short and soldierly prayer: for he lifted up his eyes and hands to heaven, saying, 'O Lord! thou knowest how busy I must be this day; if I forget thee, do not thou forget me:' and with that rose up, crying out, 'March on, boys!'"

No. CLXVIII.

A Minister's Duties amongst Slaveholders.

"A Clergyman settled a few years ago at George Town (S. Carolina), and feeling warmly,

recommended to the planters, from the pulpit, a relaxation of severity. He introduced the benignity of Christianity, and pathetically made use of the admirable precepts of that system to melt the hearts of his congregation into a greater degree of compassion toward their slaves than had been hitherto customary. 'Sir,' said one of his hearers, 'we pay you a genteel salary to read to us the prayers of the liturgy, and to explain to us such parts of the gospel as the rule of the church directs; but we do not want you to teach us what we are to do with our blacks.'" Amer. Farm. Letters, 1782, p. 224.

No. CLXIX.

Thomas Bradbury.

Of this preacher, renowned for orthodoxy, wit, and virulence, the following anecdote was published a few years ago in a biographical collection. Probably *Salters'* is a mistake for *Pinners'* Hall, of which Mr. B. was one of the lecturers.

"As he was preaching the lecture in Salters' Hall, and was led by his subject to prove our Lord's divinity, he was hissed at by several who were present. Mr. B's friends were much affected with this insolent abuse, and expressed their grief on account of it, to which with his usual vivacity and ingenuity he replied: 'You need not be concerned about this, it is quite natural. You know we have been bruising the head of the old serpent, and no wonder you hear the hissing of the generation of vipers.'" Biography of eminently pious Christians. i. 299.

No. CLXX.

Oath of Allegiance.

The following is the oath of allegiance taken by the Cortes of Arragon to their sovereign, whom they elected:—"We, who are each of us as good, and who are altogether more powerful than you, promise obedience to your government, if you maintain our rights and liberties: BUT IF NOT, NOT.

No. CLXXI.

Saying of Charles II. on a Libel.

Charles II. King of Great Britain, (says Montesquieu) seeing a man one day standing in the pillory, asked what crime he had committed? He was answered, "Please your Majesty, he has written a libel against your ministers." "The fool!" said the king, "why did not he write against me? they would have done nothing to him."

No. CLXXII.

Princely Saying.

The Emperor Sigismond would often say, "When I forgive an injury, I acquire a friend."

No. CLXXIII.

Effectual Prayer.

That man, says Wicliff, who liveth best, prayeth best.

POETRY.

Lines on a Bank Note.

May 1, 1814.

SIR,

The opinion of paper money being friendly to the purposes of royal national ambition, is at least as early as the age of Pope, who in his Essay On the Use of Riches thus apostrophizes the then lately discovered circulating medium:

Blest paper credit! last and best supply
That lends corruption lighter wings to fly!
Gold, imp'd by thee, can compass hardest things,
Can pocket states, can fetch or carry kings.

As a bank Note could then be issued to any amount, he adds,

A single leaf shall waft an army o'er.

I know not whether any such reflections gave rise to the following unusual association. A few days since, receiving from a correspondent in the country a number of Bank Notes, I found on one of them an endorsement, which I determined to copy for your Repository. You may, perhaps, be willing to preserve the lines for the sake of the pacific sentiments, and excuse some defects in poetical expression.

MERCATOR.

Widows and Orphans—who can tell
The thousands made when *Nelson* fell?
Amid the murd'rous cannons' roar,
And decks that swam with human gore.
Tell us, ye *Bishops*, if ye can,
How *Christians* may destroy a Man,
Since *Christ* their patron has decreed
That none should make a brother bleed:
A *brother* bleed! nay, ev'n their *foes*
Must share their love, but not their blows.
Ah! why is all this horrid war?
And what kill they each other for?

Marlowe and Milton.

SIR, *May* 6, 1814.

Reading lately Marlowe's *Tragedy of* Dr. *Faustus*, the following passages reminded me of some lines in *Paradise Lost*. Faustus having asked his attendant devil, *Mephostophilis*,

How comes it then that thou art out of hell?

is immediately answered,

Why, this is hell, nor am I out of it.
Think'st thou that I that saw the face of God,
And tasted the eternal joys of heav'n,
Am not tormented with ten thousand hells,
In being depriv'd of everlasting bliss? P. 22.

In another place the devil thus decides the question of a *local* hell:

Hell hath no limits, nor is circumscrib'd
In one self-place; but where we are is hell;
And where hell is, there must we ever be:
And, to be short, when all the world dissolves,
And every creature shall be purified,
All places shall be hell that are not heaven. P. 30.

Milton says of *Satan*, in his 4th Book,

——— horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him, for within him, hell
He brings, and round about him, nor from hell
One step no more than from himself can fly
By change of place: now conscience wakes despair
That slumber'd, wakes the better memory
Of what he was, what is, and what must be. L. 18—25.

Soon after Satan exclaims,

Which way I fly is hell; myself am hell;

And in the lowest deep, a lower deep
Still threat'ning to devour me opens wide,
To which the hell I suffer seems a heav'n. L. 75—78.

Milton, in his youth, must have been well acquainted with the works of Marlowe, then a popular dramatist. When composing the lines I have just quoted, he, probably, had not forgotten "The Tragedy of Dr. Faustus," which, according to Langbaine, was reprinted in 1661, from an old edition.

IGNOTUS.

Prologue.

Spoken by one of the Scholars of the late Rev. S. Palmer, at Hackney, in 1795.

True said the Bard, as any proser can,
These little things are great to little man.
Yes! here I bend beneath the mighty task,
Your justice deprecate, your candour ask,
Nor ask your candour for myself alone,
I learn each comrade's feelings by my own.
For here, though Glory's flag was ne'er unfurl'd
Ev'n here, Ambition sways a little world:
Now she awakes the ardent wish to please
By speech correct, by dignity and ease,
Gaily to tell of youth's enchanting joys,
Or gravely mimic wisdom's sober voice.
And why despond, since here you oft have smil'd
To see the grandsire copied by the child,
To mark the sage's lore, the poet's song,
Roll idly o'er the *Tyro's* rapid tongue;
Here has the parent sat, 'twixt fear and joy,
To watch the op'ning talents of the boy,
And pour'd the wish all glowing from the heart,
That this, through life, might be the virtuous part.
But haply, friends, you judge my moral rhyme
Has grown too serious for this jocund time,
When, tasks suspended, all the charms of home
Are our possession for a month to come.
Vacation hail! do thou our praise receive
Whose hopes have brighten'd many a winter's eve,
Each care whose cheering promise could beguile,
The sister's welcome thine, the parent's smile:
And long, to mark thy halcyon days' return,
Long as Preceptors teach or Scholars learn,
The rude-notch'd stick shall thy approach denote,
Or buttons daily rifled from the coat,
And while her plaudit classic taste bestows
On Virgil's verse, or Tully's ardent prose,
We'll prove, though critic's chair we never sat in,
That *dulce domum* is the purest Latin.

N. L. T.

Epitaph.

Could youth preserve, or fond affection save
A daughter, wife, and mother from the grave,
Eliza still had liv'd, her infants' guide,
Her parents' solace and her husband's pride:
But quickly death prevail'd, tremendous pow'r!
Of human bliss to pluck the fairest flow'r:
Yet Faith beholds the promis'd spring appear,
And Virtue bloom through Life's eternal year.

R.

Epigram on two English Prelates.

Ray, to whom *Nature* gave a lasting fame,
Opin'd that Sprats and Herrings were the same:
Yet though a *Sprat* but Rochester attain'd,
All England's Primacy a *Herring* gain'd.
Indignant here *Episcopus* cries *pish!*
Church-Fishers you mistake for simple *Fish.*

IGNOTUS.

INTELLIGENCE.

Unitarian Society Anniversary.

(Concluded from p. 253)

Mr. Smith followed up his speech, which was received with much applause, with the sentiment which is never forgotten and never received with indifference at these meetings, namely, *Civil and Religious Liberty throughout the World.* A tribute of respect was paid to *The Memory of the Departed Worthies, Priestley, Lindsey,* and others. *The Sister Societies* were next named from the chair, and were succeeded by the *Two other Sisters, Peace and Truth. Mr. Hinckley, the Treasurer, and Mr. Joyce, the Secretary,* also received the compliments of the meeting.

Mr. Joyce said, in addressing the company, that he was not a young servant of the Society; he had done his best for years to promote its interests; but he was abundantly repaid by what he now saw, and was thankful to Divine Providence for the difference between the spirit of these times, and of those when the Society was instituted. It gave him peculiar pleasure to observe so many young persons in the company. The Society had that day received an accession of twenty new names, a larger number than had been obtained in any one year from the rise of the institution. He had not to boast of the funds of the Society; the state of them called for zeal and exertion; but their stock of books was large and valuable, so that though they were not rich in money, they were *"rich in Good Works."*

The New Members alluded to by Mr. Joyce were then given by the Chairman; and afterwards, *Mr. Christie, and Success to the Unitarian Fund.*

Mr. Christie thanked the meeting for this token of their approbation of the Society, of which he had the honour to be treasurer. The two Societies were, he observed, of use to each other,—in their final object they were the same, and they had common friends; he perceived many of the subscribers to the Fund about him.—Mr. C. then explained the nature of the institution on behalf of which he stood up, and adverted to the good which it had done in Scotland and elsewhere. Its operations shewed that the poor can receive Unitarianism; for they have received it with gratitude.—The speaker next alluded to Mr. Lyons, one of the Missionaries of the Fund, who was in the room, and concluded with saying, that the finances of the Society were in a respectable state, but perhaps not equal to its anticipated wants.

Mr. Smith gave effect to Mr. Christie's recommendation, by proposing the health of *Mr. Lyons, and the other Gentlemen who have so laudably engaged in the service of the Unitarian Fund.*

Mr. Lyons in returning thanks ascribed to the establishment of the Unitarian Fund the opportunities of usefulness he had enjoyed since a change of principles had compelled him to resign his charge amongst the reputed orthodox. He noticed the avidity with which the Scotch people had received

and perused the Society's Tracts which he was commissioned to distribute on his missionary tour thither. He observed that if there were one feature which more than another distinguished the improved state of the times it was this, that literary men were determined not to confine the results of their investigations so as merely to minister to their own enjoyment, but were ardently bent on diffusing useful knowledge amongst the lowest ranks and orders of society. The next names from the chair were

Mr. Esdaile and Mr. Rees, the Treasurer and Secretary to the Christian Tract Society.

Mr. Rees returned thanks, in the absence of the Treasurer, and gave a flattering account of the prosperity of the Society—in respect to the number of subscribers, to the excellence of the Tracts, and to the general diffusion of them. The funds, however, were inadequate to the supply of publications with promptitude proportioned to the demand.

The Chairman observed, that he was sorry to find that the gentleman whose health he was about to propose had been obliged to withdraw from indisposition. He regretted it on his own account, that he had lost the opportunity of observing the gratifying manner in which his name would be received, and for the company that they had lost the benefit of his eloquence. He remarked that it was an excellent trait in the liberality of the present times that it could not with any fairness be ascribed to indifference. In the reign of Charles II. and at other periods, profligacy and bigotry have been seen hand in hand, profaneness and persecution were inmates of the same house and the same bed; and those who indulged the utmost libertinism in action would not allow the liberty of thought in others. In our own day we find royalty and nobility promptly coming forward to grant liberty to differ in matters of opinion, and diffusing education and morals amongst the people at large. The gentleman whose health he was to propose was engaged in training up others for the promulgation of truth: of his sincerity and ability and consequent success in this important duty there could be entertained no doubt. He concluded by giving—*The Health of Mr. Aspland and Success to the Unitarian Academy.* — Mr. Rutt thought it his duty to make acknowledgments for the respect with which the name of the Unitarian Academy had been introduced in connection with his absent friend, who was the life and soul of it. This institution had grown out of the Unitarian Fund as that had been the result of the Book Society. It was conceived that the combination of a certain degree of literary cultivation, connected with a popular mode of address, would be eminently conducive to the success of the cause. But there were other labours of his friend which called for recollection, particularly his late advocacy of the character and designs of Unitarians against a shameless attack from a clergyman whose opportunities of correct information, as well as his general character for kindness and benevolence, would seem to have secured them from such an effusion of bigotry. He was aware that in adverting to that gentleman's publication, he

was speaking of the dead, of whom he never wished to speak any thing but good. As the friend of Mr. A. and feeling it an honour to be so, he returned thanks to the company for the manner in which his name had been received.

The sentiment following came with peculiar propriety from Mr. Smith, namely, *The memory of C. J. Fox, the consistent, uniform and powerful advocate of religious liberty.*

The chairman then gave, *The health of the Rev. C. Wellbeloved, and success to the York Academy*; and concluded with, *The Stewards.*

Mr. B. Hawes returned thanks in their name, observing that if they had any merit it was in the election of the chairman, upon whose character, as a consistent supporter of civil and religious liberty, he passed a high eulogium.

The annual meeting of the *Protestant Society for the Protection of Religious Liberty*, was held at the New London Tavern, Cheapside, on Saturday the 14th of May, when an interesting Report was read of the proceedings of the Committee. It appeared that some clergymen in distant counties had refused to bury the children of Dissenters, but that their objections were overcome by the remonstrances of the secretaries, or the admonitions of their superiors; that various instances of the persecution of Dissenters had occurred, and that these cases were taken up by the Society and that most of them were happily settled; though with regard to one it would be necessary to appeal to the Court of King's Bench; that attempts had been made to assess various places of worship to the Poor's Rate, that these had been resisted, and that Mr. Vansittart (Chancellor of the Exchequer) had given the Committee a promise, which he has since fulfilled, of introducing a clause in the Poor Relief Bill, now in Parliament, for exempting all places of worship from parochial taxation.

In these and other measures, particularly the attainment of a provision in the India Bill for liberty to missionaries, the Society have incurred expences beyond their income, and they therefore appeal to the liberality and even justice of the religious public, to recruit their funds.

Various resolutions were passed, and amongst them the following, which we communicate to our readers with peculiar satisfaction; viz.

Resolved, That this meeting cannot however but perceive with pleasure, in the repeal of the persecuting laws affecting Anti-Trinitarians, in the new constitution of the French nation, and in the letter of the head of the Catholic Church, indications of universal progress towards those just principles of religious liberty which this Society will always maintain, and which they hope will finally and universally prevail.

The annual meeting of the *Southern Unitarian Society* will be held at Southampton, on the 29th of June. The Rev. James Gilchrist to preach in the morning; the Rev. —— Treleaven, in the evening.

Manchester College, York.

The Annual Examination of Students in this institution will take place in the Library, as usual, on Tuesday, Wednesday, and Thursday, the 28th, 29th, and 30th of June. The Trustees and their Friends will dine together, on Wednesday and Thursday, at Etridge's Hotel, at five o'clock; and the York Annual Meeting of Trustees will be held in the evening of Wednesday.

The Annual Meeting of the *Lincolnshire Unitarian Society* will be held at Lutton, on Thursday, June 30th.

Outline of a Plan for an Association of Unitarian Christians in Devon and Cornwall.

Plymouth, May 1st, 1814.

Under a firm conviction of the truth and importance of the grand principle, that "God, even the Father, is the only true God, the primary source of all our blessings, and the only proper object of religious worship;" many persons in the counties of Devon and Cornwall are desirous to form a friendly union amongst the professors of this great religious principle in that district, and thus to encourage each other in a steady support of it, and increase the means of extending it amongst themselves. With this view they propose to establish, A Unitarian Association and Tract Society, for the counties of Devon and Cornwall, which may meet twice a year, at Midsummer and at Christmas, in such places as shall be previously agreed upon.

They think it unnecessary to enter into the particular grounds on which similar societies have been established; but, waving all considerations of minor differences between the worshippers of One God in One Person, they wish to adopt the principle stated above as the sole basis of the society they would form, and to add to the advantages now enjoyed from the West of England Unitarian Society, those of receiving subscriptions of five shillings annually, of disposing of the Tracts in smaller quantities to persons desirous of buying them, and of having periodical meetings at distances which most may reach.

They cannot, however, avoid expressing their regret, that, while differences of equal and even of greater importance do not prevent their fellow Christians of other persuasions from uniting in those objects which appear important to them in a religious view, there should be any cause to prevent those who do not admit the doctrine of the simple humanity of our Saviour from co-operating with other Unitarians in their endeavours to promote the spread of the grand fundamental principle in which we all believe; and it is our wish that all who agree with us in a point of such primary importance would unite with us in opposing the errors which are generally prevalent in the Christian world.

As there appears sufficient encouragement for the establishment of such a society, it has been determined to hold the first meeting of it at Plymouth, on the first Wednesday in July, when the Rev. . . . . will preach in the Unitarian Chapel, the service to begin at eleven o'clock; and we beg leave respectfully to invite the attendance of those who are desirous of promoting this object.

At this meeting the plan to be pursued will be canvassed and decided upon; and any measures proposed which may be thought useful to promote the object in view. It is intended to suggest to the consideration of the members, that the subscribers who have no express occasion for the full amount of their books should allow part of their subscription to remain in the hands of the secretary, in order to form a fund for the sale of Tracts at low prices.

Signed in behalf of those who propose the association,

ISRAEL WORSLEY, Plymouth.
LANT CARPENTER, Exeter.

Letters on the subject of the association may be addressed, post paid, to either of them.

Address of the Catholic Board to the Right Hon. J. P. Curran, late Master of the Rolls; with his Reply.

[The address is the production of Dr.

Burke: it was read by Owen O'Connor, of Belanagar.]

To the Right Honourable JOHN PHILPOT CURRAN, *&c. &c. &c.*

"The General Board of the Catholics of Ireland feel it their duty to address you on your resignation of the high office to which your talents were called, and the duties of which you have discharged with the courtesy of a gentleman, the abilities of a lawyer, the dignity of a judge, and the characteristic integrity which has ever distinguished you.

"Taking a review of a life devoted to the service of your country, and the cause and interests of public and private liberty, we shall ever hold in proud and grateful remembrance the energy which you displayed in resisting oppression and defending the rights of the subject and the constitution; the independent spirit with which you met the frowns and the seductions of power; the intrepidity with which you vindicated your insulted and maligned country, and the sacrifices which you made at the shrine of public virtue.

"The freedom and privileges of your profession, so closely connected with those of the public, you upheld both at the bar and on the bench.

"The first flight of your juvenile genius was a noble and generous defence of an obscure but respectable individual against a lawless assault of tyrannical power. You have uniformly opposed that bigotted, that baneful policy, which impiously tries the principles of man by his religious creed; you have maintained the great and sound principle of religious liberty—the proclaimed boast of our constitution, a just, a liberal, and enlightened mind abhors the pernicious system of excluding from equal rights those who contribute equally to the support of the state with their property and their lives; a system which sacrifices the liberty of the country, to protect the monopoly of a party, and which, by perpetuating division and discord, saps the foundation of all social intercourse.

"You, Sir, and the other illustrious advocates of Irish prosperity, are well aware, that the total extinction of such a system is absolutely essential to the consolidation and permanence of the general strength of the empire. Permit us, therefore, Sir, to indulge our earnest hope, that your splendid talents, emerging from the eclipse of judicial station, and reviving under that name which has attached the hearts of your countrymen, will again be exercised in the service of Ireland."

Mr. CURRAN'*s Answer.*

"Gentlemen—Be pleased to accept my warmest acknowledgments for this flattering mark of your approbation and regard. So far as honesty of intention can hold the place of desert, I can indulge even a proud feeling at this proof of your good opinion—because I have no secret consciousness that can blush while I receive it.

"I have early thought, that the mere fact of birth imposes, by the authority of God, a loyalty to country, binding the conscience of man beyond the force of any technical allegiance, and still more devoted and inexhaustible.

"To our unhappy country I know this sentiment was little better than barren—however, what I had I gave; I might have often sold her, I could not redeem her. I gave her the best sympathies of my heart, sometimes in tears, sometimes in indignation, sometimes in hope, but oftener in despondence.

"I am repaid far beyond my claim; for what reward can be more precious than the confidence and affection of those for whom we could not think any sacrifice too great?

"I am still farther repaid by seeing that we have arrived at a season that gives us so fair a prospect of better days than we have passed.

"When I view these awful scenes that are daily marking the interposition of Providence in punishment or retribution, that teach rulers to reflect, and nations to hope, I cannot yield to the infidelity of despair, nor bring myself to suppose that we are destined to be an exception to the uniformity of divine justice, and that in Ireland alone the ways of God shall not, in his good time, be vindicated to man; but that we are to spend our valour and our blood in assisting to break the chains of every other nation, and in riveting our own; and that when the most gallant of our countrymen return to us, laden with glory and with shame, we are to behold them dragging about an odious fetter with the cypress and the laurel intertwined.

"On the contrary, I feel myself cheered and conciliated by those indications, which inspire the strong hope that the end of our affliction is rapidly advancing, and that we shall soon be placed in a condition where we shall cease to be a reproach to the justice and wisdom of Great Britain.

"The calumnies of our enemies have been refuted, and have left no impression behind them except a generous regret that they could ever have been believed.

"It is with no ordinary feeling of congratulation and respect that we should hail the awaking of a nation, formed to be illustrious, from the trance of a bigotry that cannot be refuted, because it does not reason; that, like every other intoxication, stupefies while it inflames, and evaporates only by sleep. It becomes us to congratulate on the recovery, without retrospect to the time it may have cost.

"Within the short limits even of a year, the spirit of a just and liberal policy has assumed a station that scarcely could be hoped from the growth of ages.

"That wise country has learned to see us as we are, to compare our sufferings with that of our merits and our claims, and to feel that every kind and tender sympathy that speaks to the heart or the head of a man, in favour of his fellow man, is calling upon her to put an end to the paroxysms of that gaol fever, which must for ever ferment and fester in the imprisonment of a nation, and to do it in a way that shall attach, while it redresses, and bind a blended empire in the bond of equal interest and reciprocal affection.

"We are asking for no restorative, the legislature has none to give. We ask only for what is perfectly in its power to bestow, that deobstruent which may enable the human creature, even by a slow convalescence, to exert the powers of his nature, and give effect, by the progression of his happiness and virtue, to the beneficence of that Being who could not have permanently designed him for the sufferings or the vices of a slave.

"In your anxiety for the honour of the Bar I cannot but see an auspicious omen of your near approach to the possession of such a treasure that deserves so high a protection. Short is the time that has passed since I could not have adverted to that subject without feelings of shame and anguish; but you now see at the Bar persons of your own religious persuasion, of those great talents for whose purity you are so justly suspicious.

"You are certainly right in thinking the independency of the bar the only unfailing safeguard of nations, and of that liberty without which justice is but a name.

"It is the equal protection of the people against the State, and of the State against the people. If Erskine had lived in the dark times of the second James he would have saved his country from the pain of reading the events of those days, when the Court could procure a bench, but the subject could not find a bar.

"It is with an emotion, difficult to describe, that I see how easily our hearts are betrayed into an exaggerated estimation of those we are disposed to love. You are pleased to bespeak the continuance of my poor efforts in the cause of Ireland. I cannot without regret reflect how feeble they would be: but I am fully consoled in the idea, that they would be as unnecessary as inefficient. It is still no more than justice to myself to say, that if any opportunity should occur, and God be pleased to let it be accompanied by health, my most ardent affections would soon find the channel in which they had flowed so long.

"A devoted attachment to our country can never expire but with my last breath. It is a sentiment that has been the companion of my life: and, though it may have sometimes led to what you kindly call sacrifices, it has also given me the most invaluable consolation: and, even when the scene shall come to a close, I trust that sentiment shall be the last to leave me, and that I shall receive some enjoyment in the reflection, that I have been a zealous, though an unprofitable servant."

Catholic Emancipation.

Copy of a Letter from Monseigneur Quarantotti, to the Right Rev. Dr. Poynter, V. A.

[The following letter (translated) from the Council at Rome, appointed

by the Pope to manage ecclesiastical affairs in his absence, will shew that there is no longer any serious obstacle in the way of Catholic Emancipation. The conclave at the Propaganda palace allow the Veto to our government, and indeed appear humble enough to accommodate the Catholic faith to any circumstances whatever The return of the Pontiff to Rome will not we hope affect the validity of this instrument—every other consideration is lost in the prospect of the happiness of Ireland,—but it would be amusing to speculate upon the probable fate of the Roman Catholic religion in these Islands: it is also interesting to inquire, now that Catholics are about to be free-men, whether Protestant Dissenters will not be also emancipated! ED.]

ILL^me^, AC R^me^ D^ne^,

NON sine maxima voluptate accepimus, facile esse futurum, ut lex, quæ superiore anno rogata fuit pro Catholicorum istius florentissimi regni emancipatione a pœnalibus legibus, quæque ex modico suffragiorum defectu rejecta fuit, in novis hujus anni comitiis iterum proponatur. Utinam hæc tam optata lex aliquando feratur, et Catholici, qui præclara semper præbuerunt obedientiæ, ac fidelitatis suæ argumenta, a gravissimo, quo jamdiu premuntur, jugo tandem emergant; ut absque ullo honorum, ac facultatum detrimento ad ea possint alacrius incumbere, quæ et Religio, et patriæ bonum ab iis expostulat: quod quidem sperare juvat a beneficentissimo Rege, atque ab inclyta natione, quæ æquitate, prudentia, cæterisque virtutibus, tum anteactis, tum maxime postremis hisce temporibus tantam sibi apud omnes populos gloriam comparavit. Et quoniam delatum est, aliquas inter Episcopos obortas esse quæstiones, atque discrimina circa conditiones, quæ Catholicis appositæ sunt, ut cæteris æquiparentur; Nos, qui summo absente Pastore sacris Missionibus præfecti sumus, et Pontificiis omnibus facultatibus ad id communiti, muneris nostri partes esse putavimus omnem ambiguitatem, atque obicem removere, qui optatæ conciliationi possit obsistere, et quo non pervenit Episcoporum facultas, S. Sedis auctoritate, et concensione supplere. Habito igitur doctissimorum Præsulum, ac Theologorum consilio, perspectis litteris, tum ab Ampl^e^. Tua, tum ab Archiepiscopo Dublinensi huc missis, ac re in peculiari Congregatione mature perpensa, decretum est, ut Catholici legem, quæ superiore anno rogata fuit pro illorum emancipatione juxta formam, quæ ab Ampl^e^. Tua relata est, æquo, gratoque animo excipiant, et amplectantur. Unum est, quod aliqua declaratione eget, scilicet secunda jurisjurandi pars, qua Clerus obstringitur nullam habere se posse cum Summo Pontifice, ejusque Ministris, communicationem, quæ directè, vel indirectè valeat Protestantium regimen, sive Ecclesiam subvertere, aut quomodo libet perturbare. Satis exploratum est, id jure divino præcipuum esse Ministrorum Ecclesiæ munus, ut Catholicam fidem, quæ una potest ad æternam felicitatem perducere, undique propagare curent, erroresque depellere. Hoc Evangelii præcepta docent, hoc Apostolorum, eorumque Successorum exempla. Jam si Catholicus Protestantum aliquem ad Orthodoxam Religionem revocaverit, perjurii reus poterit judicari, quia nempe illo avocando Protestantem Ecclesiam aliquo modo turbasse videretur. Si res ita intelligatur, juramentum hoc præstare non licet, utpote quod Catholico dogmati reluctatur. Sin ea sit, legislatorum mens, ut Catholicæ Ecclesiæ ministris non interdicta sit prædicatio, suasio, consilium, sed tantum ne liceat ipsis Protestantem Ecclesiam, seu regimen vi, et armis, aut malis quibusque artibus perturbare, hoc rectum est, nostrisque principiis apprimè cohæret. Tuum itaque erit excelsum istud regimen omni animi demissione, ac studio deprecari, ut ad sedandas, tutandasque Catholici Cleri conscientias modificationem, aut declarationem aliquam ejusmodi juramenti formulæ dare velit, quæ, omni ambiguitate sublata, pacificæ prædicationi, ac persuasioni locum relinquat. Quod si vel lata jam fuerit rogata lex iisdem verbis, vel nihil in iis immutari voluerit, Clerus acquiescat; ac satis erit, ut palam ipse denunciet, eam esse suam jurandi mentem, ut Orthodoxa in ejusmodi juramento doctrina salva remaneat, ac non aliter; atque ut protestatio ista omnibus innotescat, et sit etiam posteris exemplo, in acta relata servabitur. Optandum quoque foret, ut ab aliquibus etiam publici concilii membris, si fieri posset, declaratio fieret, hoc plane sensu, ac non alio, Britannicum regimen

a Catholico Clero juramentum exigere. Cætera vero, quæ in proposita lege continentur scripsisti. ea quidem poterunt ex Apostolicæ sedis indulgentia tolerari.

Quod rex certior fieri velit de illorum fidelitate, qui ad Episcopatum, vel Decanatum promoventur, ac tutus esse, num iis dotibus instructi sint, quæ bonum civem decent: quod ipse præterea ad hæc investiganda Comitatum instituat, qui in eorum mores inquirat, ac referat regi, prout Ampl. Tua nobis significavit: quod demum ea ipsa de causa rex ab his dignitatibus exclusos in posterum velit tum alienigenas, tum eos, qui a quinquennio domicilium in regno non habuerunt; hæc omnia cum id tantum respeciant, quod civile est, omnem mereri tollerantiam possunt. Præstat quidem, ut nostri Antistites grati, acceptique sint regi; ut plena illius consensione suum ministerium exerceant, ut denique de illorum probitate constet etiam apud eos, qui de Ecclesiæ gremio non sunt; Episcopum enim (ut docet Apostolus 1 ad Timoth. 3. 7.) *oportet, et testimonium habere bonum ab iis, qui foris sunt.* Hæc cum ita sint, ex tradita nobis auctoritate indulgemus, ut qui ad Episcopatum, vel Decanatum designati, ac propositi sunt a Clero, admitti, vel rejici a rege possint juxta rogatam legem. Postquam igitur Clerus illos de more delegerit, quos ad occupandas hujusmodi dignitates digniores in D^no^ judicaverit, Metropolita provinciæ in Hibernia, Vicarius vero Apostolicus Senior in Anglia, et Scotia, illos Comitatui denunciabunt, ut regia inde approbatio, sive dissentio habeatur. Si candidati rejecti fuerint, alii proponentur, qui regi placeant; si vero probati, Metropolitanus, aut Vicarius Apostolicus, ut supra, acta mittet ad sacram hanc Congregationem, quæ singulorum meritis rite perpensis, Canonicam a Summo Pontifice institutionem obtinendam curabit. Illud quoque video commissum esse eidem Comitatui munus, ut nempe litteras examinare debeat, quæ alicui ex Clero Britannico ab Ecclesiastica potestate scribuntur, ac diligenter inquirere, an aliquid illæ contineant, quod Gubernio officere, aut publicam tranquillitatem perturbare aliquo modo possit. Cum in Ecclesiasticis, ac spiritualibus rebus nonnisi interdicta sit cum Capite Ecclesiæ communicatio, sed Comitatus inspectio ad politicum tantum referatur, erit etiam in hoc acquiescendum. Bonum est, ut regimen istud nullam plane concipere possit de nostra communicatione suspicionem. Cunctis patere possunt ea, quæ scribimus; non enim nos ullo pacto miscemus in iis, quæ civilia sunt, sed ea tantum inquirimus, quæ divina, et Ecclesiastica lex, ac bonus Ecclesiæ ordo postulare videntur. Ea tantum secreto servanda erunt, quæ internum conscientiæ forum afficiunt; at in iis satis cautum fuisse video per regulas ab eadem lege traditas; ac satis nobis persuasum est, sapiens istud regimen, dum publicæ securitati consulere vult, nunquam proinde exigere velle, ut Catholici religioni desint suæ; imo potius gratum habere, ut illam sedulo observant; hæc enim sancta, et plane divina Religio publicæ potestati favet, solia firmat, subditosque facit obtemperantes, fideles, studiososque patriæ. Nihil propterea potest Apostolicæ sedi gratius, ac jucundius accidere, quam ut inter gubernium istud, et Catholicos illi subjectos, plena concordia, mutuaque fiducia servetur; ut rei publicæ moderatores de Catholicorum fidelitate, obedientia, atque adhæsione dubitare nunquam possint; ut denique Catholici ipsi omni plane studio, candore, alacritate, patriæ deserviant. Quapropter omnes in Domino hortamur, præsertim vero Episcopos, ut, omni contentione sepositа, ad cæterorum edificationem, omnes unanimiter idipsum sapiant, ac sentiant, ut nullus detur schismati locus, nec ullum rei Catholicæ damnum inferatur: verum si lata fuerit lex, qua Catholici a pœnis, quibus obstricti sunt, liberentur, eam non modo æquo animo amplectantur juxta ea, quæ dicta sunt, sed etiam Majestati suæ, et magnificentissimo ejus Concilio maximas agant pro tanto beneficio gratias, eoque se dignos exhibeant. Denique Ampl^em^. Tuam rogamus, ut cunctis istius regni Episcopis, Vicariisque Apostolicis epistolam hanc communicari curet; ac fore sperantes, ut his, quæ ex tributa nobis potestate decreta sunt, prompte, pleneque sese conforment, Deum O. M. precor, ut Amplit^em^. Tuam diutissime sospitet, atque interim omni cum observantia me tibi obstrictum profiteor.

Obsequentissimus Famulus,
J. B. QUARANTOTTI, Vice Præf^us^.
MICHAEL ADEODATUS GALEASSI,
Subst^us^.

Datum Romæ, ex Ædibus de Propaganda Fide, 16 Februari, 1814.

Illmo ac Rmo Dno Guillelmo Poynter, Episco. Haliensi, Vicario Londini Apostolico, Londinum.

Translation.

Most Illustrious and Right Reverend Lord.

With great pleasure we have learned, that a Bill, for the Emancipation of the Catholics of your flourishing kingdom from Penal Laws, which was proposed in the last year, and lost by a small minority, may probably be again presented in this session of Parliament. It is our ardent wish, that this Act, so much desired, may at length be passed; and that the Catholics, who have ever given such distinguished proofs of their obedience and fidelity, may at length be delivered from the heavy yoke by which they have so long been oppressed; and that, without any detriment to their honours or estates, they may give full scope to those exertions, which both religion and the good of their country require of them: and this may be surely expected from your most beneficent sovereign, and from that illustrious nation which, on former occasions, and especially in these latter times, has acquired so much glory in the estimation of the whole world for its equity, prudence, and other virtues. And, since it has been represented, that, among the bishops, certain questions, and differences have arisen, relative to the conditions on which the Catholics are to be placed on an equality with their fellow-subjects—We, who, in the absence of the supreme pastor, are placed over the concerns of the sacred missions; and, for that purpose, are invested with full pontifical powers, have thought it incumbent on us to remove every ambiguity and obstacle which might impede so desirable a conciliation;—and, by the authority and consent of the Holy See, to supply such faculties as do not come within the ordinary limits of episcopal jurisdiction. Having, therefore, taken the advice of the most learned prelates and divines—having examined the letters which have been transmitted to us both by your lordship and the Archbishop of Dublin, and the matter having been maturely discussed in a special congregation, it is decreed, that the Catholics may, with satisfaction and gratitude, accept and embrace the Bill which was last year presented for their emancipation, in the form in which your lordship has laid it before us. One point only requires some explanation—and that is, the second part of the Oath, by which the clergy is so restrained, as not to be permitted to hold any correspondence with the sovereign pontiff and his ministers, which may, directly or indirectly, subvert, or in any way disturb the protestant government or church. It is evidently by divine authority the special duty of the ministers of the church every where to propagate the Catholic faith, (the only faith which can lead to eternal felicity) and to refute erroneous doctrines. This is taught by the precepts of the gospel, and by the example of the apostles and their successors. Now, should a Catholic convert any protestant to the orthodox religion, he might be deemed guilty of perjury, as, by such conversion, he might seem, in some sort, to disturb the Protestant church. Understood in this sense, the Oath cannot lawfully be taken, as being repugnant to the Catholic faith. If, on the other hand, this be the meaning of the legislators—that the ministers of the Catholic church are not forbidden to preach, instruct, and give counsel; but are only prohibited from disturbing the Protestant church or government, by violence and arms, or evil artifices of whatever kind—this is just, and entirely consonant to our principles.

To you, therefore, it belongs, with all humility and earnestness, to supplicate the High Court of Parliament, that, in order to quiet and secure the consciences of the Catholic Clergy, it will affix some modification or declaration to this clause in the Oath, which, removing every ambiguity, may leave them the liberty peaceably to preach and to persuade. In case the Bill be already passed, containing the same words, or that nothing in it is allowed to be altered, let the Clergy acquiesce; and, it will be sufficient for them publicly to declare, that this, and this only, is the sense in which they have sworn to it, so that nothing in the Oath may be adverse to orthodox doctrine; and that this Protest may be generally known, and be, for an

example to posterity, this construction of it shall be publicly recorded. It were to be wished, likewise, if it can be obtained, that a declaration should be made by some of the members of parliament, that government requires the Oath from the Catholic Clergy in this sense, and in no other. Other clauses, which you mention as contained in the same Bill, may be submitted to by the indulgence of the Apostolic See.

That the king should desire to be certified of the loyalty of such as are promoted to a bishopric or deanery, and should be assured that they are endowed with such qualities as become a good subject—that, to investigate these particulars, he should likewise appoint a committee to inquire into their moral conduct, and make a report to his majesty, as your lordship has given us to understand is the case: that, for the very same reason, the king should require that foreigners, and those, likewise, who have not resided five years in the kingdom, should be excluded from such dignities—all this, as it regards only what is within the competence of civil authority, may be deserving of every toleration. It is highly proper that our prelates should be agreeable and acceptable to the king; that they should exercise their ministry with his full consent; in fine, that their probity should be evident even to those who are not in the bosom of the church. For a bishop, (as the apostle teaches, 1st epistle to Timothy, iii. 7.) *must have a good testimony from them who are without.* On these accounts, by the authority vested in us, we allow that those who are designed for a bishopric or deanery, and are proposed by the clergy, be admitted or rejected by the king, according to the proposed Bill. Therefore, after the clergy have in the usual manner, chosen those whom they shall have judged in the Lord to be worthy to be exalted to those dignities, in Ireland the metropolitan of the province, in England and Scotland the senior apostolical vicar shall announce them to the committee, for the royal approbation or dissent. If the candidates be rejected, others shall be proposed, who may be pleasing to his majesty: but, if approved, the metropolitan, or apostolical vicar, as above, shall send the act of their election to this sacred congregation, which having weighed with care the merits of each individual, shall apply to the sovereign pontiff for canonical institution. We observe, likewise, that it is the office of the said committee to examine any letters which are sent to any of the clergy of Great Britain from the ecclesiastical powers, and diligently to inquire whether any thing be contained therein which may be obnoxious to the government, or in any way disturb the public tranquillity. Since communication with the head of the church in spiritual and ecclesiastical concerns is not prohibited, but the inspection of the committee regards only matters of civil policy, this likewise ought to be acquiesced in. It is good that the government should not entertain any suspicion concerning our communications. What we write can be laid open to all; for in no way do we interfere with civil concerns: our attention is directed to those things only which appear to be required by the divine and ecclesiastical law, and by the salutary regulations of church discipline. Those matters only shall be kept secret, which affect the internal tribunal of conscience; but for this we see it is sufficiently provided by the clauses inserted in the said bill: and we are well persuaded, that your wise government, while it is intent on preserving public security, will, by no means, exact that the Catholics should depart from their religion; nay, is rather pleased that they faithfully adhere to it; for this holy and divine religion is friendly to public authority, gives stability to thrones, and makes subjects obedient, faithful, and emulous of their country's welfare. Nothing, therefore, can be more gratifying and delightful to the apostolical see, than that between the government and its Catholic subjects there should exist an entire concord and a mutual confidence; that the ministers of the state should never be able to doubt their loyalty, obedience, and attachment; and that the Catholics themselves should be devoted to their country with every effort of zeal, candour, and alacrity. We therefore exhort all, in the name of the Lord, and especially the bishops, to lay aside contention; and, for the edification of others, unanimously to adopt the same

sentiments, that there may be no room for schism, nor any injury be done to the Catholic cause: but that, if the Bill shall be passed, by which the Catholics shall be freed from the penal restrictions by which they are now held, they not only embrace it with entire satisfaction, as has already been said, but express the strongest sentiments of gratitude to his Majesty and his most august council, for so great a benefit; and, by their conduct, prove themselves worthy of it. In conclusion, we request of your lordship, that you will cause this letter to be communicated to all the bishops and apostolical vicars in the kingdom: and, trusting that they will, promptly and entirely, conform themselves to these things, which, from the power vested in us, have been decreed, we beseech the Lord God Omnipotent to preserve your lordship for length of years; and, at the same time, I profess myself bound to you by every consideration, and am,

Your most devoted Servant,
J. B. QUARANTOTTI, Vice President.
MICHAEL ADEODATUS GALEASSI, Substitute.

Given at Rome, from the Chambers of the Congregation for the Propagation of the Faith, 16th Feb. 1814.

To the Right Rev. William Poynter, Bishop of Halia and Vicar Apostolic of the London District, London.

OBITUARY.

Rev. Charles Giffard.

Died at Ilminster, on the 8th of April, in the 77th year of his age, the Rev. CHARLES GIFFARD, pastor of the Protestant dissenting congregation at Chard, in Somersetshire, during the long period of 48 years. His native place was Cerne, in Dorsetshire; but soon after his birth his parents removed to Wareham. Here he received the rudiments of his classical learning under the Rev. Simon Reader; and at an early age commenced his education for the ministry at the academy in London, conducted by Drs. Jennings and Savage. The subject of this memoir settled, soon after the completion of his studies, at Newport, in the Isle of Wight, where he remained but a short time. From hence he removed to Chard; and continued preaching in that place until within about six years of his death.

"Live well, that you may die so too," was a precept frequently addressed by this good servant of Christ to the youthful part of his acquaintance; a precept, enforced by example both in his life and at his death. His equanimity and habitual cheerfulness, his warm benevolence towards man, and sincere piety towards God, rendered him equally the object of affection and respect; and while his surviving relatives and friends painfully feel the loss of his society, they have the consolation of reflecting, that in this life he lived happy, often expressing the overflowings of a grateful heart in the words of the Psalmist, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage," and that in the next world he cannot fail to receive the crown of glory promised to the upright follower of our Lord Jesus Christ.

Mr. W. Blackmore.

(In a Letter to the Editor.)

Tenterden, May 7, 1814.

SIR,

I have to add to your obituary list, for the instruction and benefit of the young, the death of Mr. W. Blackmore, the son of Mr. T. BLACKMORE, of Tenterden, in Kent; at the early age of 23. The symptoms of decline had been for some time manifest, with, at intervals, considerable pain; the whole of which he bore with exemplary fortitude and patience, until on the 15th of April, he calmly breathed his last. His principles were strictly Unitarian. He well understood their nature. He knew

and felt their power. Endowed with considerable strength of understanding, he directed it to its most important objects, the acquisition of knowledge, followed with the corresponding fruits. He resided some years at Maidstone; and ever active and ardent in his state of mind, he was very instrumental in establishing a vestry library there, in the congregation under the pastoral care of the Rev. A. Harris.

Even when his health was evidently declining, and it was judged to be necessary that he should return to his native place and air, he succeeded in collecting the young around him, and in forming them into a juvenile society, for the purpose of purchasing more easily, pamphlets, single sermons, and small tracts upon religious subjects, for the improvement of their minds in knowledge. In this he took a leading part during the progress of his disorder, until bodily debility prevented him. Yet after this, his inquiries, and the best energies of his mind, were still directed to religious subjects: and this, not from the apprehension of approaching death, though convinced that he should not recover; but from the full satisfaction he experienced in those views of the divine perfections and government, and of God's revealed will, which as they make their appeal to the understanding, communicate also unfailing consolation to the heart. Exhausted at last by the smallest exertion, he yet always received the writer of this brief memoir with a smile of complacency: nor can I find that in any period of his disorder, one murmuring word escaped him. He was buried by his own request in the Unitarian Chapel-yard, Mr. Holden delivering the funeral oration.

Let the young reflect upon the uncertain tenure by which they hold their present earthly existence. Let them learn the unspeakable value of religious principle, in their hour of greatest need, and apply their hearts unto wisdom.

L. H.

Address to the Congregation, Lewin's Mead, Bristol, by the Rev. John Rowe, on the recent Death of Mr. C. Danvers.

So important, and at the same time, so unlooked for and joyful are the events which have occurred since I last stood in this place, that I expected (but how fallacious is every expectation which frail mortals can entertain) to address you, this day, in the language of unalloyed congratulation. The sovereign Creator of heaven and earth hath, indeed, put a NEW song into our mouths, by the great and marvellous things he has done among the nations, and how, in the contemplation of them, is every pious heart prompted to cry out, with holy exultation, "O magnify the Lord with me, and let us exalt his name together." But in this chequered scene, there is appointed unto man, a time to mourn, as well as a time to rejoice. At such a time, do I, with heart-felt concern, now appear before you. The complicated and extensive loss which has been sustained, in the death of my valued, and of very many of you and of others not present the valued, or rather invaluable friend, MR. DANVERS has made on the hearts of us all a deep impression. In speaking of him, (for I should do violence, not only to my own feelings, but what weighs more with me, to your's, were I to be silent) I am much restrained by what I know would have been his own wishes had he expressed them on the subject, and likewise by the rule which your ministers observe, and for obvious reasons, on similar occasions of being sparing of praise. Rarely, however, has a similar occasion presented itself, on which praise might justly be bestowed with less reserve, and on which it would be heard with a more general concurrence of sentiment and feeling than on the present. The gloom, the dejection and the sorrow his loss has occasioned, manifest the estimation in which he was held by you, and constitute a tribute alike honourable to you that render, and to him,—no, not to him—to the memory of him that receives it.

Those who can recur to his early days, and who know what was then the manner of his life, bear him witness that "he feared the Lord from his youth." He entered betimes on the way he should go, and as he advanced in life he did not depart from it. The excellence of the principles by which he was actuated, was, when I first knew him, exemplarily illustrated by the respectful and affectionate attention with which he was administering to his aged mother, under the

pressure of affliction, and infirmity. It is true, she was worthy of the filial duty she received, and faithfully, affectionately and unremittingly was it, to the last hour of her life, by him discharged. Did we require confirmation of what is a generally acknowledged fact, that the person, who proves himself a good son, almost invariably acts his part well in other relations of life, this confirmation the life of our departed friend would amply supply. What he was as a brother, those only who know how he was circumstanced and what he did can at all appreciate. Though leading a single life, he extended to many a parent's care, and among the fatherless, who found in him a father, those could be pointed out who had himself almost alone to help them.

Of what he was as a friend, a considerate, sincere, disinterested, faithful, unwearied friend, varied and substantial are the proofs which many of you, as well as myself, can furnish, and which will render him the subject of our indelible regret and grateful remembrance. Zealously affected as he was to Unitarian tenets, no sectarian spirit gave asperity to his language, rendered him uncharitable in judging, or unwilling to do good to all to whom his kindness could extend. And for none did he exert himself more than for those who, from poverty, or any other cause, were most in danger of neglect. Let the poor cry, and he heard them; let the widow pour out her complaint, and both his time and his labour would be employed to relieve.

As a religious society we have sustained in him a painful, an alarming, and, without increased vigilance and exertion on the part of others, an irreparable loss. Every office to which he was called among us, he cheerfully undertook, and with assiduity and fidelity did he discharge the duties of all. For the interests of our congregation he had a heart-felt concern, and unremitting were his endeavours to promote them. No longer ago than Monday last, the day preceding his death, during the short final interview I had with him, he anxiously inquired concerning the governorship of our boys' school, of which he himself was the treasurer, and long shall I remember the pleasure he expressed at the satisfactory information I had it in my power to give him.

Combining, as he did, a sound judgment with a desire to do good—ardent in a degree seldom equalled and hardly to be exceeded, the service, which our friend performed was, in consequence, great in itself, and wide in its extent.

To active, benevolent exertion his life was devoted, and if, on account of it, his course should have been sooner finished, *our* regret attaches to *him no blame*. Let us also so run as that we, together with him, may obtain. The same glorious prize he kept in view, is set before us also, "the prize of our high calling of God, in Christ Jesus our Lord."

The more useful and kind he was, the more will his loss be felt; and in proportion audible by us all should be the voice with which Providence is now calling upon us to enter into his labours, that the good, of which he was in so many ways the instrument, may not be lost with him. Following him through that path in which he was a follower of Christ, we shall at length arrive in the same blissful state, there to be for ever with one another and with the Lord. "Blessed are the dead who thus die in the Lord, yea, saith the Spirit, for "they rest from their labours, and their works do follow them." Let us comfort and encourage ourselves and one another with these words.

[N. B. Mr. Danvers died, after a very short illness, at the house of a friend in London, and was buried on the 7th, (the Rev. T. Belsham officiating) in the burial ground belonging to the Unitarian Church, Hackney.—ED.]

Rev. James Pickbourne.

Wednesday, May 25, at his house, in Grove Place, Hackney, the Rev. JAMES PICKBOURNE, author of the Dissertation on the English Verb, &c. and one of the oldest members of the Unitarian Church, Hackney.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

The homage paid by the men of this world involuntarily to virtue, is seen in the endeavour to reconcile their conduct with those principles, whose breach by others they animadvert upon with the utmost severity. The conduct of Buonaparte towards Spain is reprobated with great justice by all parties, and the bravery of the Spaniards has been by no persons so loudly praised as by the worldly politician. But now comes a difficulty: for in the arrangements of the present crisis it was thought necessary, that Norway should be transferred from its former sovereign, and be placed under the dominion of Sweden. In the execution of this transfer the consent of the king of Denmark was obtained, and he absolved his Norwegian subjects from their oath of allegiance. So far it may be said a sovereign may go. He may abdicate his throne, or give up the power of ruling over a part of his subjects; this he may do voluntarily or under compulsion: but then the question occurs, whether, when the subjects are released from their oath of allegiance to their former sovereign, they do not become free to chuse a new sovereign for themselves, or to form any mode of government they please. In the case of Spain the sovereign had abdicated his crown, but the subjects, considering the act to have been performed under compulsion, would not receive the new sovereign, in whose favour it was made: and after great efforts drove him out of their country. They were supposed in this case to have exercised a right belonging to a free people.

The act of the king of Denmark is no less under compulsion than that of the king of Spain, and he gave up part of his dominions to preserve the rest. But the Norwegians have taken a different course from that of Spain; they have assented to his abdication, but declined to receive the new sovereign, in whose favour it was made, and seem resolved to have a king of their own, and to become an independent state. They deny the right of the parties, who have guaranteed Norway to Sweden, to settle their government; and say, that such an act was as contrary to justice as that of Buonaparte towards Spain. Much reasoning has been employed upon this subject both in parliament and out of doors; and it is contended that Great Britain is under the necessity of even famishing Norway into compliance, because this was one of the stipulations towards Sweden in the alliance with that power; namely, that she should have Norway for her services in the deliverance of Europe.

We have supposed that a prince may give up part of his dominions; but this is not universally true, for he may have been restrained by some original compact from alienating any part of them. This is said to have been the case of Denmark; for, when the people oppressed by the nobles gave themselves up entirely to the crown, and the king became an absolute monarch, certain conditions were laid down, of which the principal were the support of the Protestant religion and the preservation of the dominions of the crown, namely,

those of Denmark and Norway, for as to Holstein, of which the king of Denmark is duke in his own right, the power of alienating it was not touched. Hence the abdication of the king of Denmark confers no right whatever to any person or persons. The original compact, by which he held the kingdom of Norway, being broken, the people returned to those rights, which they possessed before Norway was united to Denmark.

A more plausible argument used in defence of the transfer is this: Denmark and Norway were united together in a war against the allied powers, and consequently the conquerors had a right to impose what conditions they pleased on their enemy. Denmark submitted to terms; and Norway, if it does not accede to them, remains in a state of hostility, and is to be treated as a foe. This brings the question, as it is said, into a tangible shape: but then there is an end of all the right claimed by transfer, and the allies must conquer the country before they pretend to give it to any one. This is the real state of Norway. Any conditions made without cannot be binding upon her; and it is a question of prudence, whether she should resist her enemies, and assert her independence, or make the best terms she can for herself, and acquiesce in their determination. It is an unhappy circumstance in the general joy on the destruction of one species of tyranny, that it should be accompanied with the subjection of a nation to another, whose yoke it will bear with impatience.

The king of Spain is returned to his own country, but not to his capital; and difficulties have occurred which retard his progress. He will not, it is said, accede to the new constitution; but what his particular difficulties may be are not known. On the other hand, the Cortes are not inclined to recede; and as there is no third party to appeal to, the difference may not easily be settled. In the case of our own nation, articles were acceded to by William and Mary on their assuming the crown; and conditions were annexed to the wearing of it by the Brunswick family, when the older branches were, on account of their religion, set aside. The Cortes seem to be in the situation of our convention parliament; and it is scarcely prudent in a prince, who has had so little to do in the restoration of the country to independence, to cavil at the conditions. Without doubt the nobles will not be pleased with the power gained by the commons in this conflict: but it is not likely that Spain will consent to return to that abominable system under which it groaned before the revolution. We are at such a distance from the spot, and, notwithstanding the late intercourse between the two nations, have so little knowledge of the contending powers in this question, that we must wait in patience for its developement. We fear that the extension of liberty of conscience will not be aimed at by either party.

The king of France is returned to his capital, amidst unbounded acclamations. His first visit was to the cathedral, where he was received in the usual form by the clergy; and the wretched man fell prostrate to thank God and his Mother for this change in his affairs. Thanks to the Mother of God! We are sorry that so long a residence in a Protestant country had not given a better turn to his mind, and prevented him from offering thanks to any but the Supreme Being for so great a restoration. This is a bad presage as to the religious improvement of France; but still, if liberty of conscience is suffered to exist, and the Bible should be freely circulated in the country, we cannot doubt that the truth will make its way. From the church he proceeded to his palace, and there received the homage of all parties;

and the following days addresses poured in from all quarters, filled with the same adulation that was offered to Buonaparte on a variety of occasions. A proclamation was shortly after issued, containing the principal things in the constitution presented to him, to which he promised his adherence, but referred the settlement of the whole to the meeting of the three estates, which was appointed for the next month. By degrees the ancient forms of the Bourbon government were displayed. The princes of the blood had assigned to them the chief posts in the army, and the negociations were continued with the invading powers. In so strange a state of things, difficulties must necessarily arise, nor can they easily be composed. What may be the condition of France cannot be known till the foreign armies have left the country. In the mean time, every thing on the part of the new government indicates a disposition to adopt a line of conduct suitable to the present state of affairs. He has indeed, in one instance, departed from this line of conduct, by having a solemn service performed to the manes of Louis the Sixteenth and his son, a service more adapted to a Pagan temple than a Christian church, and unnecessarily reviving the memory of a transaction which will be sufficiently recorded in the annals of their history. A treaty was soon concluded between England and France for a cessation of hostilities by sea and land, and it began in the usual form, by an appeal to that latinised term under which the two countries designate the Supreme Being. On this appeal the censures of Luther and Calvin may supersede our own; and to them, as they are given in the last number (p. 234), we particularly call the attention of the reader, desiring him to circulate them among the Calvinists of his acquaintance. Some cause of alarm has been excited by the report, that the army is to be kept up to the number of two hundred and twenty thousand men: but, if this should be the fact, it is to be recollected, that such an army will be on a very different footing from that of Buonaparte. Its spirit and discipline will soon subside, when under the controul of princes of the blood, and officers rise not by merit but by court favour.

The sovereigns of Russia and Prussia were expected to be in England before this time, but the affairs of the continent have detained them. Great preparations are however making for their reception, and during their stay here the peace will in all probability be proclaimed. The adjustment of boundaries and compensations now requires all their attention, and it is with great pleasure we understand that the abolition of the slave trade is to form one of the articles of the new treaty. It is in vain at present to speculate on the future condition of Belgium, Germany, and Italy. There seems to be a general disposition to arrange every thing for future tranquillity, and it is to be hoped that the miseries suffered by these countries will have prepared both sovereigns and people for a better government. Buonaparte, the late terror of the world, is now safely landed in his new territory of Elba, to which he was conveyed in an English frigate. The idlest tales have been told of his journey through France, but the truth will in due time come out, and a future age will be well acquainted with his fall, and the treachery by which it was accomplished. Tyrants may complain of treachery, but this is one of the means of their overthrow, against which they happily cannot guard themselves; and hence men in high stations may learn, that they are never secure in the path of guilt.

An occurrence of a singular nature has excited no small alarm among the catholics of the united kingdom, but particularly in Ireland. A rescript has been published, from what

is called the sacred college at Rome, exhorting the catholics to accede to the veto required by government and sanctioning the oath, and pointing out the duties of a catholic towards the civil government in a very liberal manner. This has thrown the catholic board in Ireland into great confusion; and its bishops and its clergy are meeting in their different districts to deliberate on the important paper. A distinction has long been made between the church and the court of Rome, and the paper is supposed to emanate from the latter: consequently, if, in the opinion of the Irish, it militates with the principles of the catholic church, they will think themselves justified in not acceding to the measure. A less subject of dispute occasioned the revolt from the Romish church, which goes under the name of the reformation, and the veto may lead the Irish to discover, that the Pope has no more to do with their bishops than the king. Thence they might take a step farther than the established churches of Protestantism, by making the Bible, and the Bible only, the rule of their faith: but this is hardly to be expected, considering the disadvantages under which that unhappy country has laboured from an ignorant population and a bigoted clergy.

What the rescript from Rome has done among the catholics, the attempt at an alteration in the corn laws seems likely to perform in this country. The question has been agitated in the house, and it proceeded a great way before there seemed likely to be any opposition from the public. But petitions are now coming in very fast. The corporation of London has sent one, and a common hall has been called on the subject. So important a question requires the fullest discussions; and the relative situation of the three parts of the united kingdom, England, Scotland and Ireland, must have a greater place than has hitherto been bestowed upon it. Much use is made of the term, the agricultural interest; but it must be recollected, that there are two other interests, the manufacturing and the commercial, to which the agricultural interest owes all its prosperity. It is from these latter interests that the value of land has been raised from twelve years to upwards of thirty years purchase. The present seems scarcely to be the time for the discussion, which might well be delayed till peace has been proclaimed, and the settlement of Europe is known. This is the chief prayer of the petitioners; and it is to be hoped that their request will, for the sake of all parties, be attended to.

CORRESPONDENCE.

For Notices of the *Unitarian Fund* and *Unitarian Academy* Annual Meetings, see the Wrapper, p. 4.

We shall be very ready to insert, from time to time, Notices of Congregational Collections for the Institution, mentioned by our respectable correspondent at Manchester.

reject the claims of Judaism explain the fact as they are able: and, till they have satisfactorily accounted for it, let them not charge the believer with credulity.

In the mean time, let us reflect upon the excellence of the civil and moral laws contained in the Jewish scriptures. To illustrate it at length, would require a volume instead of an essay. Intelligent readers will at least be convinced by it of the extraordinary penetration and ability of Moses. But, when viewed in relation to his own circumstances and those of his countrymen, it will, I think, form a presumption that his ability, however great, received in this case the aid of inspiration. When, moreover, we look at some of the laws themselves, and observe that they were formed with express reference to the possession of the promised land by the Jews, it will not be easy to resist this inference. The directions of the Hebrew legislator concerning the distribution and restoration of property, breathe a spirit of wisdom, justice and benevolence, which has obtained the admiration and praise of the most capable judges in every age. There are articles in his code which bespeak the most refined and delicate humanity: provision is made for every case of poverty and affliction that is likely to arise. Even the stranger and the enemy are not forgotten; and the tendency of the whole is to foster habits of purity, equity and beneficence in a higher degree than any body of statutes delivered to any other nation.

It would be wonderful if to books so ancient as those of the Old Testament no objections had been framed. However, even the most plausible objections cannot preponderate over various and direct evidence. Nor is it unimportant to the Christian that he possess a rational, and consequently an immoveable faith in the Jewish religion, the divinity of which was often asserted, always implied, by our Lord and his apostles, and on the value of which in conducting us to Christ, we, surely, cannot think without pious reverence and gratitude.

N.

Mr. Gough, the Antiquarian.

Feb. 6, 1814.

Sir,

Looking yesterday into the late Mr. Gough's edition of Camden's Brittania, 1789, on a very different account, I observed a testimony against the Athanasian creed which I little expected from that zealous and reputed orthodox churchman.

The learned antiquary in his additions to Camden's Huntingdonshire, mentions, "Daniel Whiston, younger brother to the celebrated William Whiston, curate at Somersham fifty-two years *for conscience sake*, as is expressed on the monument erected to his memory, in the chancel, by his son." To the account of Daniel in his brother's Memoirs (2d ed. p. 13), Mr. Gough adds, that "when he was persecuted by Thomas Hammond, Esq. [for his refusal to read the Athanasian Creed] the very learned Dr. Clarke made application in his behalf to the famous Sarah Duchess of Marlborough, who wrote a very sharp letter to Mr. Hammond,

desiring he would desist. If he would not, she would defend Mr. Whiston at her own expence in every court in the kingdom." Mr. G. says, "this circumstance saved him from the violence of the high-church squire." It was the fashion of that age for great ladies to rescue great *heretics* from the fury of *orthodox* persecution. Thus Queen Anne had seasonably muzzled the convocation just as they had shewn their teeth and were about to worry honest William Whiston.

Mr. Gough adds, concerning Daniel Whiston, that "he was offered several livings; but would not accept of any, as he refused to subscribe to the use of the Athanasian Creed," a conduct which the learned antiquary thus unequivocally commends. "He thought, and justly too, that the admission of that creed into the church is a disgrace to the service." Mr. Nichols, in his Literary Anecdotes (i. 505), says, that "Daniel Whiston died April 19, 1759, aged 82."

Mr. Gough, who died in 1809, was, in 1786, and for some years after, the reviewer in the Gentleman's Magazine. It is well known with what hostility to reformers that Review was then conducted. Mr. Nichols (Lit. An. vi. 272) admits that Mr. Gough "criticised with warmth and severity certain innovations attempted in church and state," though "he wrote his sentiments with sincerity and impartiality." Who could have expected to find Mr. Gough himself such a daring innovator as to impugn that important article in "the church by law-established," the Creed of St. Athanasius.

OTIOSUS.

Phrase "Son of God."

SIR,

Christians still differ about the meaning of the words, "Jesus Christ the Son of God." Some have explained the words to signify that he is God of God, and very God of very God. They have therefore asserted that this doctrine is fully implied in the phrase, "his only begotten Son." But, it should be remembered, that Isaac is called the only son of Abraham, Gen. xxii. 2, 12, 16, and the writer of the epistle to the Hebrews, adopting the scriptural language, says, that Abraham offered up his only begotten son. As Abraham then had several other sons, his only son, and his only begotten son, must mean his dear and most beloved son; in like manner, the only begotten Son of God must mean his most beloved Son in whom he was always well pleased, and whom, because of his exemplary, singular righteousness, and hatred of iniquity, he has exalted above all principalities and powers. It is therefore said, that God has given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, and things on earth, and things under the earth; that is, of all men in a future state, and of all the living and the dead in this world. But, by *heaven* here, we must not understand the whole immense universe, which the great God alone can always comprehend and govern, whilst we humbly and thankfully acknowledge, that Christ is constituted the Head and Lord of all the children of men. I take it for granted, that the passage in Hebrews, "Let all the angels of God

worship him," means nothing more than if it had been said, Let him be considered as superior to all the prophets, and all the other *messengers* who preceded him, and let all their messages be regulated according to his declarations which he delivered to us as received from the Father. In short, all men are the offspring of God. All his holy and obedient children are described peculiarly his sons and daughters. But the spotless Jesus is the pure image of Him who is invisible, is seated at his right hand, and is appointed to be the Judge, under God, of the living and the dead, who, at the last day, will minister to each his portion.

W. H.

P. S. In the common translation of the first chapter of the epistle to the Galatians, vs. 6, 7, we have what may be called a contradiction. "Another gospel, which is not another." May we not render the words, *which is not another*, "which is owing to nothing else," the word προς being understood as an ellipsis before ὁ ουκ εστιν αλλο, with respect to which, or concerning which, nothing else can be said, but that there are some who trouble you, namely, the perverse teachers, who have mingled with you, &c.

"*British Pulpit Eloquence.*"

May 5, 1814.

SIR,

In the first part of "British Pulpit Eloquence," just published, I was attracted to the biography which introduces a sermon by Jeremy Taylor. At p. 75, it is said, that "in the later editions he concluded the Discourse [on the Liberty of Prophesying] with a story from the Jewish Rabbins, which is now well known under the title of 'A Parable against Persecution.'" The biographer then shews how that story has been unjustly given to Dr. Franklin, in the collection of his works, 1806, and attributed to him by Lord Kames.

I suspect that there has been some misinformation upon this point respecting Bishop Taylor, or at least, if this story did ever close the Discourse, as published by the author, it was afterwards omitted. I have before me the first edition, 4to. 1647, and an 8vo. 1702, called "the second edition corrected," which closes exactly like the first, nor can I find the story in any part of the volume.

I have it in another publication, "Essays Ecclesiastical and Civil," by that eminent lawyer and politician, Bulstrode Whitelock, who died in 1676, aged 71. The work was published by the author's son in 1706. Whitelock, who often refers to the Discourse, quotes at p. 105 the concluding passages, as they now appear in the editions before me, and adds, "I end with a story which I find in the Jews' books." I will here transcribe it, as varying in some circumstances from Franklin's parable, which most of your readers must possess, and it may amuse them to make a comparison.

"When Abraham sate at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travels, coming towards him, who was an hundred years of age. He received him

kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing upon his meat, asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only, and acknowleged no other God. At which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

"When the old man was gone God called to Abraham, and asked him where the stranger was. He replied, 'I thrust him away because he did not worship thee.' God answered, I have suffered him these hundred years, although he dishonoured me, and couldst not thou endure him one night, when he gave thee no trouble? Upon this Abraham fetched him back again and gave him hospitable entertainment and wise instruction."

To refer once more to the "Liberty of Prophesying," I remember to have seen, many years since, an edition published about the middle of the last century, in consequence of a bequest made for that purpose, in the will of an admirer of the work. His name, which would deserve remembrance, if mentioned on that occasion, I have forgotten.

N. L. T.

Remarks on some Positions of Mr. Cappe's.

SIR,

In Mr. Cappe's Discourses on the Providence and Government of God, I find the following positions, to which I have subjoined a few reflections; on which any of your correspondents' remarks will oblige

Yours, &c.

N. D.

"We deny (says Cappe) that any thing takes place contrary to the divine will; or that proceeds not from his determination."

That all movement and successive effect may be the result of divine will and determination, we mean not to controvert. But that *all* facts, *all* temporary relations of objects and every result thereof; every operation of active principle, is an object of consideration, and justly ascribed to the direct pleasure and determination of Deity, we presume to question, inasmuch as there is continual movement and issue void of any conceivable purpose; together with many evil incidents; facts that cannot be reconciled to divine will, pleasure or moral character of causation. And therefore, also, we assent not to the affirmation that, "Whatever be at any time the order of the world, is precisely what God wills it should be: all things harmoniously conspire and work together to fulfil his purpose; every operation and effect follows his direction and executes his design."

Astonishing conspiracy and most wonderful harmony we readily acknowledge; but not strictly clear, however, of all dissonance, mishap and disaster. Therefore, that *every* operation and effect in nature is positively directed, and God's designs perfectly executed; that the passing state, or successive order of the world is precisely in accord with divine device, purpose and pleasure, may sure be reasonably questioned.

We do not doubt but that things are systematically ordered the best possible, and that all who are capable of happiness will be happy: But this does nothing toward resolving our doubts about *all* events furthering the ends of creation. And we might inquire about *in*capacity and *un*propitious bearings of objects and temporary adversity. In a word, we scruple the authority of affirming that *all* effect is divine ordination, device, purpose and appointment in moral acceptation.

A Sermon, which led to the Preacher's Expulsion.

Jan. 1, 1814.

Sir,

I am favoured with the privilege of transmitting to you a sermon, which was preached in last March, at Wem, in Shropshire, and which many of your readers will wish to see, as it produced a separation of the preacher from the congregation, after he had faithfully laboured to build them up in our holy faith during the space of almost twenty-six years. The same sermon had been preached to them about six years before, without occasioning any sort of murmuring. But, then, a large family belonged to the society of liberal sentiments who afterwards removed to Chester. As soon as they were gone, the orthodox sometimes grumbled at what they heard, and said that the preacher was like Dr. Priestley, and did not believe in Christ. Though, therefore, he had uniformly taught the same doctrine which this sermon contains, and frequently in much stronger language, they embraced the present opportunity of manifesting their high displeasure, and decided enmity. By a messenger, who waited on the minister as commissioned by the whole audience, the morning after he had been shewing them that Jesus Christ came into the world to bear witness to the truth, he was informed that they all had some difficulty in overcoming their disposition to leave the place, whilst he was preaching, that they could not any more bear to hear such sermons, that they would not attend the memorial of the Lord's supper, &c. &c. In short, he perceived that he could no more be of any service to them, that, as Dr. Chandler used to say, when ministers become old, the people forget all their past labours, and immediate wants, and are as tired of them as of their old shoes; he therefore gave them notice to provide themselves with another minister. I make no further remarks upon the sermon, except that it is less animated than the generality of this preacher's discourses. I forward it, however, in his own words, without any sort of correction, that it may not be insinuated that it is not exactly the same which was delivered.

The text was, "For this cause came I into the world, that I should bear witness to the truth." John xviii. 37. The sermon follows:

"What is truth, is a question that has been agitated in the world in all ages, and generally to very little purpose; because, instead of seriously inquiring what truth was, different parties sought only to confirm themselves in former senseless prejudices, and to oppose, for mere opposition sake, every declaration of an adversary.

Their different passions prompted them to stifle their reasoning faculties, and to vindicate the greatest absurdities, when these were professed and patronized by the ruling powers. Besides, men with the most upright intentions are fallible creatures, and after the most diligent search of which they are capable, find many things hidden from them. Nothing then, but a light from heaven, can silence every doubt, and give us a sure foundation of confidence and joy. But, where such a light is displayed to us in all the fulness of Majesty, where it is accompanied with miraculous power, of which God only can be the author, and when what it reveals to us is not only of the greatest importance, but is also in perfect harmony with the clear, unbiassed dictates of our own minds, we may then be sure that we have the truth, and that if we be directed by it, we shall be free indeed. As the Lord Jesus Christ, therefore, came into the world according to the will of God, as he was proved to be the messenger of his grace and truth by such works as no man could do unless God were with him, and by the accomplishment of his declarations that he should rise again from the dead the third day after his crucifixion, we may rest assured that for this cause came he into the world, that he might bear witness to the truth, that he might proclaim to man those great truths which he received from the Father, and establish them by running the race that was set before him. And, as the gracious communications which he has revealed to us, relate to our eternal interests, open to our view those pleasures which flow at God's right hand for evermore, they should above all other objects engage our attention; we should study them and be influenced by them during the whole of our earthly pilgrimage, if we would flee from the wrath to come. The Lord Jesus was anointed to preach good tidings, to seek and to save those who were lost, and to lead them in the true way to everlasting life. The Father bore witness to his divine mission, and to all his doctrines and precious promises, by the most wonderful works: and we should therefore consider and embrace those divine truths which he has delivered to us, if we would know what we must do to be saved. And to this purpose we must examine the New Testament, instead of the inventions of men, if we would be truly acquainted with the wisdom from above, and manifest our gratitude to the God over all blessed for ever. Let us consider then the grand leading truths which Jesus taught, and in defence of which he gave himself up even unto death.

"And *first*, as he came to shew us the Father, and to banish all idol worship out of the world, he taught us that there is only One living and true God, from everlasting possessed of all possible perfections, who is every where present, accessible to all his humble supplicants, and whose tender mercies are over all his works. He taught us that the hairs of our heads are all numbered before him, and that he so governs the universe which he has made that a sparrow cannot fall to the ground without his leave. He taught us that this One God and Father is the only true God, his God as

well as our God, the fountain of all good, who gave him all his glory, who taught him all his doctrines, who is the only object of all religious homage, and the only strength of every creature; and before whom he lay prostrate, and poured out the most devout supplications and thanksgivings. He taught us that this Lord our God is One Lord, that there is no other God with him or besides him, that he himself was his dependant, his devout worshipper, and that he came not to do his own will, but wholly delighted to do the will of him who sent him. His apostles taught us the same doctrine, that there is only One God the Father of all, the King Eternal, Invisible, and the only wise God, that he is the God of Christ, his Head, his God and Father, who raised him from the dead, and exalted him to all that glory and dominion he possesses. According to the doctrine of the New Testament, this Almighty and everlasting God is not compounded of different persons, but one individual Essence, the Omnipotent Spirit, whom no man hath seen or can see, and who is without any variableness or shadow of turning. The Lord Jesus Christ, then, being born and sent into the world to bear witness to this truth, and declaring that the acknowledgment of the Father to be the only true God is life eternal, we should be shocked at every deviation from it: and remembering that the true worshippers worship the Father only, and dreading the thought of being arraigned as false worshippers, we should not be tempted by any motives whatever to worship any other being in the universe; but should reject the bewildering systems of Plato, Athanasius, and of all established churches, and influenced by divine wisdom, should direct our thoughts to the fountain of all good, should glorify him only as the peerless sovereign, rejoice in all his communications, be thankful for all his benefits, and be cheerfully obedient to all his commandments. If we would strictly follow the Lord Jesus, if we would shew any regard to a divine revelation, if we would be governed by that rule of faith which we profess, we can worship only the One God and Father of all, we can acknowledge no God with him, nor ascribe to any other being that glory which is due unto his holy name. We can give no countenance to the worship of any other beings who are called gods, but must worship the God and Father of our Lord Jesus Christ as the alone God in heaven above, and in the earth beneath. He is our only Creator and Sovereign, the God of our lives and of all our mercies, and is entitled to the exclusive and profoundest homage of every creature. The wide spreading heavens declare to us this truth; and the Lord Jesus was born and came into the world to bear witness of it to men, and to lead them by his example to do every thing in their power to propagate it to all the ends of the earth. All the other systems which are opposite to this are the works of men, and cannot stand the scrutiny of impartial reason. But divine truth is precious and can never fail. And whether God is to be obeyed rather than man judge ye. If we would therefore render all due honour to God, embrace his great salvation and

walk in the light which he hath given us, let us daily bend our knees before Him the God and Father of our Lord Jesus Christ, and delight to do his will, whilst we worship him in spirit and in truth. We shall then walk worthy of our heavenly vocation, and may trust in him at all times as our omnipotent Creator and benefactor, who will never leave nor forsake us.

"But, *secondly*, our Lord came to establish this great truth, that he was the beloved of the Father of mercies, and the messenger of his grace to men. He was called the Son of God, the Christ of God, and the sent of God; and therefore, not God himself. He came not to do his own will but the will of God, and to instruct men in all those doctrines of repentance and holiness, which he himself declares were not his own but what he received from the Father. He is accordingly proclaimed, the Mediator between God and man, the man Christ Jesus. The apostle Peter therefore styles him, a man approved of God by many signs and wonders, which were done openly in the sight of the world. We are also informed, that it was God who raised him from the dead, that it was God who exalted him and gave him all his glory, and that he advanced him to such dominion, that in his name every knee shall bow, and every tongue shall confess that he is Lord to the glory of God the Father. We therefore learn, that though he was in all things made like unto his brethren, yet because he loved righteousness and hated iniquity, and was holy, harmless, undefiled, and separate from sinners; that God, even his God, has made him the head and lord over all his brethren, and appointed him our judge, to divide to each his portion on the last day. And as he has a fellow feeling for our infirmities, and by overcoming the world has enabled us also to overcome, we should therefore rejoice in him as the great captain of our salvation, and captivated by that immortality which he has brought to light; take his yoke upon us and learn of him, that we may find rest to our souls. We should look unto him as our light in darkness, our spotless example and guide through this earthly pilgrimage, and considering him who endured such contradiction of sinners, that we be not faint nor weary in our minds, but follow him through all the afflictions which can befal us for righteousness sake, to those mansions of unfading bliss which he is gone before to prepare for us. And thus we should not care what shall befal us here so that we finish our course with joy. This great truth has every accompaniment to minister to us the highest consolation. We, like lost sheep, were all going astray, when it pleased the Supreme Father to be in Christ Jesus, reconciling the world to himself, to call us from darkness to light, and from every misery to the highest happiness. He commissioned him to publish salvation to all the ends of the earth, and to encourage every one who will to drink of the waters of life freely. Our blessed Lord says, 'Come unto me all you who labour and are heavy laden, and I will give you refreshment.' Your peace shall flow as a river, and your righteousness as the waves

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HISTORY AND BIOGRAPHY.

Memoir of the Rev. Samuel Stubbs, Birmingham.

SIR, *May 14, 1814.*

Your very respectable correspondent V. F. in a note to his "Historical Account of the Warrington Academy," page 86, of Vol. VIII. expresses the interest he feels in your Birmingham correspondents endeavouring to ascertain the place of residence, and of education, of the Rev. Samuel Stubbs, whose valuable library was presented by Mr. Stubbs, his brother, to the seminary at Warrington. I have a sincere pleasure in being able, after some months, to meet his inquiries. I well recollected that my ever respected and intimate friend, the Rev. John Ward, of Taunton, who died the 18th of Feb. 1797, aged 83,* frequently spoke of Mr. Stubbs, as the beloved friend of the early period of his life, and in high terms of his worth and learning. On the appearance of V. F's. hints of inquiry, it was suggested to me by my worthy colleague, that a lady, whose name is *Newnham*, resident in this town, was a surviving relative to him. From Miss Newnham, who was his niece, I learnt no more particulars than that Dr. Latham, who entertained sentiments of great esteem for him, and a high opinion of his abilities and learning, looked forward with hope to his succeeding him in the direction of the seminary at Findern: and that on the maternal side he was related to the family of the late famous political character, John Wilkes, Esq. and that his mother's name was Wilkes. This lady has lately found among her papers a MS. funeral sermon by Dr. Latham, for her uncle, preached at Longdon, on the 27th of May, 1753, where he also, alternately, preached; by which it appears, that he died on the 13th of the same month, aged 38. The text 1 Pet. i. 24, 25. "All flesh is as grass, and all the glory of man as the flower of the grass; the grass withereth and the flower thereof falleth away; but the word of the Lord endureth for ever," hath a pointed reference not only to the frailty of human life, but to the distinguishing and promising talents and virtues of the deceased, lost to the world by a premature death. For the preacher having expatiated

* For a delineation of the character of Mr. Ward, see "The Protestant Dissenters' Magazine, Vol. IV. for 1797, p. 241—250.

on the vanity of human life, as to honours and riches, strength and beauty; as to "whatever is brilliant and illustrious in external nature and condition," adds: "but by reason what I have hitherto insisted on is only exterior to us, it cannot be so properly esteemed the glory of man; the true ornament of whose nature must consist in the intellectual and moral improvement of it. Where there are a fine understanding, quick parts, a solid judgment and tenacious memory, and all these cultivated to the utmost by great reading, and an assiduous application to study,—these put a distinction on man and spread a glory round him far beyond the lustre of extraction, the grandeur of wealth, or the shine of dignity. But we find all these amiable qualities lost to the world with the subject of them. Sometimes it is true they decay before: but we always lament the damage the world then sustains, when they are taken out of it."

This paragraph evidently conveys an indirect delineation of the endowments and excellencies of Mr. Stubbs' intellect. The introductory and concluding paragraphs are more explicit testimonies of the estimate which the preacher formed of the character and worth of his deceased friend, who, it appears, had been his pupil.

He opens his discourse with this lamentation: "It is with the tenderest sympathy for the loss, which you and the church of God have sustained, by the removal of a young minister of an uncommon genius and abilities, that I now appear on this occasion. I often pleased myself with the thoughts of devolving on him an employment which has taken up a considerable part of my life, I mean the education of youth: for which I knew no one better qualified, in regard of his vast erudition and extensive learning. But alas! how vain are the devices in a man's heart; for after all, 'the counsel of the Lord shall stand.' It is what the mouth of the Most High awfully proclaims. Isa. xi. 6, 7, 8, 'The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth; the flower fadeth away; because the spirit of the Lord bloweth upon it. Surely the people is grass; the grass withereth, the flower fadeth; but the word of the Lord shall stand for ever.' It is also what this providence itself speaks, and therefore demands our dutiful submission and silence. All we have to do is to improve the admonition given with so much solemnity, and to receive the consolation afforded us in the latter part of the text."

The discourse, it is to be regretted, offers no memoir of the subject, and is destitute of all chronological minutiæ of his life; but it concludes with a warm eulogium truly honourable to his name and memory. Dr. Latham having exhorted his hearers to be thankful for the promises of the gospel, "which are so admirably adapted to support us under all the tryals of this state," adds with an affectionate emphasis, "Among the greatest of which I cannot but reckon the unexpected removal of such a valuable person as the late learned and worthy Mr. Stubbs: It might be

expected that I should offer some character of the deceased, and both the share I had in his education and the intimate acquaintance I had with him, would qualify me to enlarge on this head, in order to raise a laudable emulation in the breasts of those that survive: but by reason of his intellectual accomplishments; his vast erudition acquired by great reading and study, furnish out subjects of which a common auditory cannot be supposed to be judges; and, perhaps, that which did him so much honour in this respect, might be a disadvantage to his public performances, as it rendered him not so popular: I shall at present drop any further account of them, and leave his own works to praise him in the gates, if his surviving friends think fit to publish some of them.

"But with regard to his moral qualifications, his great modesty and humility, his unaffected piety and devotion, and entire abstractedness from the things of this world—I shall leave them who knew his conversation and manners of life, in these and other respects, to copy so fair a pattern, while they lament the loss of the original. It is sufficient for me to observe, that his flower was very fragrant, always diffusing the odorous, precious perfumes of that paradise, into which it is now transplanted."

V. F., while the pen is in my hand, will not be displeased with my correcting a mistake, and supplying an omission in his communications, which form an interesting article in your Repository for last April.

He has affixed an asterisk, denoting his death, to the name of Mr. William Howell, of Swansea: whereas that gentleman, whom I have a sincere pleasure in classing with my esteemed and cordial friends, is actually alive and in the enjoyment of better health than when about Christmas last he was induced by the state of his health and spirits to resign his pastoral connection.

It appears to have escaped the knowledge of V. F. that Mr. Philip Taylor, No. 62, besides the Sermon and Catechism, which he mentions, published also, at Dublin, "A Funeral Sermon, preached the 12th of March, 1786, on the death of the Rev. Samuel Thomas, a pastor of the dissenting congregation in Eustace Street," in that city, from Job iv. 21, who had filled that office nineteen years; and had, previously to his election, been for some years minister of a dissenting congregation at Yeovil, in Somersetshire.

Presuming that the above pieces of information, though not of the first importance, may be acceptable to many of your readers, I offer them for a place in your Repository; and remain with great regard, Your's,

JOSHUA TOULMIN.

P. S. While friendship drops the tear of sorrow on the obituary of a beloved and highly esteemed friend and companion of my academical studies; on a class-fellow endeared, from the first moment of our acquaintance, to him who writes these lines, by the dispositions and excellencies of character which the pen of your correspondents J. D. and J. T. has described, permit me to avail myself of this opportunity to offer them my cordial thanks for this tribute of respect to the friend of my youth and of my declining years, though a great distance of

situation allowed us but a few interviews in the course of fifty-three years, and but seldom had we, through our different and various engagements, exchanged letters. If it be not deemed impertinent, to the obituary of Mr. Marshall I would add, that he entered Mr. Coward's academy with myself in Sept. 1761, under the Rev. Dr. David Jennings, and Mr. (afterwards Dr.) Samuel Morton Savage: that from the moment of our meeting in that seminary an intimate friendship commenced between us, of the dissolution of which by death your Repository has given the writer of this paragraph the first information. Mr. Marshall began his ministry at Marlborough, in Wilts: and from thence he removed to Lidzit. The character drawn by J. D. and J. T. is the finished portrait of the picture, the outlines of which he who now addresses you witnessed, and highly esteemed at the age of sixteen. An useful, may it be an impressive, memento to your youthful readers, that the character, in general, in the great traits of it is formed and fixed in our earliest years. It takes its colour in the bloom of life; age crowns it with glory.

J. T.

MISCELLANEOUS COMMUNICATIONS.

Essay on the Evidences of the Jewish Revelation.

Sir, *May* 28, 1814.

From the existence of the Jews at this day, their condition for some ages past, the credit due to the books that they receive as sacred, the miracles and prophecies of which those books furnish an account, the marks of impartiality and truth in the writers, the nature and object of their religion, and the excellence of their civil and moral laws, we may establish the divine origin of the Mosaic dispensation.

In this country, and in almost every other, families and individuals are found whose customs proclaim them to be entirely distinct from the rest of the nations of the earth, yet who, though sufficiently separated from the inhabitants of the territories where they settle or sojourn, have, unlike all foreigners besides, no *home*, no outward independence as a people. Such are the Jews: their case is different in many respects from that of those races of men who have been subdued by war or groaned under oppression: and they are least numerous on the very spot to which we must in reason suppose that their attachment is greatest—I mean, the former seat of their government and religion. This singular community, if such they may be styled, firmly persevere, whithersoever they go, in the worship of one God, the Father. So strict indeed is their adherence to the laws derived from their ancestors, which they obey as completely and punctually as their circumstances allow, that they have been charged by superficial inquirers with the grossest obstinacy!

The question to be considered is, whether the state of the Jews will be better explained on the principles of the believer or on those of the unbeliever? Now on

the former there is no difficulty in accounting for the dispersed and dependent situation of this people: for their dispersion was expressly foretold and threatened as the punishment of their rebellion against their Heavenly Sovereign. On any other supposition it will be an arduous, if not impracticable, undertaking to satisfy us why they alone of all the inhabitants of the earth should be, as it were, a *people* without being a *nation*?

At this moment the condition of the Jews is exactly what it has been through many past ages. Nearly eighteen hundred years since, their temple and their polity were overthrown by the Romans: and those of them whom the sword had spared, were distributed throughout the empire as slaves. Nor, from that hour have they recovered their independence: though no longer captives, yet, with scarcely a single exception, they are degraded in every country where they dwell: and the bulk of them are thus deprived of one of the strongest of human motives to cultivate the good opinion of their neighbours. Still, under all their disadvantages, some individuals among them have been eminent for worth, taste and learning: and, as a body, their attachment to the cardinal doctrine of the unity of God, and their zealous observance of their Sabbath, give them a title to particular respect and admiration. The Jews strictly set apart the seventh day of every week for the public adoration of their Creator: they then debar themselves from worldly advantages in which those around them freely share; a self-denial the more exemplary as the customs, not to speak of the laws, of Christian countries, forbid them to pursue their several trades on the following, or what we call the Lord's-day. Such is their undeviating regard to the lessons of their religion! A consistent Jew rests on two days out of seven from secular occupations!

Though this uninterrupted adherence of the Jewish people to their law, from the period of the conquest of Jerusalem, be not a *proof*, it is, nevertheless, a *presumption* that their religion came immediately from God. The difficulty of tracing the effect to its cause, is far lighter on the side of the Christian and of the Jew, than on that of the man by whom revelation is denied: the Jew and the Christian are furnished with a very natural solution of what, I conceive, must otherwise remain a profound mystery.

Those books which compose the Old Testament the Jewish community have always received as the rule of their faith and practice. If any person ask, "how can you ascertain that their scriptures are the same at present with what they have uniformly been?" I answer, we are supplied with evidence to this purpose not merely from tradition, not only from the testimony of fathers to sons through successive generations, but from their own history, and even from strong intimations in the productions of heathen authors. Should we ascend to the date of the overthrow of the holy city, there can be no doubt that, in the interval between this event and the times in which we live, the Old Testament, such in the main as it now is, has been read

by the Israelites in their houses and synagogues, and considered as the foundation of their religious belief, conduct and expectations. Nay, the mutual animosities of the Jews and Christians have contributed to preserve the general purity of the writings of the former covenant. The quotations, again, which we meet with, from these writings, in the discourses of Jesus Christ and in the sermons and epistles of his apostles, the solemn appeals of our Lord to their authority and truth, to their precepts and predictions, leave it beyond controversy that the Jewish scriptures were then what they are at this day. Then and previously, the rivalry between the Samaritans and the Jews guarded the Old Testament from material corruption. And if we go further back, to the era of their restoration from the captivity in Babylon, subsequently to which many of the Jewish historians and prophets flourished, it will be easy to see that they cherished a sacred respect for the Mosaic law as *divine*. Evident traces of this reverence for it occur in the books of Ezra and Nehemiah: and we find that no sooner did the people return to Palestine from their exile than they submitted to restraints and arrangements in which they could never have acquiesced had their national institutions been now proposed to them for the first time. It is therefore in the highest degree improbable, or rather it is impossible, that this should have been the date of the books we ascribe to Moses. Equally clear is it that they could not have been composed in the land of the captivity: to this supposition the style and tenor of them furnish a strong and even unanswerable objection. There are no better reasons for conceiving that they were written at any given time between Samuel and the residence of the people in Babylon. All the most memorable events in the Jewish history, —the departure of the Israelites from Egypt, the plagues inflicted upon the Egyptians, the destruction of Pharaoh and his army in the Arabian Gulph, the passage of the people, under the direction of Moses, through the desart, their adventures there, their conquest of Canaan and their settlement in it—are frequently related or referred to in the Psalms of David, and of those Jewish poets who lived in the same or a following age: so that the records of them must have already existed; and they are spoken of indeed as facts which had been long and universally acknowledged. And since the law of Moses is manifestly unfavourable to the introduction of regal government among the Jews, and represents such a state of things as what may barely be permitted without being approved, it cannot, on the principles of human nature, be imagined that the law would be framed under that government or afterwards. Hence its origin must have been earlier: nor can we fitly date it at any other season than that to which it is usually assigned; especially as we perceive Joshua, the successor of Moses, solemnly recognizing this code and repeating it to the nation.

"But is not the frequent deviation of the Israelites from the worship of the true God to idolatry, a presumption that, occasionally at least, their reverence for the books of Moses was lost?

Can any great stress therefore be fairly laid on their testimony in behalf of the Old Testament?" The objection is not undeserving of notice: and I reply—that the repeated transgression by the Jews of the command "Thou shalt worship no other God but me" is a proof not of their disbelief of the divine authority of their law, but simply of their contempt of its sanctions; just as the vices of many professors of Christianity imply practical rather than speculative infidelity. Further; the people of Israel were reclaimed from idolatry by the severest judgments executed in conformity with threatenings denounced by their legislator, and contained in their scriptures: consequently, this fact is presumptive of the divinity of their religion. Once more; had the Jews been uniformly obedient, and of course uniformly prosperous, their condition and history would not have exhibited to mankind so striking a view of an immediate divine and moral government as was presented in the exact correspondence of their outward circumstances with the fluctuations in their religious conduct.

Let us next examine into the nature and weight of the evidence arising from the miracles and prophecies of which their sacred books furnish an account. It were an useless attempt to separate the miraculous from the common facts. The narratives of both are so blended together that if we admit the one we must admit the other, if we reject the one we must reject the other. It would be extremely difficult to shew how the Israelites could have left Egypt, how they could have subsisted in the wilderness, how they could have subdued Canaan, without real and successive miracles. The historians of these events, accordingly, inform us that the laws of nature were suspended and controlled for their defence, support and accommodation. There are those who have asserted that the wonders which Moses wrought (as he himself declares by the command and energy of God), did not surpass human sagacity and power. They have made the assertion: but they have declined the proof. Whatever were the abilities and skill of the Hebrew legislator, there is no evidence that he was so superior in these respects to the most learned of the Egyptians as to be qualified for resisting their collective efforts to ascertain whether or not he was an impostor. We behold him even reluctant to undertake the deliverance of his countrymen and to have an interview with Pharoah till he is again and again enjoined by God to dismiss his fears, and assured of special aid. Let us do the same justice to the pretensions of the Jewish that we render to those of the Christian revelation. If the claims of Christ are allowed to have been substantiated by miracles, so are the claims of Moses: we have in both cases the testimony of history and of present appearances. Is Jesus shewn by recorded and accomplished prophecy to have been a teacher sent from God? By the like argument Moses is proved to have been a divine lawgiver. I content myself with glancing at one class of predictions found in the Old Testament, those which foretel that the Jewish nation should be prosperous or afflicted in the exact degree of their obedience or diso-

bedience to God, and which have been strictly verified by the event.

Nothing has been more common with objectors than to allege against the Jewish scriptures the faults and crimes of eminent personages under the old dispensation. With great faults many of them were chargeable; some with glaring vices. But we should recollect that these parts of their conduct are not withdrawn or shaded from our view: they are left on record either by the individuals themselves, or by those who, generally, were attached to their characters and memories. And shall this impartiality pass for nothing? Is it nothing that we are distinctly informed of the unreasonable anger and discontent of Moses, of the complicated guilt of David, and of the follies and idolatries of Solomon in the decline of life? To a candid reasoner this information carries a presumption that writers who will not conceal what national vanity or other passions might have tempted them to conceal, are worthy of being credited in whatever they relate. Add to which that the simplicity and artlessness of their style, the number of circumstances they describe, and of the dates and places they mention, all obviate the suspicion of their designing a fraud, or being under the influence of delusion. Whoever compares the book of *Deuteronomy* with *Exodus*, *Leviticus* and *Numbers*——the *recapitulation* of the law and history of the Israelites in their passage through the wilderness with *the original narrative and statement*—will discern many signs of truth and nature in unintended coincidences. I am much mistaken indeed if he will not have ground to believe that the author was an eye-witness of the facts he represents, that he bore a distinguished part in them, and that he is no other than the lawgiver himself; that Moses through whose agency, we maintain, God communicated his acts unto the children of Israel.

The character and object of the Jewish religion are of principal importance in the argument. If that religion consisted partly in ritual observances essential to a people, who, living in a very early age, would be chiefly affected by what they saw, it also consisted mainly in the cultivation of devout and moral habits, without which their strictest obedience to ceremonial duties was pronounced unavailing and profane. This fact, overlooked by writers of a certain description, is so powerful that it will support the fabric of Judaism. When the other nations of the world were sunk in the most barbarous and licentious idolatry; when, notwithstanding their superiority in literary attainments, they were degraded, as to religious faith and worship, below the level of humanity, the Jews, a people whom they despised and enslaved, acknowledged ONE pure and spiritual Being as the Maker, Lord and Benefactor of the universe, and presented homage to HIM ALONE. Of this great Being their writings abound with the sublimest, the most striking and most rational sentiments: and numerous passages in their prophets evince that their religious institutions were eminently auspicious to good morals.

Whence such sentiments of religion at such a period and among such a people? Let those who

of the sea. And, this all cheering doctrine is amply confirmed by the demonstrable evidence that the Father was with Jesus in all that he did, and by his raising him from the dead, and by the various wonderful gifts of the Holy Spirit which were bestowed upon the apostles. If we repent therefore, and be converted, our sins will be blotted out; and if we turn unto God with all the heart, and live soberly, righteously and godly, we shall win the crown of life. This thought is sufficient to comfort us in all our tribulations, to preserve us in a uniform course of well doing, and to make us even rejoice, when, like our blessed Master, we are hated by the world for doing justly, loving mercy, and walking humbly with our God. We should, therefore, whatever we do, impress this truth upon our hearts, that all the sincere followers of Jesus shall live and reign with him in his kingdom, and should resolve therefore that we shall never be found in the number of those who loved darkness rather than light because their deeds were evil.

"But, *thirdly*, we may learn from the New Testament, that sin, as well as righteousness, is a personal thing. This is one branch of that truth to bear witness to which the Lord Jesus Christ was born and came into the world. He calls upon us to repent and be converted, and to sin no more, without ever intimating that we have any sins to answer for but our own. He never leads us to imagine that the righteousness or the transgressions of others will be imputed to us, or that he came to satisfy the divine justice by suffering as a sinner in our stead. However, such a doctrine may put in its claim as the legitimate test of orthodoxy, or be boasted of as one of the peculiar articles of gospel preaching, it no where has the least warrant from either Christ or his apostles. On the contrary, they direct us to believe that every sinner must forsake his sins and become a new creature to obtain the inheritance of the saints in light. But no one shall have transferred to him the righteousness of another, nor have the wickedness of another imputed to him. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The soul that sinneth shall alone suffer the punishment of his sin. Such is the justice of God, who in all his perfections is without any variableness or shadow of turning. And so great is his mercy, that instead of requiring the innocent to be a substitute for the guilty, that he is not even strict to mark our own iniquities, but is ready to pardon and willing to be gracious. Repentance is the only satisfaction that he demandeth to be reconciled to the sinner, and if we become pure, merciful and benevolent, and delight in all his commandments to do them, he will not only blot out all our transgressions, but also receive us into favour and bestow upon us all the riches of eternal life. For he is the Father of mercies, and he so loved the world as to raise up the Lord Jesus to offer his great salvation to all the ends of the earth. And this he did uninfluenced by the extra merits or prevailing efficacy of any other being. He loved us, and revealed

to us such abundant riches of his grace, for his own mercy sake. Of his own will begat he us with the word of truth. An apostle then might well invite us to behold what manner of love the Father has manifested towards us. His love to all his returning children is greater than that of any earthly parents to their backsliding offspring. No other beings can be possessed of such love. We blaspheme him then when we represent him as implacable in his wrath to those who look unto him for forgiveness, and only suppose him to be overpowered by the interposition of a more merciful being. The Fountain of all love is supremely adorable for his wonderful love in Christ Jesus, who made us for happiness, who planned the whole scheme of our redemption after we had sinned against him, who shines upon us with the light of his countenance whilst we are afar off from him, and is ready to hear us before we call upon him. What more can any creature wish or desire? We dishonour him when we ascribe the riches of his grace to the most exalted of his messengers, and not to his own infinite and unpurchased benevolence. Eternal life is his own free gift, for which no equivalent ever was or can be paid. If this gift did not voluntarily proceed from him it could no where else be found in the universe. For He is of one mind, and who can turn him? We should therefore cherish this important truth, that the God and Father of our Lord Jesus Christ is not willing that any should perish, that if we turn unto him he will turn unto us, that we are accountable only for our own violations of his laws, and that if we endeavour to know the truth and to walk in the light which he has given us, we may always comfort ourselves with the assurance, that none of our labours will be in vain in the Lord.

"And hence we should learn, in the *next* place, that the doctrine of the whole gospel, to the truth of which the Lord Jesus has borne witness, leads us to the greatest possible acquired holiness, teaches us the most sincere repentance, and the most zealous attachment to every branch of goodness. But repentance does not consist in using a mere form of our words expressing our abhorrence of the sins we have committed, and throwing ourselves into the most convulsive agitations, whilst we still continue as we had been. There can be no repentance unless we forsake all our sins, and resolve and endeavour to sin no more. Our Lord came to purify to himself a peculiar people zealous of good works. It will be in vain to call him Lord, unless we do the will of our heavenly Father, unless we love and obey him, and cultivate devotion and praise, forgiveness and mercy, and all righteousness, goodness and truth. The real penitent does not trust to a mere lip service, nor to a round of ceremonies, nor to a foreign righteousness, but cleans his hands and purifies his heart, and is studious to know, and diligent to walk in all the commandments of his God. He does not hope to be saved by his profession, or because he belongs to a particular sect, embraces all their opinions and passionately exclaims against every deviation from them. He may call for fire

from heaven upon every opponent, he may give his body to be burned in maintaining the sentiments of his party, and go round the world to make proselytes, and boast of his faith and inward feelings, and extraordinary exertions to suppress whatever he calls heresy; but if he be not meek and lowly of heart, if he be oppressive and unjust, if he be filled with wrath and malice and envying, if he circulate an evil report of his neighbour, and do not do to all others as he would be treated himself; and if his piety be nothing else but clamour and grimace, and if he do not manifest his love of God by the love of his fellow creatures who are made in his image, he only deceives himself whilst he claims a peculiar interest in his favour. The righteous Lord loveth and rewardeth the righteous only, and requireth that we turn unto him with all the heart, that we gratefully embrace the message of his grace, and so make our light to shine, that others seeing our good works may be likewise taught to glorify our heavenly Father. Let us not trust in imaginary feelings and revelations therefore, nor in those rapturous flights which are the fruits of ignorance and a Pharisaic pride and frenzy, nor look for miraculous conversions, and the interposition of an irresistible grace; but if we value the divine wisdom, and believe in the testimony of Jesus, we must, in the first place, deny all ungodliness and worldly lusts; and in the next place live soberly, righteously and piously in the world; we must manifest our love of God by the keeping of his commandments, and the love of our Lord Jesus Christ by walking even as he walked; we must devoutly worship the alone Sovereign, and open our hearts to all the instructions of his word; we must suppress all our wrathful, envious, and malignant passion; we must love all our fellow creatures, and be kind, merciful and forgiving, peaceable, gentle, and easy to be intreated; we must watch and pray against temptation; and, looking unto Jesus the author and finisher of our faith, must endeavour to have always the same mind in us which was also in him, to be always doing good and making happy, to make the Lord our refuge, to praise him for the glorious light which he has given us into another world, and to be making suitable preparations for it, by resigning ourselves to the divine pleasure in all circumstances, by fixing our hearts upon the inheritance which is before us, and adding to our faith fortitude, knowledge, temperance, &c.; and thus, as the consistent heirs and expectants of a blessed immortality, securing to ourselves our house which is from heaven. This is the true way to eternal life, instead of a confident reliance upon the doctrines and commandments of men, or a clamorous substitution of works of supererogation, and our belief in we know not what, in the room of that righteousness which the gospel enforces upon us as essentially requisite to the divine favour.

But we must also consider, that the Lord Jesus came into the world to confirm to us this important truth, that we are only pilgrims and sojourners here who look forward to a durable habitation in the heavens; that we must copy his example to inherit those

mansions which he is gone to prepare for us, and that it is our own fault if we refuse the blessedness to which we are called. These particulars, however, must be the subjects of our future meditations.

"In the mean time, we may learn from what has been said, *first*, that there are many doctrines abroad in the world, and embraced by whole churches and nations, which are in direct opposition to the truth as it is in Jesus. The New Testament teaches, that though there be many that are called Gods, yet that there is only One God the Father, who is above all, and through all, and in us all. This is the doctrine of the Lord Jesus, and of all his apostles. And this has been indubitably confirmed to us by many signs and wonders, all of which carried with them the manifest seal of heaven. When men therefore speak of more Gods, and represent them as co-ordinate with the God of Christ, and the One God and Father of all, we must deny their doctrine if we value the revelation we have received, and would pay any regard to divine truth. The Bible is the foundation of our religion, which proclaims the Almighty Father to be the only true God. And we dishonour this glorious Being when we worship men instead of God, or submit to have an authority in preference to the wisdom from above. We should therefore, with the Lord Jesus himself, worship the God and Father of our Lord Jesus Christ, and give all glory to him as the alone Sovereign of heaven and earth, and the God of our salvation.

"*Secondly*, we should consider the Lord Jesus as the minister of his grace and mercy, and rejoice in him as the well beloved of the Father, and our sure guide to peace and happiness. And as he did nothing of himself, but received all his doctrines from the Father, and had them all confirmed by demonstrable evidence, we should embrace all his instructions as the communications of divine truth, and be led by them in the true way to eternal life. Thus honouring him, we shall most effectually honour the Father who sent him, and whatever treatment we meet with in the world shall be perpetually surrounded with the divine favour and loving kindness, and shall be finally accepted and rewarded as the conspicuous children of the light.

"*Thirdly*, Though we cannot hope to be saved by the righteousness of another imputed to us, or by a satisfaction paid to divine justice for the sins we have contracted; yet we have every reason to joy in God through our Lord Jesus Christ. For he is the Father of mercies, the most merciful Being in the universe, and the possessor of all power as well as of the most unspeakable mercy, and his throne of grace is ever accessible to every returning penitent. He sent his Son into the world to reconcile us to himself: and though our sins have been of the deepest dye, if we turn wholly unto him, cease to do evil, and learn to do well, he will receive us graciously, and blot out all our involuntary weaknesses and infirmities. If we only sincerely desire to know the truth, and endeavour to live according to the light which is given us, this is all that will be required, to have all our past trespasses buried in ob-

livion. And hence we have every consolation, that peace which the world cannot give, and should be filled with gratitude, adoration, and praise, whenever we think on the wondrous love of the God of all love to his backsliding offspring.

"And therefore, we should learn in the *last* place, to cast away from us all our transgressions and sin no more. The least that we can do in return for the greatest mercies is to flee from shame and sorrow and corruption by keeping the commandments of God. We should withdraw ourselves therefore from all iniquity, and not allow ourselves to offend in thought or word, or deed. We should put away from us all pride and hypocrisy, and all strife, wrath, and envying, and cultivate humility, sincerity, and a forgiving, benevolent, and generous spirit; and be always growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, not doing our own wills, nor following our own pleasure, but conforming ourselves to the divine image, purifying ourselves as those who stand in the presence of infinite purity, and not caring for the world, but always laying up for ourselves treasures in the heavens, those treasures that can never fail. Thus shall we in our measure and degree bear witness to the truth; and when Christ our Lord shall appear, according to the will of God, for the salvation of all his followers, we also shall appear with them in glory."

I remain, Sir, affectionately,

A constant reader,

A. M.

Inquiries concerning the Book of Wisdom.

St. Albans, March 16, 1814.

Sir,

Seeing an intimation the other day of additional scriptures having been lately discovered, it renewed a wish I have often felt to know more of the authorities of some parts of those contained in our present Bible. I believe I cannot do better than refer myself to you, Mr. Editor, on the subject; and I have no doubt some of your studious and sensible correspondents can oblige me with interesting information on the conjectural or actual positive evidence respecting the Apocryphal book of "Wisdom."—In a sermon I lately preached to draw the attention of my congregation to the subject, it was observed, we must certainly regret the defect of *outward* evidence with respect to its author; but its *internal* evidence is sufficiently striking to attract attention to it. There is in the "Wisdom" a peculiarity and an excellence of style and sentiment claiming the notice alike of the scholar, the man of taste, the philosopher, the divine and moralist. That this book is improperly called the "Wisdom of Solomon," will be immediately obvious in its dissimilarity from the form and character of those "Proverbs," of which he is the undisputed author. And though there is a striking passage or two of accommodation to the character and acts of Solomon in this Apocryphal book; its general style and cast of thought lead us obviously to the conclusion, that the writer's era was much less ancient than

Solomon's; and of a date which admitted a knowledge of the Christian dispensation; unless we attribute to the author an eminence of the prophetic character which would cause us to wonder still more at our present ignorance of him. To renew the curiosity of your readers towards the book, I would quote a portion of it; though it must be done very defectively not to trespass immoderately on your pages and patience. The five first verses of the third chapter I used as a text; "But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in *peace*. For though they be punished in the sight of men, yet is their *hope full of immortality*; and having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy of himself." The 2d, 4th, and 5th chapters have many great beauties in them; and so direct a reference to the character and history of Jesus Christ, that the most careless reader cannot avoid the application. Other chapters exhibit a beauty of figurative language and poetical imagery that will well repay your readers' attention to them: And in perusing them they may almost imagine a modern composition before them by some mind of the finest order of wit and intelligence; it is Christianity in the dress of philosophy and scholastic learning;—it echoes the voice of the gospel in that lovely appellation which the latter so pre-eminently ascribes to God the *Father*; and in vain will the keenest orthodoxy search the book for a vestige of that monkish absurdity or nursery tale, the *Trinity*. Your readers who venerate the important doctrine of the *divine unity*, will rise from the study of the "Wisdom" with purer and deeper convictions of that doctrine; and may have their wonder increased that any could miss it, and take up a notion of the Deity which really falsifies the whole of the Jewish scriptures, and our Saviour's pretensions also, by making a considerable part of what he taught downright nonsense. Your readers, Mr. Editor may see something exceeding curious on the "Wisdom" in the Monthly Magazine for October, 1803;—and if they do not join the learned writer in his startling inference that Jesus Christ wrote the "Wisdom;" they will be obliged to me for referring them to the most singular morsel of learning that ever issued from the schools.

Who was the translator of the "Wisdom?" And what the date of the translation? Are there Hebrew copies of it; and of what authority?

What do learned rabbies of the present time know about it? Had the Jews no copy of the book before our Saviour's time?

Perhaps, Mr. Editor, these queries, which sufficiently tell my own ignorance, may provoke some interesting communications from your more knowing correspondents, who will, by such communications, oblige, I have no doubt, others besides

Your respectful reader,

W. MARSHALL.

To the Rev. R. Wright;— on Future Punishment.

Hackney, May 15, 1814.

Sir,

On the first perusal of your letter there appeared to me nothing to repel mine, or to establish your own opinion; but I determined to give it a more careful and deliberate second reading, which, so far from producing on my mind that effect which Dr. Estlin expected the second reading of his letter on the same subject would produce on the mind of Dr. Toulmin (Vol. IX. p. 21), completely convinced me that you had not disproved one of the passages I referred to, or established your own hypothesis, by a single proof.

I will now take leave to reply to your arguments in order. In your first paragraph you endeavour to change the meaning which I applied to the words, *destruction*, *death*, *&c.* by saying that "forms of expression equally strong are applied to the Jews in the Old Testament," and you ask whether I suppose endless loss of being to be meant, and conclude by enquiring "why it should be thought wrong to compare the New Testament with the Old on this more than on any other subject." I will tell you why! because it is impossible the same expressions could be meant by the sacred writers to convey the same meaning, or could be understood by the Jew and the Christian in the same sense. In the revelation of the will of God to the Jews by Moses, there is no where to be found, that I can discover, any communication of a future state (whatever belief was entertained by the Pharisees was probably derived from the obscure tradition of their heathen neighbours): The promises and threatenings of God to the Jews under the old covenant were all temporal; that as a nation, or individuals, if they were obedient to his commandments they should enjoy length of days and all other prosperity; if they were disobedient they should be afflicted with various calamities, and when destruction was added, it could not be understood by a Jew as any thing but an untimely death. But under the new covenant by Jesus Christ, the foundation of which is a resurrection from the dead and a future state of rewards and punishments, the words life and death, utter destruction, &c. could not be understood by the Christian but as referring to that future state, as he knows all alike, the righteous as well as the wicked, must undergo temporal death: the meaning of these expressions must under the two different covenants be different: therefore on this subject the expressions cannot be compared the one to explain the other.

In the same paragraph you say I have informed the reader that whenever the words Eternal and Everlasting are used by me in that letter, they are intended to mean endless; and you add, "your saying this alters not their true meaning!" This observation surprised me a good deal, and to say the best of it, was uncalled for: the simple fact was, as I trust the reader will observe, that being aware the terms Everlasting and Eternal are used in different passages of scripture in a limited as well as an unlimited sense, I

put that note to prevent any doubt, that wherever I used them in that letter I intended them in their unlimited sense to mean endless. In your next paragraph you cavil at my second preliminary observation as needless, but the propriety of it is shewn in more than one passage of your letter. But you say I have mistaken your meaning, in that important passage where in your pamphlet you state "it is of no consequence to our leading argument in how literal a sense the words punishment, perdition, destruction, death, are applied to future punishment." I have this moment read this passage again with all the attention of which I am capable, and declare it still conveys to my mind the same meaning I annexed to it; but you endeavour to do away my construction of it by an explanation; in which you say, unless it can be proved that this death, destruction, &c. will be endless "a restoration MAY take place;" but where, my dear Sir, do you find this new doctrine of such a restoration in the scriptures?

That immortality and endless life will be the portion of the righteous (before I read your letter) I did think "all were willing to agree?" but you surprise me when you say you are not convinced "that immortality will be their reward," because there must be degrees in their reward, and then ask if there can be degrees in immortality. You then desire me to explain the degrees in the punishment of the wicked. As I do not pretend to be wise above what is written, I can only reply, I cannot explain; I do not feel myself so bold as the friends of Universal Restitution, and therefore cannot form an hypothesis, or frame a plan for the divine government, as they do, by the standard of which to try the justice of the Almighty: all that I know is the plain declaration of scripture, that every one will be judged and rewarded, or punished accccording to his works, those that have done good with immortality and endless happiness, and those that have done evil with loss of life—utter destruction, death. Confiding in the power, wisdom, goodness, and justice of God, believing in his threatenings, and resting satisfied with his promises as revealed in the scriptures, I place a firm reliance, that he who sees the end from the beginning, and who by his omniscience knows the character of each, will do what is right and best to all; though I know not, because it is not revealed, exactly how, or where, or when! That there is figurative language used both in the rewards of the righteous and punishment of the wicked, I am ready to allow, and particularly in the Apocalypse; but I contend that there is so much plain and literal language on this subject by which to explain the figurative, that I cannot mistake or misunderstand its meaning.

In humbly attempting to vindicate the Divine Justice against the charge of Univeralists, from observations on the works of creation, I ventured to state that diversity of privilege appeared to be one of its important laws, and that diversity was visible in the different species; which I illustrated in the vegetable by the oak, in the animal species by man, the great object for which the analogy

was drawn, stating, that whether his life was short or long the Deity had afforded him a large balance of happiness and enjoyment, and although his existence should not extend beyond the present life, God could not be chargeable with injustice, because the life and enjoyment he had bestowed on him was a free gift. Your observation on this passage I read with much concern. You say "I compare human beings to oaks and acorns, and reason as if the preservation or the destruction of the one was of no more estimation with the Almighty than the other," and tell me "the Lord esteemed the preservation of the Ninevites more than the preservation of Jonah's gourd;" the justice or propriety of this animadversion I leave to the candour of our readers to determine.

In the passage with which I concluded my former letter, "the wages of sin is death," &c. I used the addition of eternal death, at which you triumph, and tell me it is unscriptural, and seem to defy my justification of it. That the phrase contrasted with eternal life is not to be found in the same passage of scripture I admit; but will you allow me to ask you in what other sense a Christian can understand it, as he cannot understand it of temporal death: if then it apply to the future second death, unless you can prove to us something about that restoration in the pleasing delusion of which you seem to have indulged your imagination—in what other sense can it be understood by a Christian than eternal, endless?

Having now replied to your animadversions on my letter, I will offer a few sentiments more upon the general subject. Had it not been for the process in my own mind I should now be puzzled to account how any Christian could have embraced the belief of Universal Restitution, which stands so unsupported by any direct evidence from the New Testament; but educated as I was in the creeds of the orthodox religion, and having a confused notion of the doctrine of eternal torments, which, whenever it came into my mind, I was glad to get rid of as soon as I could, by turning my thoughts from the subject; when I first heard of universal salvation so much more pleasing to the mind as well as more honourable to the divine character than eternal torments, with shame I confess it, I embraced it as a pleasing philosophy, without examining the scriptures: continuing some years in this belief, I was at length, from various circumstances, roused to a resolute determination to search the New Testament for the evidence on which it rested; when to my astonishment, I found no one passage in which it was declared, but abundant evidence for that which I am now defending: And now, my dear Sir, persuaded of your sincere love of truth, and knowing the ardent zeal and indefatigable labour with which you have endeavoured to disseminate and inculcate it upon others; you will, I hope, excuse me when I say, I ardently wish it were possible you could so far divest your mind of all previous prepossessions, as to come afresh to the inquiry, and would go carefully through the New Testament with attention to this subject, and this only, I cannot then help persuading myself you would rise from the in-

vestigation a convert to the doctrine, that the punishment of the wicked is eternal death.

The doctrine of life and immortality being promised to the righteous, and death being denounced against the wicked (as I observed in my former letter), there is no doctrine that I know more plainly declared, or oftener inculated in the New Testament; in examining the evidence I have counted above one hundred passages, where either *life* is promised exclusively to the righteous, death threatened exclusively to the wicked, or life and death contrasted in the same passage as the reward of the one and the punishment of the other; and how a Christian who, examining the New Testament for this doctrine (and knowing all must undergo temporal death), with this mass of evidence can doubt of the meaning of the word death as any thing else than the total extinction of being, and endeavour to explain away the word as figurative, and then adopt a notion of a future state of severe chastisement and discipline, at the end of which the wicked are to be admitted to immortality and endless happiness, not only without one single plain text to support it, but in direct opposition to so many others, is difficult to understand!

You acknowledge in your pamphlet that there is no direct evidence in the New Testament in favour of your doctrine, but that it is to be made out by general deduction and inference; did this very acknowledgement never strike your mind with doubt about the probability of its being the truth? for on a doctrine of this importance it does strike mine most strongly! Confessing there is no direct evidence in its favour, can you believe that of one million of general readers of the New Testament without any previous bias on their minds in favour of this doctrine, one of them would discover the notion of Universal Restitution? I should think not! Being persuaded that it can only be made out in the same way that some of the orthodox doctrines are by sitting down with a strong prejudice on the mind in favour of some particular opinion, and then torturing texts to bear on the subject, although in reality they should not have the least connexion with it.

To conclude, the question between us appears to me to lie within a very narrow compass: you have, I think, agreed with me that the New Testament is the standard to which we must both appeal for the justification of our opinions, and it must be for our readers, not ourselves, to determine which is best justified by that standard; you who do not bring forward one passage to justify your opinion, but build upon general inferences and deductions, or I who have produced or referred to a great number of plain and direct passages to support my argument: with a few of these I shall conclude;—Jesus saith, Luke ix. 24, 25, "For whosoever shall save his live shall lose it, but whosoever will lose his life for my sake the same shall save it; for what is a man advantaged if he gain the whole world and lose himself, or be cast away." (See Dr. Sam. Clarke's paraphrase on these two verses.) Romans vi. 23. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

viii. 13, "If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live." 2 Thes. i. 9, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

If I have any where expressed myself in strong language against your hypothesis, I beg you not to mistake it as meant personally to yourself, for whom I entertain very high respect, and will beg you to believe me, dear Sir,

Yours very sincerely,

J. S.

P. S. I would not be thought inattentive to the letter of Bereus, in the same Number of the Repository, though he has said so little on the subject, that I can scarcely discover his object in writing: there are two remarks I must notice. If an observation be important or useful it is of little consequence from what source it be derived; but I can assure Bereus, the analogy I drew from the works of creation was neither derived from Bp. Butler nor Dr. Price.

I cannot help thinking the last passage in Bereus's letter more extraordinary than he could possibly think mine:—he says, "he considers his opinion as laying a peculiar restraint on vice," &c. now I really did say no such thing —what I said was, "that from observation I feared the belief of Universal Restoration had a practical tendency to lessen the restraints to vice." I could not have said my opinion had a peculiar tendency to restrain vice, well knowing that the doctrine of eternal sleep did not restrain the atrocities committed in the French revolution, to which I suppose he alludes, and even that the professed belief of eternal torments has not been sufficient to restrain men from as great atrocities in other periods of history, even of the Christian church.

And now, Mr. Editor, being afraid, by the length of this letter, I have trespassed in occupying too much of your valuable room, the only apology I can offer is, that I intend it to be my last on this subject. Satisfied that I have said all that I can of importance, and persuaded that my opponents cannot bring forward any thing new, I have only to thank you for your indulgence.

N. B. There is a typographical error in my former letter, page 642, 2d col. after acorn—omit the words *from that*.

Hackney, May 15, 1814.

2nd. P. S. My reply to Mr. Wright's letter on Universal Restoration, was sent to you in March, but as it is not yet published I will beg you to insert the following observations on his letter (p. 228) by way of postscript to mine; as Mr. Wright wishes much to hear what can be said in way of reply to these questions of his sensible though unlearned friend, which he seems to think so formidable. The 1st question is—"Did God ever design the happiness of all men? Did he intend their happiness when he made them, or when he sent Jesus Christ to be the Saviour of the world?" It is manifest from the frame, appetites and passions of man, that all men were intended and made to enjoy a large balance of pleasurable sensations and happiness, and when he sent Jesus Christ to be the Saviour of the

world, and to declare his will to men, it was that the righteous, and the righteous only, should obtain ultimately, immortality and everlasting happiness. Question the 2d—"If all be not made ultimately happy is it because God hath changed his mind," &c.? Before this question can be properly asked, it is necessary to shew where it is to be found that God ever promised to make all men, wicked as well as righteous, ultimately happy. The 3rd and 4th questions depending on the two first are fully replied to in those. Had not Mr. Wright's mind been exercised at this time, as he tells us, about endless punishment, I should have been at a loss to conceive how these questions could have puzzled him. But the fallacy of these questions, and all the arguments used by Universalists, rests upon a fundamental error; God in the works of nature, and the revelation of his will to men, has manifested and declared the plan of his divine government; but the defenders of Universal Restoration, without any warrant or evidence from either, have set up a scheme of their own, by which they endeavour to support their opinion, which can justly be considered in no other light than an imaginary philosophical speculation.

The final Universal Restoration promised in Scripture.

June 7, 1814.

Sir,

While your learned correspondents are controverting the solemn and important doctrines, of endless destruction and universal restoration, may a plain man be permitted to give his opinion, in your useful Repository? After carefully examining their communications, and maturely considering the subject, I think the final restoration of all men is perfectly agreeable to the express words of scripture, that it is difficult to shew what language more to the purpose could have been used, supposing this doctrine intended to be expressed, than is found in several passages; and that, consequently, it is not quite correct to say it is built on mere inferential reasoning.

God's promise to Abram, Gen. xii. 3, "In thee shall all families of the earth be blessed:" renewed to him, Gen. xxii. 10. "In thy seed shall all the nations of the earth be blessed:" and repeated to Isaac, Gen. xxvi. 4, and to Jacob, Gen. xxviii. 14. "In thee and in thy seed shall all the families of the earth be blessed:" as quoted by the apostle Peter, Acts iii. 25, "In thy seed shall all the kindreds of the earth be blessed:" must receive, what appears to me, a forced and unnatural interpretation, to prevent the impartial reader, who has no hypothesis to serve, from understanding the words as a positive promise that God will, sooner or later, make the whole human race happy; and to restrict the blessedness spoken of to a part of mankind.

What language more proper to describe all mankind could have been used, than "all the nations, all the families, all the kindreds of the earth?" If God designed to express his intention of blessing the whole human race, could he use language more to the purpose, or that would more completely

comprehend the whole? Had merely the expression, *all nations*, been used, some might have argued that was too vague, and extended the promised blessedness only to some part of all nations; but *all the families*, is more particular and definite; and *all kindreds* is most comprehensive, it must include the whole; for there can be no individuals of the human race who are not comprehended in "all the kindreds of the earth." Whatever the blessedness intends, it must, according to the natural import of the words, become universal, before the divine promise is completely fulfilled.

At the time when the promise was first given to Abram, the inhabitants of Sodom, Gomorrah, and the cities of the plain, were nations or families of the earth. They were all cut off, without being blessed according to the promise, under any view of it. What vast multitudes of the kindreds of the earth have died without even hearing of Christ, the seed of Abram, to whom the promise relates, Gal. iii. 16, "In whom all are to be blessed;" consequently without participating, under any view, in the blessedness promised! If God hath no blessings to communicate, through the seed of Abram, in a future state, to those who have not been blessed in him in the present life, in whatever state they died, how is the promise, in its full latitude, ever to be completely fulfilled?

The apostle hath shewn, Acts, iii. 26, how men are to be blessed according to the ancient promise which he quoted; namely, "by being turned every one from his iniquities." In this way, according to his promise to Abram, as the apostle understood it, God will bless all the kindreds of the earth; but if all the kindreds of the earth be turned from their iniquities, so considerable a part of them as have died in their sins will not eternally remain in their sins, and under their dreadful effects, nor endlessly perish in their sins: consequently, I cannot see how the divine promise to Abram, according to the strict letter of it, can be completely fulfilled, without admitting that all men will be restored to purity; and if to purity surely to life and happiness.

In the above passages God is represented as speaking positively, and rests not the accomplishment of his promise on any fluctuating or uncertain cause: and we know he is faithful, he hath said, "My counsel shall stand; I will do all my pleasure:" in the promise he saith, not may be, but "shall be blessed."

Probably, some of your readers may think I take the words of the divine promise, in the passages quoted, too strictly and literally; but I wish to be informed, why the divine threatenings, and the passages which relate to future punishment, are to have the fullest latitude given them, and to be rigidly explained according to the letter; if the divine promises are not to have the same full latitude of meaning given to them, and God's declarations of mercy and grace are not also to be explained according to the strict letter of them? Is there any thing in the divine character and perfections to limit the meaning of the latter more than the former? I conceive the contrary to be the fact. A

destructionist cannot find a more positive threatening of destruction to any of the wicked, than the words of Jehovah to Abram contain positive promise of blessedness to all the kindreds of the earth. I remain, Sir,

Yours, &c.
A RUSTIC.

Dr. Estlin, in Reply to Mr. Marsom, on Future Punishment.

Bristol, June 11, 1814.

SIR,

The letter in your Repository for February last, containing strictures on some Discourses on Future Punishment, which, after having delivered them to a liberal and an affectionate congregation, I had ventured to submit to the world, and to which, two letters have since been added, occasioned in me considerable emotions of surprise, as I had been informed, from authority which I had no reason to question, that Mr. Marsom, on re-considering the subject, had embraced the doctrine of Universal Restitution. As this appears not to have been the case, for the sake of the further discussion of the subject I am glad that these letters have been published, although having the greatest dislike possible to controversy when it degenerates into personality, and having reason to believe that the business will be taken up by others, I should have been glad to retire from the combat, *spectatus satis et jam rude donatus.* Much indeed needs not be said by me with reference to Mr. Marsom, as disagreeing in our opinions on the perfections of God, and on the meaning, and mode of application of texts of scripture, we seem to have no common principles from which to reason, or to which to refer.

On Mr. Marsom's account I sincerely wish that the information which I received respecting his change of opinion had been correct, as in consequence of this different view of the design, conduct and end of the Divine Administration, the remainder of his life, which I apprehend has been chequered like my own, would have been much more serene and comfortable; and *that event* which is so near to him and myself, and which, with his view of the scenes beyond it, must be contemplated with horror, would then have been contemplated with satisfaction and even with joy. I can truly assure him that I feel no sentiments of ill will towards him. Had the subject been less momentous, I should have read his letters, unfounded as most of his assertions and all his censures appear to me, with a smile. I believe we have never met, and it is probable that we shall never meet in *this* world. Regarding death, however, as no *sensible* loss of existence, I trust we shall shortly meet in *that* world, where those feelings which are the effect of human imperfection cease to operate; and that we shall there meet as friends. Having heard him spoken of as a man of sterling integrity, which I most readily assent to, although dissenting so widely from him in opinion, I am sorry that I am compelled by every motive which can influence the man and the Christian, to inflict upon his feelings a temporary wound. A physician of the mind I should be vain to

be accounted, but I cannot help turning away from both bodily and mental operations.

The subject before us Sir, is the most awful possible. It is no less than the character of the great Governor of the Universe; the character of those laws by which he governs his rational creatures; and the everlasting state of, by far, the greater part of the human race. I confess, on this tremendous subject,—in the contemplation of which, every devout and benevolent feeling ought to be at its full stretch, and the whole soul clothed with humility,—a flippancy of manner, an appearance of self-complacency derived from a presumption of managing with adroitness the weapons of controversy,—above all, a more than acquiescence in the supposed consequences—one the everlasting misery, the other the misery and actual burning of myriads of beings raised from that state to which they are again to be reduced solely for this purpose—have agitated me beyond conception when I have been reading the works of writers in favour both of the doctrine of the "eternity of hell torments," and of that of "annihilation."

The latter of these two systems, which is opposed to that of Universal Restitution, and which is supported with so much zeal by your correspondent, is grounded on two texts of scripture which were particularly considered in my discourses, but which, on account of the objections which have been made to the statement there given, and for the information of your readers who may not have an opportunity of examining it for themselves, must be made the subject of a more minute investigation.

The passages alluded to are those in Matt. xxv. 46, and 2 Thess. i. 9, which I shall give both in our translation and in the original. "*And these shall go away into everlasting punishment.*" Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον: and "*who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*" Οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ. Your correspondent says, in page 226, "*The passages therefore, jointly and separately shew that the punishment of the wicked will be destruction by fire, and that that destruction will be everlasting.*"

I have been accused, Sir, of confidence. It is the subject of my daily prayers. Under the vicissitudes and disappointments of life I pray for confidence in the divine perfections as the foundation of religious hope and joy. This is the only confidence which I have expressed, and I bless God that he has granted it to me. I will rejoice in the Lord, I will joy in the God of my salvation.

If a confidence in my own skill in languages and logic had led me from the words before me to infer the *doctrine* before me, and to express myself in very strong terms against the doctrine of Universal Restitution, and in terms of asperity against the advocates for it, I should, in my cooler moments, have been led to doubt whether *this confidence* was built on a proper foundation.

To speak plainly, the scheme

just mentioned, as I conceive, *divests God of all his moral perfections and places at the head of the universe an omnipotent malignant principle.* I am certain that your correspondent does not see it in this light, but I think an Atheist would avail himself of *his* illustration. An unbeliever in Christianity needs ask for nothing more; for on this hypothesis all the evils of life put together are trifling in comparison with those produced by the gospel. If all mankind "would have been annihilated, would have returned to that dust whence they were taken, without any prospect of a recovery if Christ had not lived and died;" why did he live and die? and why were not the myriads who were in a state of death suffered to continue in that state? Is it not said he died *for all* men?

I have neither time nor inclination to follow your correspondent in a labyrinth in which we should find neither ourselves nor our subject. I shall therefore only just observe on the system, of which he is so strenuous an advocate, that it appears to me that the attempt to prove it from reason and scripture is a gross *abuse* of both reason and scripture, and that, as in these circumstances must have been the case, he has, in every instance in which he has attempted it, *failed* in the attempt.

To persons who have clear ideas of the divine perfections, I doubt not that it will be evident that the quotations which are made from my Discourses contain a sufficient answer to the strictures which are designed as an answer to those Discourses; and I trust that a careful perusal of the whole work will clear me from every aspersion which the violence of Mr. Marsom has thrown out against me.

If I had only heard that a person who had any knowledge of the Greek language, or of the structure of language in general had made the following assertions, which I find in the 226th page of your Repository, I should not have credited the report. "To prove that κολασις means correction no evidence whatever has been adduced." "To turn adjectives in one language into substantives in another appears to me to be a perversion and not a translation of the words."

Must I then have the trouble of transcribing from Lexicons? If so let us go to the source at once. We will begin with Parkhurst. "ΚΟΛΑΖΩ from the Hebrew כלא *to restrain.* This derivation is confirmed by observing that the Greek κολαζω is sometimes applied by the profane writers in the sense of *restraining* or *repressing.*"

Dr. Taylor, in his Hebrew Concordance, thus explains the primitive word כלא "*claudere, includere, cohibere, prohibere, coercere, continere.* To *confine, restrain, keep back, refrain, hinder.*" Schrevelius explains κολαζω by both the words *punio* and CASTIGO (to *punish* and to CHASTISE) and gives a quotation in which it is used "*to check the violence of horses in a chariot.*" Hedericus explains it by the same words, adding *fræno*, and *tempero, ut vinum aquâ infusum* (to *curb*, to *alloy*, as *wine by a mixture of water*). Scapula, to these senses, adds a passage from Theo-

phrastus, in which it is applied to *the pruning of trees*. Constantine adds *erudio* (to *instruct*), and *quod nimium est reprimere* (*to keep within bounds*—or to restrain what is excessive); and of κόλασις he says, "*proprie dicitur punitio quædam, hoc est* CASTIGATIO *ac cohibitio quædam appetitionis non autem ultio et vindicta* (*it is properly called a certain kind of punishment, that is* CHASTISEMENT, *and a certain restraint of impetuous desire*, but, BY NO MEANS VENGEANCE"), and Schleusner confirms these explanations. Aristotle de Rhet. Lib. I. Cap. x. Sect. 4, has this passage: Διὰ θυμὸν δὲ καὶ ὀργην, τὲ τιμωρητικά· διαφέρει δε τιμωρια και κολασις· ἡ μεν γαρ κόλασις τοῦ πάσχοντος ἕνεκα ἐστιν· ἡ δὲ τιμωρια, τοῦ ποιοῦντος, ἵνα ἀποπληρωθῇ. I wish here to inform your English readers that the two words by which *punishment* is generally expressed in Greek are *Timoria* and *Kolasis*, that there are, no doubt, instances in which they are used promiscuously, but that in general their sense is distinctly preserved,—that Aristotle in his Ethics sometimes uses them *both*, not as synonymous, but as expressive of different ideas, and that in the passage now under consideration, he thus explains their difference: "*Evil inflicted from* PASSION *and* ANGER *receives the appellation of* TIMORIA. *There is this difference between the two words. Kolasis* (which is the word used in Matt. xxv. 46) *is evil inflicted for the sake of the person who suffers it*; and *Timoria* is *evil inflicted for the sake of the person who inflicts it, and for his own gratification.*"

The introduction of the word *Kolasis* at all in this connexion opposed to ζωην (life) and with the same adjective, is perfectly inexplicable on the hypothesis we have been considering. But the adjective αιωνιος is never used with the word θάνατος (death), not even where it is said, "the gift of God is *eternal life*." In *opposition to this*, it is said the "wages of sin is DEATH." I would just observe here, that Mr. Wakefield is all along speaking of *future punishment* which he likewise calls *chastisement*, and that he never presumes that God acts upon one principle as a *Judge*, and upon another as a *Father*, a distinction which appears to me similar to that which supposes that our Saviour as *Man* did not know the time of the destruction of Jerusalem, although as *God* he certainly possessed this knowledge. This distinction seems to be forbidden by our Lord when he says, "the Father judgeth no man, but hath committed all judgment to the Son."

To the charge of "turning adjectives in one language into substantives in another," *every translator* must plead guilty. I was going in a sentence above to write *synonimes* for synonymous; and if this letter should ever be translated into French I shall not object to the alteration. I suppose the *power of attraction* would be as well understood as the attractive power. I find in two places in the New Testament προ χρονων αἰωνιων which I have never yet seen translated *before the everlasting times*, rendered by a substantive, "before the *world* began," 2 Tim. i. 9. Tit. i. 2; and the substantive rendered by an adjective τῶ δε βασιλεῖ των αἰώνων,

"now to the King *eternal*," 1 Tim. i. 17. With respect however to this word, so incalculably important, I cannot but express a wish that Mr. Marsom's rule were adopted—that when an *adjective* it were always rendered by an adjective, and when a *substantive* by a substantive;—that the word *eternal* were appropriated to the ever blessed God, *everlasting* to the future life and happiness of the righteous, and *lasting* to other subjects; and that the substantive when it means an *age* or *ages* were invariably expressed by this word.

With respect to the passage in 2 Thess. I apprehend it will be universally allowed from the very common use of the word and the verb from which it is derived that the substantive ὄλεθρος signifies slaughter, loss, ruin and destruction, and death. A believer in the burning of myriads of human beings, re-created solely for this purpose, and in their previous misery, must be at a loss to conceive why θανατος was not used in this place, and why the words were added "from the presence of the Lord and the glory of his power;" or *his glorious power*, which the paucity of adjectives in the Hebrew language, of which this is an imitation, shews is the meaning. When this is explained of the *kingdom of Christ*, or the *kingdom of heaven*, all difficulties vanish at once, and the clearest light is thrown upon the subject. This is probably the *ruin* or *destruction* here alluded to, and as this loss is irremediable—as it never can be made up, but will leave the unhappy subject of it through endless ages in a state *inferior* to that in which he would have been placed if he had obeyed the laws of God, it will be *literally* and *truly everlasting punishment, everlasting loss, ruin* or *destruction*.

As I am accused, in a manner so inconsistent with candour, of *assertion* without *proof* (such a minuteness of detail as this letter exhibits would have exhausted the patience of my hearers as I fear it will now of your readers) I would just observe, that previously to the delivery of the discourses on Universal Restitution, I had, at irregular intervals, delivered a set of sermons on all the divine attributes. The principal sentiments of these are incorporated in two Volumes of Lectures on Moral Philosophy, which I have left for publication after my decease. I likewise, during the course of these discourses, preached a sermon on *the future happiness of the righteous*, in the *exclusion* from which I consider a great part of the punishment of the wicked to consist. There are likewise two sermons on this subject in a volume which I published some years ago. I might allude to some of these, but the text *God is love* is a sufficient foundation for all I asserted. It is possible I may trouble you with another letter, which will close my reply to Mr. Marsom's Strictures. I am, Sir,

Your constant reader and admirer,

J. P. ESTLIN.

A Protest against the Marriage Ceremony.

London, Kingsland Road.

SIR,

I transmit for insertion in your Repository the following protest against the marriage ceremony,

which I delivered at the altar into the hands of the officiating minister, previous to his commencing the solemnities and form prescribed by the Rubric; it is scarcely necessary to inform your readers that the minister has no discretionary power whatever to refuse marriage, where the parties are eligible thereto, and that he dare not make any exceptions that are not specified in the marriage act. Aware of this my minister performed the ceremony to so wicked a heretic as your humble servant, with as good a grace as possible, and even wished me every happiness that marriage could confer. It was my intention, in the event of being refused marriage, to have commenced legal proceedings against the minister, for depriving me of a civil right against the express provisions and letter of the law; but for this, indeed, as I had anticipated, there is now no occasion. I mention it only that Unitarians may feel themselves secure should they be disposed to give that sort of testimony against an absurd worship, which was prompted on my part by the deepest consideration of the subject, the warmest respect for the rights of conscience, and a firm determination to support them to the full extent of the means in my power. I cannot believe but the example I have given, if followed by Unitarians in general, would become a strong ground for legislative relief, beyond all question devoutly to be wished by the friends and supporters of religion, founded on evidence and not on authority: at the same time I shall be happy to hear the strictures and opinions of any of your correspondents on a line of conduct which I am aware may strike other minds differently from my own.

Yours, &c.

W. COATES.

To Mr. —— commonly called the Rev. Mr. ——

The undersigned, being Unitarian Dissenters, present to you the following protest against the marriage ceremony, to which according to the law of the land they are compelled to subscribe. They disclaim all intention of acting disrespectfully either to the legislature or to its civil officer before whom they stand; they lament that they are placed in so unnatural a situation as that even forbearance to what they consider as established error, would be a formal recantation of opinions which they have received upon conviction, and which they will only renounce on similar grounds.

Against the marriage ceremony then they can but most solemnly protest,

Because, It makes marriage a religious instead of a civil act.

Because, As Christians and Protestant Dissenters it is impossible we can allow of the interference of any human institution with matters which concern our faith and consciences.

Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person "in holy orders, or pretended holy orders," is painful and humiliating to our feelings.

Because, As servants of Jesus we worship the ONE LIVING AND TRUE GOD, his God and our God, his Father and our Father, and disbelieve and abominate the doc-

trine of the TRINITY, in whose name the marriage ceremony is performed.

SIGNED,
WM. COATES,
MARY ANN THOMPSON,
Members of the church of God, known by the name of "Free-thinking Christians."
London, June 10, 1814.

The Rev. C. Wellbeloved's Bible.

[An English Bible accomodated to the present improved state of sacred literature has long been a desideratum: we therefore hail the promise of such a work from so truly respectable a scholar as Mr. Wellbeloved, and from such able associates as he has it in his power to join with him in the design. Wishing to promote this laborious and important undertaking, we are happy to incorporate the following Prospectus of it in the body of our work, and doubt not that it will have its proper effect upon our readers.
ED.]

Scarcely any feature of the present times is more extraordinary, certainly no one is more pleasing, than the extensive and cordial union of persons of every religious denomination for the purpose of diffusing through all the world the scriptures of divine truth. The great design of this association of all classes of Christians, and the various subordinate benefits arising out of it, will ever justly claim the most strenuous exertions of those who are desirous of promoting the best interests of mankind. To obtain and to secure the co-operation of persons, in many points of doctrine so widely separated from each other, it is necessary that no change should be introduced into the authorised versions, nor any note or comment added to the text.

Yet whilst, for reasons which it is needless here to state, this must be allowed, it must be also acknowledged that the best existing versions require improvement and the aid of explanatory notes, in order that they who read the Bible may derive from it all the instruction it is capable of affording. The authorized English version is not to be excepted. Considering the times and circumstances in which that version was at first made, and successively corrected, its general accuracy is a subject of admiration; and where the original is truly expressed, the simplicity and melody of the language are above all praise. But the state of that text of the original which our translators, even in the days of James I., were compelled to use, and the imperfect knowledge of the oriental languages which had then been acquired, were insuperable obstacles to the attainment of that degree of perfection which, in so important a work, is to be desired. The discovery and collation of many ancient manuscripts both of the original text and of the earliest versions; the more general cultivation of the Eastern languages; the large increase of the apparatus of Biblical Criticism; the improved knowledge of the geography, natural history, manners and customs of the East; and the many valuable translations of different books of scripture which have been recently published, supply the

means of correcting the errors into which the early English translators have fallen, and of imparting to our present version the various improvements which its most judicious admirers acknowledge to be wanting.

But if it were not so, if the version now in common use were as perfect as it could be made, yet in a work originally composed by so many authors, in such peculiar circumstances, in such distant regions of the world, and in times of such remote antiquity there must be many things utterly unintelligible to common English readers; many things arising from the idioms which a faithful version must in some degree preserve, from the habits of mind which the writers had necessarily formed, from the religious and political relations which they held, and from the opinions, manners and usages with which they were familiar, that require explanation: —and if that explanation be not given, the Bible, even in a faultless version, must be to the majority of those who read it, and in many passages of no little moment, "a book that is sealed."

Yet further; supposing a perfect commentary added to a perfect translation, so that all persons of ordinary capacities were enabled to read the scriptures in their own tongue with understanding, something more would appear desirable. The Bible should not only be read with understanding, it should be made conducive to the improvement of the heart, and to the knowledge and the practice of the great duties of life; and although an attentive reader cannot fail to derive even from a faulty version of the Scriptures much valuable information, and the most powerful incitements and aids to the attainment of true piety and virtue, yet many will even require assistance to enable them to deduce from what they read the plainest lessons of wisdom; and from a great number of passages much interesting and important instruction may be derived by those who are accustomed to search for it, which to the generality of readers would scarcely appear.

Upon these principles it has been determined to submit to the public, and particularly to that part of it which cannot receive with satisfaction those views of scripture doctrine that pervade the Notes and Comments of almost all the editions of the Bible hitherto published, a proposal of another edition for the use both of families and of individuals,—an edition which shall contain a version of the scriptures more correct than that in common use, and which shall furnish persons of ordinary powers and attention with the means of understanding what they read, of forming unbiassed opinions concerning the great subjects of faith, and of deriving from the acknowledged rule of life the lessons of piety and virtue which it is designed to convey.

The basis of this edition will be the authorized English version, to which the Editor is determined to adhere as closely as shall be consistent with his giving a faithful and intelligible representation of the original. No changes will be introduced but such as the present amended state of the original text, or the errors and obscurities of the public version shall absolutely require.

In the corrections which may be made in the text of the Old Testament much must be left to the Editor's judgment, as the collations of Kennicott and De Rossi have not yet been employed in forming an improved edition of the Hebrew Scriptures. In the version of the New Testament he will feel himself justified in adhering closely to the text of Griesbach's last edition, wherever his variations from the received text make any change in the meaning; and in respect both of the Old and New Testament the Editor will studiously avail himself of the valuable translations in his own, or in other languages, so far as he is able, and of all works of Biblical Criticism to which he can gain access.

The design of the Notes being to render the Scriptures intelligible to English readers, they will be chiefly Explanatory, generally adapted to family as well as private reading. A few Philological Notes may be necessary, to be printed, perhaps, at the end of each book; but the greater part of the notes will consist of familiar illustrations of terms and phrases, and of references to opinions, events, customs and manners, with which the generality of readers must be supposed to be unacquainted. It may not be possible altogether to avoid such as may be called *doctrinal*; yet the constant aim of the Editor will be, not to recommend a system, but to assist the serious enquirer after truth to deduce his own conclusions, by placing before him a fair and intelligible version of the Scriptures which alone it is his duty to follow.

To render this edition useful for family reading, it is intended to divide the New Testament, and such portions of the Old as are suited to that purpose, into sections of a convenient length, and to subjoin to them such reflections of a devotional and practical nature as may be naturally suggested. To such parts as may not be fitted for family reading short explanatory or critical notes will be added for the use of the private reader.

As the great object of this undertaking is general utility, it will be of little importance that all the notes and reflections should be original. The value of the work will, it is thought, be enhanced in proportion as the learning and piety of the most able translators, critics and annotators can be embodied in it. The Editor will spare no pains to give it this value.

The public will now be in possession of the leading principles upon which the proposed work is to be conducted. Other things conducive to the perfection of the whole are in contemplation, and might here be enumerated; but the Editor fears he may have already promised more than he may be thought able to perform. No one indeed can be more sensible than he is of the extent and difficulty of the task he has undertaken,—a task on which he would not venture but with the hope of contributing something towards the elucidation of a book which he prizes above all other books,—of rendering it more useful to those who are now disposed to read it,—and of recommending it to the attention of those who are deterred from the serious and regular perusal of it by the difficulties it contains. Yet even these views would not have justified him

in entering upon a work of such high responsibility and extent, had he not been promised, particularly in the New Testament, the able assistance of several learned and excellent friends, whose names he hopes hereafter to lay before the public. He earnestly solicits the aid of all to whom the plan of this work shall be acceptable, and who wish to promote the great objects which it is designed to accomplish.

This Work will be handsomely printed in medium quarto, on fine Paper, with a new and beautiful Type, elucidated by Maps, Plans, &c. and for the convenience of purchasers, will be published in Parts, price 10*s.* 6*d.* and in Numbers, 1*s.* each, until the whole be completed, which will not extend beyond Three Volumes.

The price will be advanced to Non-Subscribers.

A few copies will be struck off on superfine royal, hot-pressed Paper, at 15*s.* each Part.

It is requested that such persons as may be desirous of encouraging this work, will send their names immediately to the Rev. *C. Wellbeloved*, York, or to *Mr. David Eaton*, Bookseller, High Holborn, London, as nothing can be done till it is known that the great expense necessarily attending such a publication will be defrayed.

Persons residing in the country may forward their names to London through the medium of any Bookseller in their neighbourhood.

Although it is stated above, that the work will not extend beyond three 4to Volumes, yet many inquiries having been made as to its probable expense, the publisher can only reply, that as much will depend on the length of the notes he cannot speak precisely, but he *supposes the whole may be comprised in Twelve Parts.*

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CLXXIV.

Best Profession.

Erasmus recommends the study of physic as the best profession to secure a man from poverty.

"Adversus inopiam certissimum præsidium est *ars medicandi*, quæ longissime abest a necessitate mendicandi. Huic proxima est *juris prudentia*. Plurimos alit et *grammatica*, sed alit tantum: quæ complectitur et *poeticen*, et, nunc sunt tempora, *rhetoricen*."

Op. T. V. c. 661.

Of the *ars theologica* (is the comment of his biographer, Dr. Jortin,) he saith nothing; and we also will say nothing.

No. CLXXV.

A witty Courtier's Reproof to an idle King.

"Thomas Killigrew was Page of Honour to Charles I. and Groom of the Bedchamber to Charles II. From his long exile with the king he had contracted a kind of familiarity which the lustre that was thrown round the prince upon his Restoration was not sufficient to check.

"Killigrew went one day into the King's apartment, dressed like a pilgrim, bent upon a long journey. The king, being surprized at this extraordinary frolic, asked him the meaning of it, and to what distant country he was go-

ing; to which Killigrew bluntly answered, 'The country I seek, may it please your Majesty, is *Hell*.' 'And what do you do there?' replies the king. 'To bring up Oliver Cromwell from thence,' returned the wag, 'to take care of the English affairs, for his successor takes none."

Cibber's Lives, ii. 12.

No. CLXXVI.

Angel of the Seven Churches.

The author of "The Critical History of England," 1726, quotes Bishop Burnet against *Pluralities*, as "a corruption of so crying and scandalous a nature, that whenever it is practised it is sufficient to possess the people against the church that is guilty of it." The critical historian adds, "Yet what is more common than to have incumbents hold two or three benefices at a time? Nay, I have heard of one, and that a very ordinary one too, who held so many as to procure him the ironical title of the *Angel of the Seven Churches*."

No. CLXXVII.

Animal Life.

A Platonic Christian Divine, H. More, has the following strange description (*Discourses*, 1692, pp. 187, 188,) of the last of the three natures in man,—

"That life which resides in the body, and is but a shadow of the soul; the darkened cave of evil delusions, falsehood and deceit; a den of all serpentine natures, false spectrums, magical allurements, thick mists, benumbing vapours, execrable whisperings, vain terrour, false delight, bewitching apparitions, fair flitting phantasms, deceivable suggestions, besotting attractions. Here's that damned cell, where those three grand impostors and conspirators against the soul, plot their fraudulent mischiefs; the flesh, the world, the devil: or rather, here is a world of devils in this life of the flesh, where the prince of darkness rules:—A world whose bottom is the depth of unfaithfulness, its foundation is laid in hell; a hell whose fense is pitchy clouds and thick darkness; whose treasure is corruption; inhabitants vanity and shadowes; wisdom, senselessness; prudence, precipitancy; simplicity of heart, inextricable labyrinths of deceit and hypocrisie; constancy or steddiness, a vertiginous circuit of glowing phrensie and gross madness.—He that looks down, indangers his sight, indangers being carryed away with this rapid course and hurrying flux of tumultuous motions: it's enough to turn his brain, to change his understanding, to bereave him of his right senses."

No. CLXXVIII.

A French Trusler.

Our *Catholic* neighbours had a grand caiterer and dry nurse of the Church long before *nurse* Trusler undertook to rear the English *Protestant* Clergy. D'Alembert gives the following account in his Eulogy of Flechier (Aikin's Trans. ii. 2.):

"Young Flechier was brought up by his uncle, father Hercules Audifret, superior general of *the Christian doctrine*. The eloquence of this doctrinary, then greatly renowned and singularly fertile,

was always ready to succour those of his contemporary bishops and rectors, who justly regarded preaching as one of their duties, but whose zeal God had not crowned with equal abilities. They requested from Hercules Audifret the favour of a few sermons, which they delivered with hesitation, and which their ungrateful flocks used to call the *labours of Hercules.*"

No. CLXXIX.

Warburtonian Lecture.

Bp. Warburton has left a salary for a preacher (says Dr. Milner, the Catholic Bishop,) to prove every year at Lincoln's Inn Chapel, that the Pope is Antichrist; who, if he should succeed, would prove at the same time, that the Bishop himself had borrowed his orders, his liturgy, and his Christianity, from this chief agent of Satan.

No. CLXXX.

Laconic Female Epistle.

The following letter was written by the lady Anne, widow of the Earls of Dorset and Pembroke (the life of the former of whom she wrote), and heiress of the great house of Clifford Cumberland, from which, among many noble reversions, she enjoyed the borough of Appleby. Sir Joseph Williamson, secretary of state to Charles the Second, wrote to name a candidate to her for that borough: the brave countess, with all the spirit of her ancestors, and with all the eloquence of independent Greece, returned this laconic answer.

I have been bullied by an usurper, I have been neglected by a court, but I will not be dictated to by a subject; your man sha'n't stand.

ANNE, DORSET, PEMBROKE, *and* MONTGOMERY.

(The World. No. XIV.)

No. CLXXXI.

Protestant Persecution.

Warburton (Discourses on Church Authority,) describes the infirmities of the first reformers in the most animated language. "The spirit of persecution (says he) has a marvellous malignity in its nature: so that when every other iniquity of papal power had now been detected and expelled, this still stuck behind. There is scarce a material error in the Church of Rome, which doth not sooth or cherish some of our corrupt passions and prejudices. But persecution flatters them all. It flatters our spiritual pride, the vanity of superior knowledge and a purer faith. It confirms our bigotry, the mistaken zeal for the honour of God and holy church; and it supports our ambition, the itch for mastery and misrule. Were it not for so powerful a bias, this iniquity which had most embittered the thraldom of our first reformers, and kept them longest in their chains, must on their first deliverance have been immediately detected and marked out for execration."

POETRY.

France.

[We copy the following verses from the Cambridge Intelligencer, a newspaper published by Mr. B. Flower, during the war of the French Revolution, but which has been so long discontinued, that the extract will be new to most of our readers. It is scarcely necessary to add that the verses were written on Buonaparte's usurping kingly power. ED.]

CANST THOU, who burst with proud disdain,
Each high wrought link in slavery's chain;
Canst thou, who cleans'd, with noble rage,
The Augean filth of many an age;
Canst thou, whose mighty vengeance hurl'd,
Destruction on thy foes—the world,
Yet bade the infuriate slaughter cease,
When vanquish'd despots whin'd for peace,
Canst thou, O FRANCE, from heights like these descend,
And with each nerve unbrac'd to Buonaparte bend!

Was it for this thy warriors rose,
And paraliz'd vast hordes of foes;
For this all prodigal of life,
They rush'd amid the bellowing strife,
And like the desart's burning breath,
Where'er they rush'd they scatter'd death;
For this, with many a gaping wound,
Thy daring sons have strew'd the ground,
And girt with smoking gore and hills of slain,
Have gloried in their cause and spurn'd the oppressor's chain!

When BRITAIN join'd the unjust array,
And her proud navy plough'd the sea,
Was it for this beneath the wave,
Thy seamen found a wat'ry grave;
For this, when all around was wreck,
And mingled horrors stain'd the deck,
When slowly settling towards their fate,
While the broad banners wav'd elate,
Was it for this they "*Vive la nation*" cried,
Scorn'd the submissive act, and felt the o'erwhelming tide.

Was it for this the sorrowing sire,
Has seen his bleeding boy expire,
For this the matron, sad and pale,
Has told her son's disastrous tale,
For this the widow oft has prest,
With tears the nursling to her breast;
Was it, to lift the ambitious soul
Of one, above the law's controul,
That thus dire war left millions to deplore,
And the broad earth and seas were ting'd with human gore.

No!—Fearless FRANCE shall ne'er be found,
Like the huge brute on India's ground,
That thro' the ranks impetuous sweeps,
And loads the field with mangled heaps,
But yet, each scene of carnage o'er,
Obeys that goad he felt before:
No!—Fearless FRANCE shall still maintain
Those rights, which millions died to gain,
And soon, though laurel wreaths her chains adorn,
Shall show a grovelling world that chains are still her scorn!

Oh FRANCE! thine energetic soul
Will never brook unjust controul,
Will never crouch to slavery's load,
Nor bear the oppressor's iron goad.
No! FRANCE, who bade her monarch fall,
Will ne'er before this Idol crawl!
Will ne'er receive with abject awe
A martial despot's will as law:
No!—Banish fear, ye friends of human kind,
FRANCE to a giant's arm unites a towering mind.

He who o'erwhelms his country's foe,
Yet lays his Country's freedom low,
Must fear, though girt with guards and state,
From each bold arm the stroke of fate:

And THOU, usurping warrior, THOU!
To whom the weak, the timid bow,
Thou SPLENDID CURSE, whose actions prove,
That states may be undone by love,
Thou foe to man, upheld by martial breath,
Thy march is on a mine, thy every dream is death.

And when this meteor's baleful rays,
Are lost in freedom's ardent blaze,
Yes, when indignant FRANCE shall rise,
Her form all nerve, all fire her eyes,
And scorning e'en the bayonet's away,
Shall sweep this impious scourge away,
Then with degraded mien no more
Shall man his fellow man adore;
Then o'er his powers shall PRINCIPLE preside,
And the bright star of TRUTH shall prove his polar guide.

EDWARD RUSHTON.

Liverpool.

Impromptu.

On seeing a transparency representing the Emperor Alexander assisting to recover a Polish peasant apparently drowned.

Audi alteram partem.

Imperial generosity! how pleasant!
Poland enslav'd, and sav'd one *Polish* peasant.

PLAIN-TRUTH.

OBITUARY.

Mrs. B. Bowles.

On Friday, the 22nd of April, died BENNET BOWLES, the wife of H. R. Bowles, of Yarmouth, in the county of Norfolk; she was the daughter of Mr. W. Cunnington, Builder, Hammersmith; at an early period of life, having considerable talents for the stage, she embraced that profession, and at the age of twenty was married to Mr. Aickin, son of Mr. F. Aickin, formerly of Covent Garden, and manager of the Liverpool Theatre, by whom after a short and unhappy union she was left a widow with one daughter at the age of 23. She pursued the theatrical profession with considerable reputation in the provincial theatres of Weymouth, Exeter, York, and Liverpool; and in the year 1805 she engaged with the Norwich company, where she soon became a great favourite with the public. Here she renewed an acquaintance with Mr. Bowles, then the acting manager of that theatre, to whom she was united in February, 1806. On an increase of family Mr. and Mrs. Bowles determined to relinquish the profession they were engaged in for one where they might be more usefully employed, and have more opportunities of attending to the education of their children. They opened a boarding school for young gentlemen in 1810, at Yarmouth, where their success was equal to their warmest expectations. In 1811, Mr. Bowles, who had long considered and consulted with his friends on the propriety of such a step, complied with the request of the trustees of the Presbyterian meeting at Filby, near Yarmouth, and undertook the ministerial duties at that place. This event gave great pleasure to Mrs. Bowles,

who had long wished to see her husband so employed, and to whose advice and judicious remarks he is greatly indebted. Not long after this, she was attacked by a malignant disease, which gradually undermined her constitution and put an end to her existence in the 41st year of her age.

Her understanding was excellent: the powers of her mind had not been well cultivated in early life, but she supplied the deficiency by an ardent desire for information, a strict attention which suffered nothing to pass without observation, and an unwearied application which could be deterred by no difficulties in the pursuit of what she wished to acquire. Not a moment of her life was unemployed: she was always actively engaged either in her domestic duties, or in some useful pursuit. As a mother she was exemplary, and never suffered her own ease or indulgence to stand in competition with the good of her children; her greatest pleasure lay in promoting their improvement, and contributing towards their present and lasting welfare. As a wife, he who has felt her loss can best appreciate her value. But surely warm affection producing a perfect union of pursuits, hopes and wishes, fidelity which neither prosperity nor adversity could shake, good sense, which in all difficulties made the husband certain of finding his most faithful friend and judicious adviser in his wife, are qualities which cannot be soon forgotten or lightly estimated. As a friend she was firm and constant. Though she keenly felt any appearance of neglect she was easily appeased and quickly reconciled. She was a lover of truth, and had an utter aversion to slander and idle tattling. Her means were confined, but as far as she was able she was liberal and charitable. The writer of this does not mean to assert that she was free from faults; but her only faults were those of temper, which it was her daily employment to correct; and it was her constant aim to grow better every day she lived.

She had been educated in a strict adherence to the doctrines and rites of the established church, and maintained her early impressions in a profession, which is supposed by many to be unfavourable to religious habits; but she had maintained them, as many others do, without examining the foundations on which they rested. On her acquaintance with her husband, who had embraced Unitarianism, she was induced to inquire into the truth of those principles in which she had been educated. She read and judged for herself, and the result was, a firm belief that Unitarianism is the doctrine of the gospel. She read the scriptures daily, and never read them without making observations that strengthened her conviction. As her end drew nigh, she felt the greatest satisfaction in the opinions she had embraced.—But a few days before her death, which she felt was rapidly approaching, she expressed the most heartfelt gratitude for having been led to entertain such views of the divine dispensations as made the great truths of religion appear to her clear and intelligible, which before had seemed wrapped up in clouds and mystery.

She died full of hope. When she looked on her children and thought upon their tender helpless age, a mother's feelings wounded her heart; but she was consoled with the reflection that they were in the hands of a good God, who ordered all events for the best, though his creatures might not be able to perceive it. The most painful sufferings could not destroy her feelings of gratitude to the Divine Disposer of all things, that every thing was amply provided that was necessary to lighten or alleviate her pains.

She has left a sorrowing family, who in the midst of their grief console themselves with the hope which cheered her in her last hours, that the time will come when those connexions which affection has formed and virtue established may be revived, and freed from human frailties and imperfections be rendered permanent and eternal.

Mr. John Fuller.

On Wednesday, May 25th, at his house, in Palsgrave Place, Temple Bar, aged 33, Mr. John Fuller, Surgeon-Dentist, and author of "*A Popular Essay on the Structure, Formation and Management of the Teeth.*" Illustrated with engravings, and published in 1810. He was brought up to a mechanical trade, but possessing a strong taste for scientific pursuits, he cultivated it with such assiduity and success as to be enabled to establish himself in a reputable profession, to which he did honour; not more by the judgment and skill which he evinced than by an integrity of conduct which inspired all who knew him with confidence and esteem. His mind was stored with various knowledge, and his conversation exhibited a discrimination of judgment and an elevated correctness of thought and feeling. He had examined the evidences of the truth of divine revelation, and after reading much on the subject on both sides, was fully satisfied with them. As to his religious sentiments he was a decided Unitarian. Two days before his death having declared his conviction that he should not recover, he was asked whether his mind was made up as to his future state. He answered that he was perfectly easy on that point; adding emphatically, "If it were not so, it would be too late now. I have no idea of a death bed repentance." His last moments of apparent self collectedness, after paroxysms of severe suffering, were expressive of an entire resignation and composure of mind; to which may be added the utterance of a short tribute of respect for a long known and highly valued friend who stood by him.

The address at his interment was delivered by his friend Mr. John Marsom; and the Rev. J. Gilchrist, of Worship Street, on whose preaching Mr. Fuller usually attended, in a discourse adapted to the occasion, gave a brief but decided and comprehensive testimony to the superiority of his mental powers and acquirements, and the solid worth of his character. His loss to his nearest relatives, including a young and helpless family, with their afflicted mother, must be irreparable. And on the minds of all who had the happiness of being intimately acquainted with him, his talents and

virtues, the generous and benevolent interest he took in the concerns of others, his unostentatious but interesting manners, will leave a lasting impression of heartfelt esteem and regard, which, while it is mixed with sentiments of the deepest regret, is yet full of consolation and hope. May they, in the removal of this so great an earthly treasure, hear the voice which solemnly warns them to lay not up for themselves treasures on earth, but in heaven, where disease will never waste, nor the spoiler death destroy.

E.

Mr. W. Alexander.

On Tuesday last died, at the house of his son, at Yarmouth, Mr. W. ALEXANDER, upwards of 50 years resident at Woodbridge, but during the last five, at the former place. He had entered on the eighty-second year of a life, marked by strict integrity, unaffected piety, and a spirit of pure benevolence. A firm believer in the Christian doctrine, and uniformly influenced by Christian principles; his constantly prevailing desire, even to the hour of his removal from this first state of being, was, to avoid giving pain or occasioning trouble to any one; and, annihilating self, his sole effort to add to the comfort of those around him.—Of him, as of a venerable man of great moral worth lately deceased, it may also be truly said—

"His life was innocence—his end was peace."

Ipswich Journal, March 12, 1814.

Mr. Alexander was a Trinitarian, and a strictly orthodox churchman till about the 55th year of his age, when he became an inquirer, and the result of his truly humble investigations brought him to the open profession of *genuine Christianity*, not at all regarding any worldly consequences; and he continued an improving character to the last.

Samuel Brent, Esq.

Died, Sunday, June 19th, 1814, at his house, Elliot Place, Blackheath, SAMUEL BRENT, Esq. in the 55th year of his age. His illness, which was long and severe, was borne with an exemplary resignation to the will of heaven. He was truly benevolent in his temper as well as simple and unostentatious in his manners. He had been brought up by his late venerable father, John Brent, Esq. under a strict sense of religion, for which he always professed himself grateful, and which he uniformly cherished throughout life by the steady discharge of those duties incumbent upon the professors of Christianity. His desire to diffuse religious knowledge and to promote virtuous habits among young people induced him to distribute a small manual, which was printed but never published, entitled, a *Father's Present to his Children*; the contents of which demonstrate the truly pious and affectionately domestic turn of his mind. And his last effort of this kind was an edition of *Watts's Hymns for Children*, in which he altered some expressions so as to render them more intelligible to the juvenile reader, and in his view more conformable to the sacred writings. Such was his pure and enlightened zeal for the welfare

and moral improvement of the rising generation. He had for a long series of years enjoyed an uncommon share of health and strength, but an insidious disease which baffled the combined skill of the faculty, undermined for these two last years, and hath at length overthrown his constitution. Amidst his bodily sufferings he was supported by *the hope of a blessed immortality*, founded on the divine mission of Jesus Christ, and was thus taught to view death as introducing him to the haven of rest. With a serenity becoming the exalted views which the believer is empowered to indulge, he would frequently utter those well known lines of *the Dying Christian*—

Cease fond nature—cease thy strife,
And let me languish into life!

And also that fine stanza of Dr. Watts—

I'll praise my Maker with my breath,
And when my voice is lost in death
Praise shall employ my nobler powers;
My days of praise shall ne'er be past
Whilst life or thought or being last
Or Immortality endures!—

The writer of this imperfect record had the honour and happiness of intimately knowing this excellent man for upwards of twenty years. And it shall be his humble endeavour to recollect and imitate his virtues, whilst it will be his delight to cherish his memory. The deceased, with his characteristic modesty forbade a *funeral Sermon*—but this brief effusion of individual regard and private affection cannot be suppressed.—His widow and numerous family who knew his intrinsic worth have the distinguished consolation of being enabled to anticipate the plaudit of a righteous and merciful Judge, *Well done good and faithful servant—enter* THOU *into the joy of thy Lord!*

He was interred in the family vault, at Deptford, amidst a weeping train of relatives and friends, by the Rev. W. Moon, who paid an affectionate and appropriate tribute of respect to his memory.

Islington. J. E.

Mrs. Elizabeth New.

Died at Evesham, on the 21st of May, of a dropsy, in the 59th year of her age, Mrs. ELIZABETH NEW, the wife of Mr. A. New, woolstapler. In her were exemplified the efficacy of Unitarian principles to form the devout Christian, and the estimable character. The following account is taken from her funeral sermon, preached on the 29th of May, to a large congregation of weeping friends and relatives.

"The* three sources of consolation which have been mentioned as contributing their united influence to form the Christian's joy at the close of life, were open to the worthy person whose much lamented death has occasioned this discourse, and she derived from them the most solid satisfactions, when all earthly comforts had failed.

"The retrospect of her past life,

* The subject was taken from Acts xx. 24, "So that I might finish my course with joy." The words were considered as reminding us of the nature of our present circumstances under the moral government of God, which require vigilance and exertion, and likewise that the time of attending to the great business of life will soon terminate. It was further observed, that the sincere Christian on the verge of time derives joy from contemplating his past life, his present safety, and future prospects.

you that knew her, will readily believe, was not attended with any painful feelings of self-accusation; but on the contrary brought with it that rejoicing which the apostle speaks of as the happy fruits of a good conscience. The excellent woman whose memory you now embalm with your tears, and who will be had by you in long remembrance, could, if any one can, be happy in the thought, that she had served her generation according to the will of God. To great prudence, industry and success in the concerns of this life, she added, what is not always the case, a supreme regard, and most diligent, constant, and persevering attention to the claims of religion. From her youth she had a deep sense of the infinite importance of Christian principles and religious virtue. She was a firm believer in the Unity of God, and the divine mission of our Lord Jesus Christ, being thoroughly persuaded that all our mercies and Christian privileges, should be traced to the free, unpurchased and unmerited love of the Father as their fountain. And you all are witnesses that her faith was not dead—a body without a soul—it was influential and operative, and therefore of the right kind, for the highest authority has said, "By their fruits ye shall know them." The relative duties of a friend, a wife, and a mother, she fulfilled with such exemplariness, that I may well propose her conduct as a pattern to her sex. As a friend she was sincere and generous; as a wife she was prudent and affectionate; as a mother tender and watchful, ever solicitous to instil into the minds of her children, the lessons of divine wisdom, and by her instructions, her example and her prayers, to train them up in the nurture and admonition of the Lord, in the way of virtue, of usefulness, of happiness and immortality. The speaker himself hath been witness to the nobleness of her mind and the elevation of her principles, manifested under circumstances the most interesting to a parent. In her general character, she had, like Demetrius, *good report of all men and of the truth itself.* Integrity and uprightness preserved her. She had a also tear for tender pity, and a hand always open to melting charity. Her charity proceeded from principle, no less than soft compassion: it was the effect of love and gratitude to God, as well as benevolence to man, and therefore was not of the forward and ostentatious kind, which delights to be seen and praised of men. It largely flowed in unobserved and silent but refreshing streams. And, according to the promise of our Saviour, what is done in secret shall be rewarded openly.

As our departed friend would otherwise than derive comfort from a review of the past years of her life, which were all spent in the service of God, and by the faith of his Son, so when finishing her course she was happy in the enjoyment of the favour of God, and recommended to her weeping family to put their trust in God, assuring them, from happy experience, that they should find him to be a sure and sufficient support in every season. During a tedious illness she was patient and perfectly resigned to the divine will, truly thankful for the

goodness of providence in affording her so many comforts and blessings. She waited in the spirit of Christian piety and resignation till her great change came.

Her principal joy arose, as that of every Christian in the prospect of death must, from the glorious hopes of the gospel, which hath brought life and immortality to light. She had a steady unwavering hope, after this short scene was over, of entering the glorious mansions of the just. This, like every intelligent Christian, she expected, not as the purchase of merit, but as the reward of faithfulness, according to the riches of God's grace by Jesus Christ. Our sentiments as those who believe that the Father forgives sins and confers eternal life, not on account of an equivalent received, are misrepresented or misunderstood. No obedience we are capable of can purchase everlasting life. Were we to yield *perfect* obedience to the laws of God, from the cradle to the grave, even that would not entitle us to the never ending joys of heaven, for no axiom is more clear than this, that no finite obedience can merit an infinite reward. *Eternal* life is the gift of God by Jesus Christ; *but* to only those who by patient continuance in well doing seek for glory, honour and immortality—for *well doing* is a necessary qualification for enjoying the pleasures of heaven. Our worthy friend expressed herself in the modest language of Christian humility when congratulated on her meetness for death. "Whatever good I have done I am indebted to God for the ability, and my hopes of future happiness are founded on his grace and goodness." To the last, notwithstanding the severity of pain at times, she was calm and tranquil, uttering no murmurs or complaints. Her constitution was quite exhausted; and when sitting in the parlour surrounded by her family, who supposed she had fallen into a gentle sleep; so easy was her departure, that the change was not for some time perceived by those about her, after it had taken place. She now is at rest, and sleeps in Jesus; having for ever left these mortal scenes. But though her place shall know her no more, her memory will be cherished by her family with fond affection—her partner through life will think with pleasing melancholy of her various excellencies, and her grateful offspring with filial veneration will often call to remembrance her instructions and her example; nor can they raise a nobler monument to her praise, than by treasuring up in their minds her wise counsels, and imitating that excellent Christian pattern she has left them, of prudence, of purity and piety, of benevolence, compassion and charity."

D.

INTELLIGENCE.

Unitarian Fund Anniversary.

The Annual General Meeting of the *Unitarian Fund* was held on Wednesday, June 1st, at the Chapel, in Parliament Court, Artillery Lane, Bishopsgate Street. Divine Service was introduced by the Rev. T. Madge, of Norwich, who is engaged, with the Divine Blessing, to preach the sermon next year, with reading the scriptures and prayer. The sermon was preached, according to appointment, by the Rev. John Kentish, of Birmingham, from Acts xxviii. 15, "Whom when Paul saw, he thanked God, and took courage." Mr. K. discoursed on *the exercise of the social principle in religion.* After a general representation of the benefits produced by the combined efforts of men in highly civilized society, he referred to the advantages of such efforts in the cause of religion, illustrated his observations upon this subject by the example of Paul in the text, and proposed to consider, first, the origin, the value and the just regulation of the social principle; next, the ends and measures of different religious bodies; and lastly, the case of the Society of which he was then the public advocate.

The social principle was shewn to be *acquired*—not instinctive. Its growth was traced, as well as its prodigious force, and the abuse to which it is occasionally liable; an abuse, however, the remedy and the antidote of which were, at the same time, suggested. Religion, it was remarked, will be the best guide and object of the social passion: while society, in its turn, is essential to the support of a speculative and a practical faith in Christianity.

Voluntary associations for *public worship and Christian instruction*, were distinctly noticed by the preacher. Societies for the advancement of religious knowledge, both at home and abroad, were likewise mentioned. But still more was said of those societies whose avowed end is to encourage virtue and discountenance immorality: and a strong censure was passed on their enlisting the civil power in their service, and requiring the magistrate to punish writers who attack revelation. In this part of his sermon Mr. K. vindicated the institution of Societies for the profession and diffusion of *religious opinions.*

He now proceeded to speak of *Unitarian* societies. And here he enlarged on the evidence and vast importance of the doctrine of the Divine Unity, which, he remarked, is *stated verbally and literally* in the scriptures, instead of being matter of *deduction.* He illustrated the difference between the divinity of Christ's nature and the divinity of his mission, and insisted upon the simplicity and self-consistency of the Unitarian faith,—"Christian Unitarianism,"

he added, "depends under God, for its advancement on the association of its friends." He assigned the reasons why such an association did not exist at the conclusion of the 17th, and the beginning of the 18th century; adverted to the *Unitarian Book Society* as the parent of the *Fund* and of other congenial and valuable institutions; expressed his persuasion that the instruction which can be communicated by familiar and frequent preaching should accompany or follow what is gained from books; touched upon the preparation essential to missionary teachers, and offered some hints of encouragement and counsel to his audience.

In conclusion, he attempted to carry forward their thoughts to the exercise of the social principle in the heavenly world, and made a reference to the loss sustained by the society and by himself in the death of "one much loved associate,"* who two years ago had attended their anniversary, and the benefit of the application of whose uncommon talents, attainments and virtues to the work of public education for the ministry, they were then fondly anticipating.

The congregation was more numerous, and the collection larger, we believe, than on any preceding occasion; an earnest, we would fondly hope, of the increasing interest which will be taken, year after year in this anniversary of friendly intercourse and Christian devotion amongst the members of our Unitarian churches.

After divine service the society proceeded to business in the chapel, Mr. JOHN BARNARD, of Harlow, in the chair, when the minutes of the last annual meeting, and also those of the special general meeting on the Trinity Bill (Mr. Alderman Goodbehere in the chair) were read and confirmed. The treasurer then made his report of the finances, as audited by Messrs. Rowe and Sturch, by which it appeared that there had been a considerable increase in the society's income last year, but also a proportionable increase in its expenditure. It will be seen by the account in the Rules, &c. stitched up with this number, that the Fund has been liberally assisted this year by congregational collections; a mode of supporting the society which we recommend to the consideration of our brethren throughout the country.

The Report of the Committee was next read, which was of great length, embracing a variety of interesting topics and stating a number of important facts. It began, as was natural, with a congratulation of the meeting on the different state in which Unitarians now stand as to civil privileges, from that in which they stood at any preceding general meeting; and with the expression of a prayer that Unitarians may duly prize and rightfully use their liberty, employing it prudently but zealously, from gratitude both to the Almighty giver of good, and to their liberal and candid countrymen, in the promotion of the cause of truth and righteousness, in which are involved the glory of God and the happiness of man.

* The Rev. J. B. Dewhurst.

The committee then went on to report what they had done in the principality of Wales; missionary preaching has been continued, and a new chapel has been erected for Unitarian worship at Templeton and another is building at Neath.

In Cornwall there has been no missionary during the past year, but the brethren there have continued to associate for worship, and it is in agitation to erect a Unitarian chapel at Falmouth.

A brief account was given of Mr. Vidler's labours at Chatham, which excited great attention in that populous town, and of his introduction of Unitarian preaching at Sheerness, where a small society of Unitarians has been gathered together.

Mr. Bennett was reported to be actively employed, and with increasing usefulness, in Sussex. The Committee stated that it appeared to them, on the suggestion of most respectable friends, that Mr. Bennett's hands would be greatly strengthened, and the cause of Unitarianism be promoted at Brighton, if a succession of morning preachers could be obtained for that very important station, during the visiting season.*

At Reading, the Committee have been able, through the zeal of the ministers in connection with the Fund, to supply nearly constant preaching. The congregation there have lately enjoyed the valuable services of Mr. Lyons.

The Committee detailed a correspondence which they have maintained with the Eastern Unitarian Association, under whose direction Mr. Winder, of Norwich, has devoted a considerable part of the year to missionary journies, in Norfolk and Suffolk and the east of Cambridgeshire, on account of the Unitarian Fund. In conclusion, they expressed themselves warranted in hoping that much good would be done in this new missionary district.

The report then proceeded to a very important journey of Mr. Wright's, in the midland counties, last autumn; begun October 20 and finished December 3;—during which time Mr. W. preached in twenty-nine places.

[Of this journey a fuller account shall be extracted from the Report, by permission of the Unitarian Fund Committee, for a future number;—for the present we must break off, referring the completion of this article to the next number, when we hope also to begin to make use of the Report; but we cannot conclude without stating that a very interesting account was laid before the Society of the General Association of Unitarians in Scotland, which will be one of the parts of the Report that we shall first extract, and that whilst the meeting lamented the absence of Mr. Wright, now on a missionary journey in Scotland, more extended than any which he has yet undertaken, they were in some degree compensated for his ab-

* It was afterwards resolved by the Society to endeavour to carry the suggestion of the Committee into effect. We have the satisfaction of stating that a respected friend, whom we are not at liberty to name, had in part anticipated the wishes of the meeting, by promoting a separate subscription for this object. We shall be very glad to receive the contributions of any of our readers who may be disposed to favour the plan.

sence by the pleasing Report which was made of his labours, the particulars of which shall be given from time to time in this work. Nor can we forbear adding that the subscribers and their friends afterwards dined together to the number of three hundred, Mr. Ebenezer Johnston in the chair; and that the meeting was as usual lively and pleasant; and that an unprecedented increase took place in the number of subscribers, not less than One Hundred new names being announced by the treasurer in the course of the evening.]

Unitarian Academy.

The Annual General Meeting of the Governors of the Unitarian Academy was held on Thursday, June 2d, at the King's Head Tavern in the Poultry. Reports were presented from the Treasurer and Committee. The latter contained a communication from the theological tutor, bearing testimony to the exemplary behaviour of the students, and their proficiency during the past year. The Committee also had made a very satisfactory examination of their progress. According to the professed design of the Institution the students have been frequently engaged in preaching. Their services have been *ex-tempore*, and there is reason to hope that they have been attended with some encouraging appearances of utility and approbation.

The Governors could not fail to perceive and acknowledge the renewed obligations of the Institution to the theological tutor, upon whom the duties of the classical department have continued to devolve, as the vacancy occasioned by the death of Mr. Dewhurst has not yet been supplied. These duties, the Rev. J. Joyce, so far as his numerous engagements would permit, has very kindly relieved. To Mr. Joyce, the Governors feel and express their obligations. There is good reason to hope that a gentleman highly competent to the situation, will undertake the office of classical tutor, at the commencement of the ensuing session, and thus enable Mr. Aspland to pay an undivided attention to his engagements in the theological department.

It was recommended to the Committee to admit two additional students, whenever they may deem it adviseable, under a conviction that the incurred expenditure will be sustained by increasing patronage from the numerous friends of the design. The progressive success of the Unitarian Fund has, indeed, produced a want of popular preachers in several situations, and sufficiently proved the advantage and even necessity of such an institution as the Unitarian Academy.

At this meeting, thanks were returned to the congregation at Bury St. Edmunds, for a public collection in aid of the Academy, an example which it is hoped will be generally followed by all Unitarians, who approve the design of extending the knowledge of Christian principles by popular preaching. Thanks were also voted to R. B. Freme, Esq. of Liverpool, for a collection of sixty Guineas in that town, on behalf of the Academy.

The following officers were elected for the year ensuing.

Treasurer—John Christie, Esq.

Committee—Dr. Cogan, Messrs. Freud, Gibson, Hardy, Pearson, Rutt, Wainewright.

Secretary—Mr. Richard Taylor.

Auditors—Messrs. S. Parkes, R. Stevens.

The Annual Meeting of the Western Unitarian Society will take place at Yeovil, on Wednesday the 13th of July, on which occasion a Sermon will be preached on behalf of the Society, by the Rev. Dr. Toulmin of Birmingham.

Addresses of the two Houses to the Prince Regent on the Slave Trade.

Address of the House of Lords.

"To his Royal Highness the Prince Regent.

"We humbly represent to your Royal Highness, that we have seen with unspeakable satisfaction the beneficial and happy consequences of the law by which the African Slave Trade has been throughout all his majesty's dominions for ever prohibited and abolished; and that we rely with the fullest confidence on the gracious assurances which both his Majesty and your Royal Highness have condescended to give to us, of your endeavours to obtain from other powers that co operation which is still necessary for the completion of this great work.

"It well became Great Britain, having partaken so largely in the guilt of this inhuman and unchristian traffic, to stand forward among the nations of Europe, and openly to proclaim its renunciation. This duty we have discharged. But our obligations do not cease here. The crimes countenanced by our example, and the calamities created or extended by our misconduct, continue to afflict an unoffending people Other European nations still carry on this commerce, if commerce it can be called, in the lives and liberties of our fellow creatures. By their intervention, its clandestine continuance is encouraged and facilitated in our own dependencies By the same cause, the desolation and barbarism of a whole continent are prolonged; and, unless some timely prevention be applied, the returning tranquillity of Europe, the source of joy and exultation to ourselves, will be the era only of renewed and aggravated miseries to the wretched victims of an unprincipled and relentless avarice.

"With all humility, therefore, but with the utmost earnestness, we supplicate your Royal Highness that the whole weight and influence of the British crown may be exerted, in the approaching negociations, to avert this dreadful evil. In the name of our country, and on the behalf of the interest of humanity, we intreat that the immediate and total abolition of the Slave Trade may be solicited from all the sovereigns of Europe. No moment, we think, was ever yet so favourable for stipulating a joint and irrevocable renunciation of these barbarous practices, and for promulgating, by the assembled authority of the whole civilized world, a solemn declaration, that to carry away into slavery the inhabitants of unoffending countries, is to violate the universal law of nations, founded, as that law must ever be, on the immutable principles of justice and religion.

"It is on those sacred principles, the safeguards of all lawful government, the bulwarks of all national independence, that we wish our proposal to be rested. On them we rely for its success; recommended, as it will be, not by the exhortations only, but by the example of Great Britain, and addressed to the rulers of those states which have themselves so signally been rescued by Providence from danger and destruction; from internal desolation and from subjection to a foreign yoke. On all, it must, we think, impress itself with equal force; whether they be ranked among the deliverers or the delivered, among those whom a merciless oppression had already overwhelmed, or among those whose moderation and justice have added lustre even to the firmness of their resistance, and to the glory of their victories.

"No worthier thanks, we confidently believe, can be offered to Providence

for past protection: on no better grounds can future blessings be solicited, than by the recognition and discharge of the great duties which we all owe alike to the rights, the liberty, and the happiness of our fellow creatures."

Address of the House of Commons.

To his Royal Highness the Prince Regent.

"The Humble Address, &c.

"Relying with perfect confidence on the solemn assurances received by Parliament in 1806 and 1810; that his Majesty's government would employ every proper means to obtain a convention of the powers of Europe for the immediate and universal abolition of the African Slave Trade—we most humbly and earnestly represent to your Royal Highness, that the happy and glorious events which promise the general pacification of christendom; the present union and assembly of its greatest sovereigns, and the great and generous principles which they proclaim as the rule of their conduct, afford a most auspicious opportunity for interposing the good offices of Great Britain to accomplish the above noble purpose, with the weight which belongs to her rank among nations, to the services which she has rendered to European independence, and to the unanimous and zealous concurrence of her parliament and people.

"We feel ourselves authorized by our own abolition of this trade, of the guilty profits of which we enjoyed the largest share, by the fellowship of civilization, of religion, and even of common humanity, to implore the other members of the commonwealth of Europe to signalize the restoration of its order and security, by the prohibition of this detestable commerce, the common stain of the Christian name; a system of crimes by which the civilized professors of a beneficent religion spread desolation, and perpetual barbarism, among helpless savages, whom they are bound by the most sacred obligations of duty to protect, to instruct, and to reclaim.

"We humbly represent to your Royal Highness, that the high rank which this kingdom holds among maritime and colonial states, imposes a very serious duty upon the British government at this important juncture. Unless we interpose with effect to procure a general abolition, the practical result of the restoration of peace will be to revive a traffic which we have prohibited as a crime, to open the sea to swarms of piratical adventurers, who will renew and extend on the shores of Africa the scenes of carnage and rapine in a great measure suspended by maritime hostilities; and the peace of christendom will kindle a thousand ferocious wars among wretched tribes ignorant of our quarrels and of our very name.

"The nations who have owed the security of their navigation to our friendship, and whom we have been happy enough to aid in expelling their oppressors, and maintaining their independence, cannot listen without respect to our voice raised in the cause of justice and humanity. Among the great states, till of late our enemies, maritime hostility has in fact abolished the trade for twenty years. No interest is engaged in it; and the legal permission to carry it on would practically be a new establishment of it, after the complete development of its horrors.

"We humbly trust, that in the moral order by which Divine Providence administers the government of the world, this great act of atonement to Africa may contribute to consolidate the safety, and prolong the tranquillity of Europe; that the nations may be taught a higher respect for justice and humanity by the example of their sovereigns; and that a treaty sanctified by such a disinterested and sacred stipulation may be more profoundly reverenced, and more religiously observed, than even the most equitable compacts for the regulation of power, or the distribution of territory."

Kent and Sussex Unitarian Christian Association.

On Wednesday, the 8th of June, 1814, was held at Battle, Sussex, the third Anniversary of the *Kent and Sussex Unitarian Christian Association*; when an appropriate sermon was preached by Mr. Samuel Dobell, from Psalm xixth, and part of the 12th verse, "*Who can understand his errors?*" The devotional service previous to the sermon, was conducted by Mr. G.

Harris, from the University of Glasgow; and concluded by Mr. Blundell, of Northiam.

In order to make Unitarian principles more generally known, and to obtain the object of their wishes, that of disseminating rational views of Christianity, the members of the association adopted last year the plan of a Tract Society, confessedly Unitarian. The services of the day being finished, this institution received immediate attention, and Mr. Joseph Dobell was unanimously voted to the chair; when several resolutions were passed, tending to increase the circulation of Unitarian tracts. It is a pleasing prospect to announce, that an application was made to purchase some of Mr. Wright's tracts. In connexion with this, it was stated, that many of the poor, and others, in the neighbourhood of Battle would gladly read them if they could be supplied. This defect will employ the attention of the committee, and by the exertion of its friends, hope is entertained, that a sufficient number of tracts will be purchased to meet the case in question. Here we have another instance of Unitarianism being in agreement with the capacities of the poor; and it is a fact, that many persons in the lower walks of life, although they attend constantly the reputed chapels of orthodoxy, do better understand the Unitarian expositions of scripture than their own. A fact that is in my power to confirm by experience.

This business being disposed of, the company adjourned to the George Inn, where 106 persons sat down to a good, but not expensive dinner. Joseph Holden, Esq. being called to the chair, the whole was conducted with the greatest harmony and economy. After this, the other business of the day was disposed of.

Mr. John Mace, of Tenterden, was re-chosen treasurer, and Mr. John Taylor, of the same place, secretary for the year ensuing; by whom subscriptions and donations, either in money, or in tracts, will be thankfully received.

Tenterden, June 12th, 1814. J. T.

P. S. Each subscriber, whatever is the amount of the subscription, is a member, and will be entitled to tracts, in proportion to the sum subscribed.

Manchester College, York.

The following collections have been lately made for the benefit of this institution:

	l.	*s.*	*d.*
At Duckinfield Chapel, in Cheshire, after a sermon preached by the Rev. George Kenrick, of Chesterfield . .	20	10	0
At Cross Street Chapel, Manchester, after a sermon preached by the Rev. John Gooch Robberds	42	0	0
	£62	10	0

The following benefactions have likewise been received by the treasurer.

From Wm Shore, Esq. Tapton, near Sheffield, towards defraying the debt on the York Buildings; being one half of his original loan, to the fund for the purchase of that property	100	0	0
From John Philips, Esq. of Heath House, Staffordshire, do. do. do. do.	100	0	0
N. B. Mr. Wm. Shore, and Mr. Philips have likewise declined to receive any interest on their respective loans.			
From Ottiwell Wood, Esq. of Liverpool, do. do. being part of his original loan for the same purpose	30	0	0
From John Ashton Yates, Esq. of Toxteth Park, near Liverpool, do. do. do. do. .	50	0	0
From Thos. Henry Robinson, Esq. of Woodlands, near Manchester, (in lieu of an annual subscription of Four Guineas.)	50	0	0
From Richard Peyton, Esq. Birmingham	30	0	0
From Dr. Thomson, of Halifax, accompanied by the following note:			
"Refunded from a sense of justice by John Thompson, M. D. of Halifax, being the sum total of the exhibitions and public funds received by him, when a theological student on the foundation of the New College, at Manchester, in 1801 and 1802." . . .	84	0	0
	444	0	0

Manchester, June 17, 1814.

Methodistic (Wesleyan) *Revival in the West of England.*

[We give the following without a single comment; taken from an 8vo quarter of a sheet, printed by Richardsons, York. ED.]

Copy of an Interesting Letter from Mr. Wm. Henshaw, Methodist Preacher, Plymouth Dock, to Mr. Wm. Bramwell, Methodist Preacher, Birstall.

Plymouth Dock, March 10th, 1814.

DEAR BROTHER

I write to tell you the joyful news of which my heart is full. The Lord has of late poured out his Spirit upon us at Dock, in the most gracious manner. On the 16th of January last, at a Love-Feast, eleven persons found peace with God: and many who had notes of admission, were deeply convinced of sin. At another Love-feast, the following week, about twenty more professed to experience a sense of pardoning love: and numbers more were convinced of sin, who have since been made very happy in the love of God. Almost every day, some become strongly affected by a sight of their sin and danger, and some rejoice for having obtained the glorious liberty of the children of God. We have appointed seven new class leaders, and suppose, that during the last two months, not less than one hundred and fifty persons have begun to meet in class in Dock only. At one new-formed class the last evening, where I renewed the tickets, forty persons being present, about fourteen were in great distress, five or six of whom experienced redemption through the blood of Jesus, and were gloriously exulting in God their Saviour, when I left them at prayer, being myself quite exhausted. The fatigue I have had of late, and the exertions which the cries of distressed souls have produced, would on other occasions have quite overcome me; but God hath girded me with strength for the battle, and our invisible adversaries seem to quit the field. The oldest Methodists in Dock have seen nothing of this mighty display of sovereign grace before.

But a much more extraordinary work still is now carrying on in Cornwall, the centre of which is Redruth. I have received four letters on the subject, two of them from preachers on the spot: I will give you the sum of the whole: for the extent and rapidity of it, it exceeds all former revivals known in that county. It began on the 17th or 18th of February. There was an unusual influence felt at a Love-feast, which continued until three o'clock the next morning. Sunday, Feb. 20th, at Redruth, the minister preached at two in the afternoon, from Acts the 2nd chapter, on the Descent of the Spirit; and the whole assembly seemed to be baptized with celestial fire, and the service continued day and night, for eight successive days and nights, with only four hours intermission. Hundreds were crying for mercy at once, and hundreds more rejoicing in the God of their salvation. Mr. Truscott took down the names of Five Hundred Persons, who professed to have experienced a sense of pardoning love in the course of the week. February 27th, Sunday evening, the spirit of conviction spread like fire among stubble, reaching to persons of both sexes and all ages. In a few days it extended to Bridge, then Tucking Mill, then Well Rose and Troan, Camborn, Venponds, Carnick, and Gwinnup. In *several places*, service has continued day and night, and upwards of two thousand persons, within the past ten days, have been made happy in the Lord, including careless sinners, and those who were in society before. This blessed work is not confined to the poor. No: men of fortune and of fashion have been alike the subjects of it: Lawyers, surgeons, and respectable tradesmen, have kneeled down and implored mercy with the lowest classes of society, and have obtained it. For some time all business in the town was suspended, even little was done on the market days, but the chapels were crowded day and night: thither the tribes go up to worship: the mountain of the Lord's house is established above the tops of the mountains, and exalted over the hills.

The prediction of Joel, chapter 2, is receiving in Cornwall a further accomplishment. My friend writes: "I have seen children of *eight* years old lay aside their play, call on the name of the Lord, and become earnest supplicants at a throne of grace; and I

have seen persons of *eighty* years old in the deepest anguish for sin, which evidenced itself, by the sweat strongly gushing from every pore. As you pass on the streets, the cry for mercy is heard in many houses; in others the voice of thanksgiving sounds forth. People in general are brought under a religious concern at the chapels: but hundreds are convinced in their dwellings, in the mines under ground, and in the fields, while at their labour. Some wicked sinners have entered the mines in their careless state, and while at work, without any visible cause, except the prayers of their absent friends, they have been seized by the spirit of conviction, cried aloud for mercy, and obtained pardon and peace before their return. What cannot God do? And what will he not do for those who believe? Infidels are constrained to acknowledge the mighty power of God in this astonishing work. The preachers, leaders, and other active friends were soon exhausted: but their lack of service was supplied by the young converts instantly becoming exhorters, preachers, and comforters, and in such a way as *only* God could have enabled them. Some when convicted, drop down in a moment, and cry for the disquietude of their souls; others feel a concern coming on for a day or two before they burst out in the congregation. Some are delivered after wrestling in prayer for an hour or two, and some have been waiting from twelve to fifteen hours agonizing in prayer, before they obtained comfort. Unless requested by their friends, they do not like to rise from their knees until they obtain the blessing. At first they feel an awful sense of sin, then they complain of a hard heart, and in the depth of their distress their cry is, "Lord break my hard heart; have mercy on me, and break my heart of stone." Thus they continue for some time, then a ray of hope darts upon them, and they cry, "Lord increase my faith! Oh, for more faith! I can see him—he is coming—he is come;—Glory, glory be to God!" Some, when they feel this change, instantly rise up, spread their arms, and publish the wonderful works of God with such energy, that others drop down, and begin the sinner's *only* plea, "God be merciful to me." With some the struggle is over in a moment, their countenances are covered with a heavenly smile, and they sink away into "That speechless awe that dares not move,
And all that silent heaven of love."

I remain, dear Brother,
Yours, &c.
W. H.

Address of the Catholic Board to the People.

Fellow Countrymen, and Fellow-Sufferers,

The General Board of the Catholics of Ireland, to whom you have confided your petitions to the Legislature, once more address you. They claim the continuance of your confidence only, because they feel that they deserve it, by the zeal and purity of their intentions and exertions in the cause of your religion and your country.

Fellow-Countrymen: The object of your petitions is sanctioned by justice; it is enforced by wisdom; it must be attained, unless the artifices of your enemies shall triumph over justice and wisdom; we say their artifices, because their arguments have failed, and their calumnies are forgotten or despised.

Amongst their artifices we dread but one: it is that which has been already practised with success on former occasions; it is one to which you are exposed by your situation, your sufferings, and your feelings; your enemies wish to betray you into illegal associations and combinations; they wish to bring upon you punishment, aggravated by its being merited, and they still more earnestly desire to ruin your cause and that of Ireland.

The emissaries of your enemies, become more cautious by detection, are likely to assume deeper disguise. It is our duty to expose to you the evils which must ensue to yourselves and to the Catholic cause, if you enter into any illegal or secret combination or association.

Repeated acts of parliament have pronounced associations for almost any imaginable purpose, to be illegal. A recent statute, called 50 th of the King, chapter 102, besides mere associations, which are plainly criminal, as for seditious purposes, or to disturb the public peace, has declared every association, brotherhood, committee, society or brotherhood

whatsoever, to be unlawful, if formed to injure any person, or the property of any person; *or to compel any person to do, or omit, or refuse to do any act whatsoever* That statute has also declared any oath or engagement to be illegal, which imports to bind any person to obey the rules, or orders, or commands of any committee or body of men not lawfully constituted; or of any captain, leader, or commander not appointed by the King; or binding any persons to assemble at the command of any captain, leader, commander or committee, or of any person not having lawful authority; or binding any person not to inform or give evidence, or not to reveal or discover having taken any illegal oath, or having done any illegal act; or to conceal any illegal oath thereafter to be taken.

For inducing or procuring, by any means, the taking of any such oath or engagement, the punishment is transportation for life; he who takes any such oath, is liable to transportation for seven years; and it will not be received as an excuse, that the party has been compelled by force or menace to take such oath, unless he makes full discovery to a magistrate, within seven days.

By another act of parliament, called the 15th and 16th of the King, chapter 21, it is made a high misdemeanour, punishable by pillory or whipping, to wear any particular badge or dress, or to assume any particular name or denomination of party.

Recollect too, we entreat of you, that not only is it unlawful and punishable to assume the name, or wear the colours or badge of any such association, or to take or induce any person to enter into any engagement or oath to belong thereto, but that almost every act, in pursuance of such oath or engagement, is made by various statutes, felony of death. Even to assault a dwelling-house (strangely as the phrase may sound) is a capital felony in Ireland. And to raise the arm, even without a blow or further violence, is an assault in law. So that he who, in pursuance of the plans of any such association, raises his unarmed hand against a dwelling house, may, for that offence, be capitally convicted and suffer death.

We select this instance to show you the extent to which capital punishments are applicable by law, to the consequences of illegal associations.

Transportation for seven years is the doom of him who enters into any illegal association. Transportation for life is visited upon him who induces another to enter into an illegal association: and, finally, death is the punishment of him who does any one act in pursuance of the design of an illegal association.

Such, fellow countrymen, are the punishments which the law denounces against illegal associations, whether they be called White-Boys or Right Boys, Thrashers or Carders, Ribbon-Men or Orange-Men, *they are all liable to punishment, and all deserve condemnation.*

It is quite true, that some delinquents may escape; but do not flatter yourselves that you can be of the fortunate number: if you transgress the law, you will meet, as you will deserve, all the zeal and activity of prosecution.

Reflect upon those serious subjects for your consideration. If you offend against the laws, what favour can you expect? what favour have you any grounds for expecting?

Reflect also upon the inutility of those associations. What utility, what advantage, has ever been derived from them? None whatsoever. No redress has ever been obtained by their means. They have been quite useless, nay, worse, for they have always produced crimes, robbery, outrage, and murder; and they have uniformly been followed by numerous executions, in which the innocent have been often taken for, and confounded with, the guilty.

Do you require any other arguments to induce you to refrain from those associations? Perhaps you are careless of your own lives: you cannot be insensible to the blood of the innocent.

There is, however, another inducement to refrain; your enemies, the men who would deny you the poor privilege of worshipping your God as your forefathers have worshipped; these men, all these men, anxiously desire that you should form criminal combinations and confederations; they want but a pretext for framing laws still stronger and more sanguinary; they want but a pretext to lay the heavy hand of power upon your country, and your religion. Your enemies seek to seduce or to drive you into illegal associations. Your friends, the Catholic Board, ardently desire to prevent your forming any association. They conjure you, if you confide in them, to

hearken to advice, which can be dictated only by their affectionate attachment to you. They conjure you to respect the laws; to live in peace; to offer no outrage or injury to any man; to seek legal redress alone for every injury and outrage inflicted on you. *That redress is, and shall be, within your reach.* They beseech you to look for relief from your grievances, only through the lawful channel of petitioning parliament. And they confidently promise you, that the wisdom of parliament will speedily extend that relief, if you continue, by peaceable and dutiful conduct, to deserve it; to gratify your friends and disappoint your enemies.

So will you afford us the happiness of seeing your religion rescued from the calumnies and inflictions of centuries of persecution, and your countrymen of all classes and persuasions reconciled, coherent, and finally free.

GEORGE BRYAN, Chairman.

Feb. 5, 1814.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

France is restored again to Europe. The events preceding her reconciliation were out of the reach of human foresight. She is, it is to be hoped, brought to a due sense of her situation, and being no longer la grande nation, formed to subdue the rest of Europe, will cultivate the arts of peace, and aim at a pre-eminence, which shall be useful both to herself and her neighbours. Treaties of peace have been signed between her and each of the allied powers; and there is to be a congress at Vienna, to settle the affairs of Germany, Belgium and Italy. All the treaties were made in the name of what the different nations worship as God; and thus they have set their seal to the acknowledgment of an existence, totally unknown to our Saviour and his apostles, and to the early Christians. For as the learned Jurieu expresses himself, "It is well known, that this mysterious Trinity was not licked into shape before the first councils of Nice, or even before that of Constantinople."

The treaty also between Buonaparte and the allies has been made public, by which it appears, that, in renouncing his sovereignty, his imperial titles, and the titles in his family are preserved to them; that he is to enjoy the sovereignty of Elba during life, and to receive from France an annual revenue of two millions of francs, or nearly eighty-four thousand pounds of our money; besides, among his family is to be divided a revenue, clear of all charges, of two millions five hundred thousand francs, or about a hundred and five thousand pounds a year. Two millions of francs are also to be divided among his friends, whose names are to be transmitted

to the French court. This may appear to many a great charge upon France; but it is to be recollected, that she cannot but retain the memory of this extraordinary man in the titles and institutions, and laws which he originated, and which form a part of their present constitution. And, besides, however great may be the complaints of Europe against this domineering hero, it is certain, that he never lost sight of the interests of France. He did what he could for the interior of that country, and the English travellers are surprised at the great proficiency it has made in arts and agriculture during his reign. In many manufactures they excel, and in many they rival us: and, if the Bourbons give equal encouragement to their country, it will in a very little time recover from its difficulties.

France has presented to the world another constitution, and the king has under it opened his sessions of parliament. It resembles in many points that of this country: the executive power being lodged in the king; the legislative in the king, the senate, and the commons; and the judicial in judges appointed by the king, but holding their seats for life. A greater weight is however thrown into the regal scale than with us. With him originate all laws, though on the recommendation of five of the commons, a petition may be presented to him to originate a law: and here they will have an advantage, which we do not possess. All laws will be duly digested before they are passed; and as the concertion of them will be in the hands of a few, there will not be that confusion which too often appears in our acts of parliament. We must wait till experience points out the inconvenience of their mode, which it must be confessed has a tendency to make their parliament little better than what their former parliaments were, merely courts for the registering of the king's edicts. But still, as there is a power of deliberating in these bodies, which was not in their antient courts, composed indeed merely of lawyers, and as the commons house is elected from the departments, there is a probability that the regal power will be kept within those bounds which may render it less inimical to virtue, liberty and religion, than was that of their former grand monarques.

Their commons house is elected in an extraordinary manner: the payment of taxes being made the basis of the qualifications of both electors and elected; which brings us to this solecism in politics, that, if there were no taxes, and taxes are by no means essentially necessary, there is no provision for a house of commons. The qualifications are such, that the number of electors will be much smaller than in this country; and as the crown names the senators, its influence in that body will be very great, and probably so much so in the commons, that they will never present to the world that freedom of debate which prevails with us. The king has formed his new senate from the old and the new nobility; but as yet has given no one an hereditary seat. In such a novel state of his affairs this precaution does not seem by any means unnecessary.

In some respects they have advanced before us. All Frenchmen are equal in the eyes of the constitution; and the sovereign is not restrained, as with us, from calling into his service any of his subjects. Freedom of religion and liberty of the press make standing articles of the new constitution; whether the latter will be merely an empty name, time will discover. Though freedom of religion is granted to all, yet popery remains the religion of the state; and, as the majority of the people are papists, this preference is natural. It is sufficient for the other sects, that they can assemble to perform their religious duties without restraint, and no mark is set upon any one

because he differs in opinion from any other sect. This is a great and invaluable privilege; for it must be ever kept in mind, that the worst civil constitution with religious liberty is better than the best without it. Despotism of the worst kind will be modified by the influence of religion; but, where that is taken away, and human power or caprice interferes in the concerns of man with his God, the people will be brutified, as in Spain, and lose the finest energies of their nature.

The moderation shown by the conquerors is without example in history. The allies have kept their words; they have realised the promises in their proclamations. France has received an increase instead of suffering a diminution of territory. Its limits are enlarged from what they were in the year 1722. The additions indeed are not very considerable; but, where they had so little reason to expect such clemency, this moderation and generosity on the part of the conquerors cannot be too highly applauded. Paris, also, which was for a time, and this can never be forgotten, under a Russian governor, is not divested of its ornaments. It has still to show many trophies of its victorious emperor. One melancholy feature in the treaties must however afflict every mind endued with humanity. France, in recovering its liberty, does not seem to have felt as she ought to others; and the allies have allowed her to exercise a tyranny which is far worse than that under which she lately groaned. She is to have the privilege of exercising the slave trade, that is, of spreading desolation in Africa, and wickedly torturing its inhabitants in slave ships, for five years. We would hope that this article was introduced merely to give her the opportunity of renouncing of her own accord this infamous traffic; though we confess we should much rather have seen a declaration from all the powers, that the slave trade is a disgrace to the nation that exercises it, and such a disgrace as should effectually cut off that nation from all communication with civilized states. Besides, if France is to exercise this wicked trade, we fear that the laws made against it in this country will be rendered nugatory, and that even part of the capital of England may be employed under French colours in this atrocious species of commerce.

Popery is slowly raising her head. Processions are again to take place in France. They were prohibited, and very wisely, under the former government, nor can they be used consistently with the freedom of religion established by the constitution. For how can a protestant do reverence to the wafer god that is carried about by the priest; and if he does not do it, he will be guilty it seems of an offence, for it is ordered that all men should reverence the host. As the French have not been accustomed for many years to this impious and ridiculous ceremony, it is to be hoped that it will fall of itself into contempt; but, on the other hand, there is a great danger that a nation that has run into the excesses of impiety and atheism may fall back into its former track of credulity and superstition.

Popery is making slow advances in France: in Spain it erects its head with boldness, and has the people for its champions. The returned king has produced with the greatest ease the most unexpected revolution, driven the Cortez from their seats, and annihilated all their decrees. Down with liberty, up with the Inquisition, is the popular cry. All who have assisted in driving out the French, and in fact in preserving the kingdom for this wretched man, so lately escaped from confinement, are the objects of persecution; many imprisoned, and most of them disgraced. The goods of the church are to be restored, the religious communities to be established, every thing in short is to be brought to its antient footing, and unhappy Spain is to lose all chance of being

benefited by the sufferings it has endured. But surely the nation cannot be so profoundly stupid as not to have acquired some knowledge by its intercourse with the French and English, and the many excellent writings addressed to them by their own countrymen. Time will discover their real state; but at present the prospect is deplorable. It augurs well, however, for the independence of their colonies in America.

Norway seems determined to maintain its independence, under a king of its own choosing; and as yet no hostile measures have been taken against her by the Swedes. It is supposed that their object will be obtained by negociation; and that the country, divided into parties, may be brought over to consent to the union by the application of those means that facilitated the union between Great Britain and Ireland. The conquest, doubtless, will be a very expensive one to the Swedes; and if the surrounding nations do not interfere, the issue of the contest is by no means certain. Though the Swedes have a better disciplined army, yet the Norwegians are a brave people, and are capable of making use of the defence which nature has so admirably bestowed on the country. In short, they may, if they are true to themselves, defy the Swedes, and in fact all the rest of the world; for a large army would perish among their mountains for want of subsistence.

The rejoicings for peace, as if this country were not still involved in a war with America, and the fêtes in honour of the emperor of Russia and the king of Prussia, occupy the whole of the public attention. The Prince Regent, nobility, gentry, and merchants, vied with each other in the splendour of their entertainments: but every thing fell far short of the magnificence with which the three potentates were received by the city of London, at the Guildhall. The Prince Regent made his entrée with the usual ceremonies, and conferred upon this occasion the honour of a baronetage on the lord mayor, who in every respect was entitled to such a mark of royal favour, and both by the dignity of his deportment, and the integrity of his moral character, supported the character of the first magistrate of the metropolis.

The unhappy blot in the treaty of peace, on the slave trade, occasioned a meeting of the friends to the abolition, which was numerously attended; and the chief parliamentary speakers advocated the cause of Africa with great eloquence. Petitions were agreed to be presented to both houses of parliament, and it was pressed upon the meeting to procure petitions from all parts of the country. The management of the business was vested in the committee of the African Institution; and we need not call upon our readers to give their assistance, as we are persuaded that, wherever an opportunity is offered to them, they will not fail to exert themselves in the cause of liberty and humanity.

A melancholy instance of depravity has occurred in the trial and conviction of several persons for a conspiracy, which for a time went under the name of the Hoax upon the Stock Exchange. Under this title of hoax many unthinking or wicked persons amuse themselves by putting the honest and industrious to a great deal of trouble and vexation: but on this occasion a trick was played off to enrich the parties at the expense of the public, by coining a lie, and availing themselves of the effect of it on the funds. In this idle plot were engaged—two members of the house of commons, one a distinguished naval character and a nobleman—a French military nobleman, a captain in the army—and some inferior agents. Judgment was passed on those that appeared, consisting in fine and imprisonment on all, and on three, namely, the English and the French nobleman, and a stock-broker, the pillory. This example will deter others from a

similar crime, which has its origin in the basest love of gain. The Stock Exchange were the prosecutors, and at a great expence in detecting the fraud, and bringing the perpetrators to public justice. The crime was first imputed to this body, and it is not unusual to hear very idle and unfounded sarcasms thrown out against it. In so large a body there will, as in other large bodies, unworthy individuals be found, but it is idle to make such a charge, in which so many of the members must necessarily be the sufferers; and the whole contrivance of the fraud in question lies with the west, not the east end of the town.

The anniversary meeting of what is termed the National Society for the Education of Children has been holden, and in it the Archbishop of Canterbury vindicated the propriety of the appellation which it has assumed. It may be remembered, that we have called in question the propriety of this title, and have considered the society as a sectarian society: but we shall be very glad to retract our remarks, provided it can be proved that they have laid aside the sectarian sentiments which this society first insisted upon, and have agreed to act upon the true principles of the gospel. His grace is stated to have said, that the schools patronised by the society were what they pretented to be, national schools, schools open to the whole nation, to the children of dissenters as well as of churchmen—that all were admissible, without respect to their sect or denomination. All that is required of the children is a conformity to the rules of the school, as nothing less than this could be admitted, without the production of much distraction and confusion. Here then the question rests between his grace and us. We called the schools sectarian not national schools, because we understood that the instruction was carried on on the foundation of the sect established by law, namely, their creeds, their catechisms, and their collects: such things, in short, that many classes of dissenters would not choose their children to learn. Now if this part of the plan is given up, and the children are educated from the scriptures, and such unscriptural words and phrases as the following are not included; namely, Trinity, God the Son, God the Holy Ghost, and the like, and nothing is urged offensive to any class of dissenters, we shall unite with their most sanguine supporters in wishes for their success. We would have the question fairly stated, and hope that some of our readers in town will inquire into the sytsem pursued at Baldwin's-gardens, of whose mode we have received a very favourable account, and let us know whether it would be consistent for a dissenter to send his children thither, i. e. whether a dissenter's child would or not be obliged to read or learn any thing out of the prayer-book of the established sect, or any other book inculcating the peculiar doctrines of the sect, and whether the teachers do *viva voce* inculcate those doctrines on their scholars. The report of the number of schools is very flattering to the institution, and we rejoice in these exertions; for the children will be taught to read their Bibles, and in due time many of them will examine for themselves how far the doctrines of the sect established by law agree with those established by Christ and his apostles.

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No. CIII. JULY. [Vol. IX.

HISTORY AND BIOGRAPHY.

Historical Account of Students educated at the Warrington Academy.

(*Continued from p.* 268.)

1767.

151. George Willoughby, London.

The 17th and last Lord Willoughby of Parham. The family had been ennobled by Henry VIIIth. His father, a justice of the peace, and Colonel of the Tower Hamlets Militia, had succeeded in 1765 on the demise of his distant relation, Hugh, the 15th Lord Willoughby, an ingenious and learned nobleman, who in 1752 became Vice President of the Royal Society, on the revival of the Antiquarian Society in 1754 was elected its first president, and on the establishment of the British Museum was nominated one of its trustees. He was also President of the Equitable Assurance Office, and a Vice President of the Society for the Encouragement of Arts. Being one of the last, if not the last, nobleman, who continued a nonconformist, in practice as well as principle, and by his residence in Lancashire (at Shaw Place, near Rivington) intimately acquainted with most of the leading dissenters of that county,* he was naturally looked up to as the patron of their new institution, and accordingly on its establishment in 1757 accepted the office of President of the Warrington Academy; which

* He was particularly fond of the society of several of the more eminent neighbouring ministers; from one of whom, the late Rev. Philip Holland, of Bolton, the present writer received the following characteristic anecdote: Being on a journey, and a Sunday intervening, on which day he always made a point of attending public worship, he went to the nearest Dissenting meeting-house, and perceiving, from the preparations made, and the minister's discourse, that it was a communion day, he kept his place at the conclusion of the ordinary service. After a little pause, the church-officers came to inform him, that they were going to celebrate the Lord's supper. "Yes," said his lordship, "I perceive it; and I mean to stay." They informed him that it was not the custom of that church to admit strangers to sit down with them without a testimonial. "Oh," said his lordship, "I beg your pardon: I had quite misconceived the thing. I thought you had said it was the *Lord's* supper that you were going to have; but if it be any private supper of *your own*, I have no wish to interfere," and immediately withdrew.

he held till his death.—George Lord Willoughby, the proper subject of this article, succeeded his father in 1775, and died in 1780. No particulars have been learned concerning him.

152. John Hare, Cork ?

1768.

153. Thomas Beaumont, York?

154. Jonathan Dickenson, London ?

155. Nathaniel Brassey, C. London.

A banker, in the house of Lee, Ayton, Brassey and Co. of which his son is now a partner.

156. George Burden, C. Mansfield ?

157. Robert Waddington, Clapham ?

158. George Forster,* Warrington,

Or more properly Dantzic, where he was born, 1754. He distinguished himself greatly while at Warrington by his attainments in science and literature, and particularly in the quick attainment of the English tongue. He accompanied his father (see Vol. VIII. p. 289, *n.*) in the voyage with Captain Cooke; and published an account of the voyage on their return, which abounding with reflections injurious to the government, and unfavourable to the great navigator, both father and son were treated with such coolness as obliged them to quit the kingdom, and after having resided some time at Paris was appointed professor of Natural History at Cassel; but afterwards accepted a chair at Wilna. He could not long be happy in a semi-barbarous nation, and entered into a treaty with the Empress Catharine to proceed on a new voyage of discovery; but this was prevented by the Turkish war. His reputation, however, being increased by the articles on Natural History and General Literature, with which he enriched different scientific publications, he was appointed president of the University of Mentz, and was discharging the duties of that office when the French took possession of the city. On this event he was sent on a mission to Paris to request the union of Mentz with the French republic; but his property having been lost by the subsequent re-capture of that city by the Prussians; this, together with some domestic misfortunes, aggravated a scorbutic disease which he had contracted during his voyage round the world, and put an end to his life while he was preparing to undertake a journey to Thibet and Hindostan. He died at Paris at the age of 39, on the 13th Feb. 1793. Besides his "Voyage," he published a Reply to Mr. Wales's Remarks on it, and was connected with various works on the continent, as above mentioned.

159. William Wyatt, Liverpool?

160. Charles Rogerson, Warrington

161. Cornwall Smalley,* C. London.

A Russia merchant; partner in the house of Thornton and Smalley, at Petersburg.

162. James Hall, Warrington?

163. William Hassal, D. Nampt-wich.

In 1773 settled at Rochdale, on the removal of the Rev. Richard Bolton to Preston; but in about two years was obliged to relinquish the ministerial profession, in consequence of a total failure of his voice in the pulpit. For

several years he kept a school; but afterwards engaging deeply in the speculation of the Rochdale canal, and in coal-works connected with it, he has for many years become a man of very extensive, and it is understood very successful, engagements, in both these ways.

164. Thomas Horrox,*D. Chewbent.

For a short time became a minister at Holcombe, near Bury; afterwards went to the Isle of Man; but soon returned, and died young.

165. Samuel Heywood,L. Liverpool.

A serjeant at law, and a Welsh judge; a staunch friend to religious and civil liberty, and not ashamed to bear to either his personal testimony. His "Right of Protestant Dissenters to a complete Toleration" (2d. ed. 1789) contains the most full and masterly history of the Test Laws, and the most complete exposure of the injustice, inexpediency and folly of the sacramental test as now imposed, that ever was given the public; and his "High Church Politics" (1792), in answer to Bishop Horsley's "Review of the Case of the Protestant Dissenters," is a seasonable appeal to the friends of the British Constitution on the subject of the Test Laws, and the riots at Birmingham. His intimacy with Mr. Fox is honourably recorded by that great man himself in the introduction to his History; and his Reply to Mr. Rose in "Vindication of Mr. Fox's History" is universally allowed to be an unanswerable detection of a series of the grossest misrepresentations, that, under the pretence and shew of accuracy were ever, perhaps, ventured from the press. He was always a sincere and warm friend to his Alma Mater; whose dissolution he used every means in his power to prevent.

166. Arthur Heywood,C. Liverpool.

Completed his education in Germany, and became a merchant at Wakefield; but has now been long resident as a banker in his native town.

167. William Brailsford, C. Charlestown?

168. Mark Davies, Bristol?

1769.

169. Isaac Baugh,L. Bristol?

Went to the East Indies, and was for some time secretary to the supreme court at Calcutta.

170. Richard Bright,C. Bristol?

An eminent merchant at Bristol; and most estimable man.

171. Samuel Galton,C. Birmingham.

A merchant in Birmingham; a most respectable member of the society of Friends, and a supporter of every public spirited literary or charitable undertaking: particularly the most active patron and director of the Lancasterian school in Birmingham.

172. Peter Luard, London,

Went into the army; but married, and became a country gentleman in one of the midland counties.

173. Francis Luard,L. London.

A solicitor in London.

174. Robert Alderson,D. Norwich.*

Son of the Rev. James Alderson, of Lowestoff (Vol. V. p. 321); after five years residence at Warrington became minister of the Octagon Chapel in Norwich, as colleague with the Rev. Samuel Bourn, well known by his excellent sermons, and was soon after

ordained at Palsgrave, in Suffolk, Sept. 13, 1775, along with three of his former fellow students, Messrs. Barbauld, Beynon, and Pilkington (Vol. V. p. 478). He continued to discharge the duties of the ministerial office till about 1788, when, having married the daughter of William Hurry, Esq. of Yarmouth, he quitted the profession, and commenced the study of the law. He is now recorder of Ipswich, and steward of Norwich: and generally considered as one of the leaders of the high church party in that city, where he had so often advocated, with eloquence and success, the cause of civil and religious liberty.

175. Francis Pierson,* Mowthorpe Grange, Yorkshire,

Went into the army, and was major in the 95th regiment, when he was killed in gallantly defending the island of Jersey from the unsuccessful attack of the French upon it, Jan. 6, 1781.—The representation of this catastrophe by the pencil of Copley ranks among our finest historical paintings.

176. Charles Forster, Warrington?

Probably a younger son of Dr. J. R. Forster.

177. Thomas Jervas,* Antigua.

178. Jacob Jervas,* ditto.

179. James Pilkington,*D. Horwich, Lancashire.

In 1774 settled at Ipswich, as assistant to the Rev. Thomas Scott, and successor to the late Mr. Wood, of Leeds. In 1774 he removed to Derby. About 1785 he published some elementary books for Sunday schools, and in 1790 "A view of Derbyshire," in 2 vols. 8vo. which is a work of very considerable merit. He died at Ipswich, 1805.

180. Joseph Smith,D. Hyde, Cheshire.

In 1774 settled at Shrewsbury, as assistant to Mr. Fownes, on the removal of Mr. Harrison (No. 87) to Manchester. During his residence at Shrewsbury, through the influence of William Tayleur, Esq. a liturgy was introduced into the course of the public service, and a joint address to the congregation, signed by the two ministers, was distributed on the occasion. In 1781 he removed to Liverpool, as successor to Dr. Clayton, at Benn's Garden. In 1790 he published "Remarks on the Resolutions of the Archdeaconry of Chester on the subject of the Test Laws;" and some years after, on falling into a bad state of health, he resigned his office in an affectionate address to the congregation, including a handsome tribute of respect to his worthy colleague. Though he afterwards recovered his health, he has not resumed the regular exercise of his profession.

181. James Nibbs,C. Antigua.

182. John Leaper,C. Derby,

Now J. L. Newton, Esq. as inheriting the fortune of Robert Newton, Esq. of Norton House, Derbyshire, a man who, with some singularities, was a warm and active friend to civil and religious liberty, and a munificent patron of sufferers in their cause, and of schemes for their promotion. See an interesting account of him, from the pen of his fellow student, Mr. Turner, of Wakefield, in Belsham's Life of Lindsey. p 99, *n*.

183. Benjamin Arthur Heywood,C. Liverpool.

A Banker in Liverpool and Manchester.

184. James Fenton, C. Hunslet, near Leeds.

185. John Dyer, C. Coventry?

186. Archibald Hamilton Rowan, Dublin.

Of this gentleman, who, as a friend of Napper Tandy, and as such indicted for high treason, as having escaped to America, and having afterwards made his peace, has excited no small bustle in the world; the present writer is not furnished with documents (nor is it at all in his line of reading to look for them) which might enable him to make out a memoir.

1770.

187. — Beynon, D. Caermarthen.

Settled at Yarmouth, as colleague with Mr. Whiteside, and successor to Mr. Walker, in 1774, and still continues the much respected minister of the congregation there.

188. James Stell, Whitehaven?

189. William Cookson, D. Penrith.

Removed to Cambridge, whence he was recommended to be tutor to the Princes Augustus and Adolphus (Dukes of Sussex and Cambridge). In 1790 he became rector of Forncett, in Norfolk, and in 1792 Canon of Windsor, and D. D. In 1805 he was made rector of Binfield, Berkshire.

190. — Addison, Preston.

Killed at the battle of Bunker's Hill, 1775.

191. — Evanson, Antigua.

192. Edward Abney, Leicestershire.

193. George Abney, ditto.

194. Caleb Hillier Parry, M. Cirencester.

The eldest son of the Rev. Joshua Parry, an eminent dissenting minister. From Warrington he removed to Edinburgh, and graduated in 1777, when he published an elaborate thesis "De Rabie Caninâ." He shortly after married Miss Rigby,† and settled at Bath; where his eminence as a physician, an agriculturalist, and an author, need no celebration from the pen of the present writer.

1771.

195. Jeffry Shaw, Nevis?

196. William Dodd, London?

197. John Hotham, L. York.

A barrister.

198. J. Ambler, Shropshire?

199. William Hart, L. Shrewsbury.

A barrister.

200. William Webster, Dereham?

201. James Barrow, Lancaster?

202. James Noble, C. ditto.

A respectable merchant in his native town.

203. John Hobson, C. Manchester?

204. Thomas Robinson, C. ditto.

Of Woodlands, near ditto; a respectable merchant, and most estimable man.

205. William M'Donald, } Jamaica.
206. Robert M'Donald, }
207. Donald M'Donald, }

208. John Banton, Antigua.

209. Wm. Strickland, Boynton.

The present Sir Wm. Strickland, Bart. of Boynton, near Scarborough.

210. Strickland Freeman, Fawley-Court, near Henley-upon Thames.

A spirited improver of agriculture; author of an elaborate work

† At Palgrave, near Diss; on which occasion Mrs. Barbauld wrote the beautiful Hymn, which has since found its way into most collections,

"How blest the sacred tie that binds
In union sweet according minds," &c.

on the shape of a horse's foot, published 1796.

211. Sam. A. Lloyd, C. Bristol?

212. William Gordon, ditto?

213. Cha. Lawrence, Jamaica.

214. J. Rogerson, C. Warrington.

1772.

215. R. Readshaw, London?

216. Arthur Onslow, Liverpool?

217. John Norman,* London.

A young man of great promise, particularly attentive to chemical pursuits: from Warrington he went on his travels, and died abroad.

218. Elias Norgate,* Norwich.

Son of Elias Norgate, Esq. and brother of T. S. Norgate, Esq. of that city. He died at Warrington, in 1773, at the age of 15. The following elegant lines are inscribed on his tomb:

A Father's fairest hopes lie buried here:
Embalm the fallen blossom with a tear!
Few years he told, but they were all improv'd;
His gentle worth was honour'd, wept, belov'd.
Like incense heav'n receiv'd so pure a breath,
And seal'd his virtues by the stroke of death.

219. John Yates, D. Bolton.

The highly-respected minister of Paradise-street chapel, Liverpool.

220. John Vaughan, C. London.

A merchant in Philadelphia; one of the elders and preachers to the Unitarian Society in that city; and a most estimable man in every respect.

221. —— Clapham, Yorkshire?

222. —— Burnes, Lichfield?

223. —— Hodgson, Wigan?

224. William Warren, Cork.

Resides as a country gentleman on his estate in the neighbourhood of Cork.

225. John Vize, M. Clonmell.

Went to Edinburgh, graduated, and settled at Clonmell.

226. Sam. Baron,* Manchester.

227. —— Scott, Shrewsbury?

228. —— Dickson, M. Taunton?

229. —— Hall, Jamaica?

230. John Rhodes, C. Halifax.

A very respectable merchant and banker in his native place.

(*To be continued.*)

ERRATA *in the last* Number.

No. 101. *for* Ledgley *read* Sedgley.

No. 143. *for* Cappe *read* Capper.

Observ. on No. 150. Mr. Beaufoy's Academical Oration, published by his father, 1768, was on "the Effects of Civilization on the real Improvement and Happiness of Mankind, in answer to Rousseau." He was also the author of the Life of Lord Clive in Dr. Kippis's edition of the Biographia Britannica; and of the First Report of the African Society for prosecuting Discoveries.

MISCELLANEOUS COMMUNICATIONS.

Thoughts on the Fall.

SIR, *Plymouth.*

As you did me the favour to insert in the Repository (Vol. V. pp. 20, 21.) the hints I sent you on the subject of the Fall, I take the liberty of troubling you with a few additional thoughts, which will show the strong points of resemblance between the history of the fall and the history of the children of Israel; for whose express use and benefit I conceive it to have been written. If I repeat any thing that has been mentioned in the former piece, in order to preserve the connection of these thoughts, I hope I shall be excused.

All classes of believers appear to have agreed in the opinion that the history of the fall of man is of ambiguous character, but few serious thoughtful readers have supposed it would bear a literal meaning; for it is repugnant to the general feeling of mankind to believe that the universal law of destruction, to which the human race must submit, was passed upon them in consequence of the mother of our race having eaten of the fruit of a tree which stood in the midst of what is called the garden of Eden. But mankind are fearful of thinking freely on subjects whose very brow is marked with mystery; and they usually express an utter surprise and alarm when a thought is started respecting them different from what their grand-parents have held, and their catechisms have taught them. If, in consequence of intellectual industry, their eye has half opened to perceive the absurdities attached to a received system, it has rarely dared to look boldly out; and the timid yet doubting believer has been satisfied with endeavouring to lessen those difficulties which he finds in the road of reason and of truth. This appears to have been the case with Dr. Adam Clarke.* He is aware that credit cannot be given to the story of the fall as it is related in Genesis, and therefore he attempts to straighten the crooked serpent by ingeniously turning him into an ourang-outang. The numerous meanings, which he shows us that the Hebrew and Arabic roots will bear, sufficiently evince how unsafe it is to build an hypothesis upon so precarious a foundation. Yet this in fact he does; but has overlooked a most important consideration in the story which, as he explains it, impeaches the character of the Deity. For how can we believe, upon any hypothesis whatever, that the animal who was the mere instrument of Satan in the wicked work of destroying the happiness of the world, has been severely punished for it by his Creator? How peculiarly unfortunate was that animal in having been made so nearly in the image of man, and therefore not very far from the image of God, as to be deemed the fittest instrument of this mischief? For what has been the consequence of an evil which he could not have prevented? From having been endowed with reason, he now appears to possess no other intellectual powers than the other brutes possess; from having been able to converse with Adam and his wife, he retains only the faculty of chattering; and from having walked upright, and having equally with man an *os sublime*, he is made to crawl upon all fours, and "cannot be induced to walk erect without the utmost discipline and irritation." In short, from having been, according to Dr. Clarke, nearly upon an equality with man, he has retained only the privilege of a chattering tongue.

How amusing are the speculations of the learned! And how do they move our risible muscles! Lord Monboddo, I think, supposed men to be improved monkeys, while Dr. Clarke considers the ourang-outang as a degenerated man!!

Suppose, Sir, I were to go into the woods and catch a viper, and put it into the room where my little children were playing, and this viper were to bite them and occasion their death: should I be thought a just man, much less

* See M. Repos. Vol. VII. pp. 16—20.

could I be called merciful and long-suffering, if I were to punish the viper with death or the loss of any of his privileges? Yet just so are we to suppose the Almighty has acted by the once intelligent and honoured ourang-outang; or by the equally shrewd and sagacious serpent.

It is said that Dr. Clarke has already abandoned his new hypothesis; it is devoutly to be wished he may embrace another that does not involve him in absurdities, and expose the religion of which he is a zealous champion to banter and ridicule.

We have reason to believe that Moses was the first amongst the Israelites who made use of written characters, which he had learned in the schools of Egypt under the patronage of the daughter of Pharaoh. The ten commandments, engraven on tables of stone, were the first written documents of the descendants of Jacob; and shortly after them appeared the laws of the theocracy, written by Moses or by some one under his direction. All the ancient lawgivers thought it necessary to give the history of the ancestors of their people; and, in order to render their work more complete, they usually went back to the origin of the world, and narrated the first formation of man. This was done in Chaldea, in Greece, in Persia, and in Hindostan. And this plan was of peculiar importance in promoting the great work in which Moses was engaged, as it furnished him with the opportunity of tracing the source of all things to that Almighty Invisible Cause, which it was the express object of the Jewish law to constitute the King and God of his countrymen.

As the attention of Moses was limited to one grand design, viz.* the establishment of the worship of the one living God, it is not unreasonable to suppose that every part of his work would be made to incline towards that one.

Observe, then, that the very beginning of it was calculated to promote this design, by giving a divine authority to his sabbath-day. The Heathens had not observed a sabbath-day. The Jews were the first nation who kept one; and, to sanction its appointment, and give it a dignity which it would not otherwise have received, he informs them, that "In six days the Lord made the heavens and the earth, and rested on the seventh day;" and that they were also to rest on the seventh, to admire the beauties and the benefits of the creation, and adore its great Author. Although we are not bound to believe that the exact space of six revolutions of our globe were employed in what the scriptures call the creation, we cannot condemn a pious and enthusiastic lawgiver because, without declaring that what he wrote of the first formation of all things was dictated by the inspiration of God, he thus gave a unity to his piece, and made every part of it combine to assist his infinitely important end.

We are soon led by our historian to the fall of man. In the account of it may be perceived a number of circumstances that coincide in a very remarkable manner with others in the history of the people for whose benefit it was written. Dr. Geddes has these observations on the rivers of Eden. "The situation of these two, the Tigris

* See Exod. xxxi. 12—17.

and the Euphrates, being well known, determines in some degree that of the other two. We are not, however, to look for a place where all their sources centre; it is enough that they verge towards one point. Wonderful changes happen in the courses of rivers, during a much shorter period than six thousand years." We are hence led to the presumption that it is of the land of the Israelites of which Moses writes, and which he calls the garden of Eden, or the delightful spot; and there are many places in the scriptures in which the possessions of the Israelites are described by their prophets, with all the warmth of poetry, as a perfect paradise. It was in this land that the first pair ate the forbidden fruit, and from which they were driven out.

To Adam only one prohibition and one threat were published. There was but one offence for which he could lose the favour of God, and the enjoyment of his local privileges. The same is true of the Israelites. It was only for the sin of idolatry that they were threatened to be driven from the land which they had received for an inheritance. The words selected on the two occasions, by way of warning, were strikingly alike; and neither of them meant what they seemed to import. To Adam "In the day thou eatest thereof thou shalt surely die"—and to the Jews "And lest thou lift up thine eyes unto heaven, and, when thou seest the sun, and the moon, and the stars, even all the hosts of heaven, shouldst be driven to worship them and serve them, &c. I call heaven and earth to witness, that ye shall soon utterly perish from off the land; ye shall not prolong your days upon it, but shall utterly be destroyed." And also by Ezekiel, in almost the very words of Moses: "Turn ye, turn ye; *why will ye die*, O house of Israel."

Both the first human pair, and their descendants, the children of Israel, did actually forfeit their blessings, by breaking the only covenant that was made between them and their God. And what was the result of it? Did they die? No—neither the one nor the other. Adam and his wife were driven out of Eden; and the Jews were driven out of the same land many centuries afterwards.

Now to show that this driving out, which the scripture writers call death, was probably in both cases for the self-same offence, you will observe that the Divine Being could not mean, as the event proves, that either Adam or the children of Israel should die when they fell into the sin which he cautioned them against, but that they should be removed from a state of perfect ease, in which he had placed them, to one of labour, anxiety and sorrow. Moses forewarned the Israelites, whom he had planted in an Eden, a good land, well supplied with blessings of a sensual and a social kind, that, in the midst of them, and before their eyes, was a forbidden fruit, and one whose appearance had a most fascinating influence over them (so much so, that all the endeavours of himself and his successors could not keep them from eating of that forbidden tree). He told them, in language which needs no comment, that in the day in which they indulged in that delight they would morally, and should politically die. That, as they had been the instruments in the hands

of God of destroying the inhabitants of the land of Canaan, because they had been grossly addicted to idolatry; so should other nations be employed, as the instruments of the same vengeance, to root them out of the land—not by killing them with the sword, but by removing them out of their Eden.

That this was the sin of which Adam was guilty is the more probable, because, as far as we can search into the earliest history of mankind, we find they always have had a disposition to worship the creatures of God. This worship began with the adoration of the heavenly bodies; afterwards it was changed into that of the other useful parts of the creation, or of those animals which, through a superstitious apprehension, had caused a deep impression to be made on the mind of man. That the first man might fall into this sin we need no assurance. When he beheld the beautiful works of God, resplendent in glory, shining with a profusion of light and of warmth by day, and with a milder but equally enchanting lustre by night, captivated by their beauty, and awed by their influence, he would feel an involuntary impulse to fall down and adore them. They would appear to him the authors of all his enjoyments, and the source of all his expectations: and he would ascribe to them power, intelligence, and goodness. Accordingly we find that at so early a period as that in which Tyre and its colonies were in their affluence, a period perhaps the most remote to which the heathen mythology carries us, "The stars of the day and of the night were adored under different emblems. The sun under the emblem of Hercules, the moon with two horns under that of a bull or cow. The first of these was worshipped under the name of Baal, the second under that of Astarte. These two divinities were the Apollo and the Diana of the Greeks, and the Osiris and the Isis of the Egyptians, who designated the star of night by the figure of a cow." Hence the origin of the golden calf, which the brother of Moses made, with so ready a compliance, to gratify the congregation of Israel.

It must be thought not a little extraordinary that no instructions were given to the first human pair on the subject of the worship of an invisible first cause of all things: and yet none were given, unless we suppose the command respecting the forbidden fruit to have been that caution. For certainly such a caution seems to have been necessary; and no other appears to have been wanted in a state so perfectly removed from temptation to moral vice, and where it was almost impossible that a rational creature could have fallen into any other sin. It was said to him, "Of all the trees in the garden thou mayest freely eat;" follow the dictates of your pure unpolluted mind, and partake without reserve of the sweets of this Eden, this land of delights. "But of the tree of knowledge thou mayest not eat of it." It was precisely the same command that was given to the children of Israel on their admission into the land of Canaan. They had an indulgence granted them unrestrained in every way, but in that of joining with the old inhabitants in the worship of their false gods.

May it not have been called the

tree of knowledge because it has a reference to the mind? Because the knowledge of God and the worship of him is an intellectual gratification, and directs to the consideration of what elevates the mind and improves its faculties? Or was it so called because the Israelites had received their idolatrous knowledge and idolatrous habits from the Egyptians, a people amongst whom the arts and sciences had been advanced to a very high state of perfection; while they were in the very infancy of civilization, and scarcely knew one art or one science? To follow in the footsteps of so wise a people might have appeared to these babes in knowledge the strongest mark of wisdom; and, of all their acquirements, none would be more likely to infatuate them than their knowledge and their worship of the gods.

The tree of knowledge was placed in the midst of the garden. This is strictly true of the sun, the great animating and vivifying principle. It is placed in the midst of the works of God, and would the first of all things impose its authority upon thinking man to pay to it his adoration. Large societies of human beings have made it their God: the Chaldeans of old, and the Persians of more modern times, have offered their worship to fire and to the sun.

"But," said the divine voice, "in the day thou eatest thereof thou shalt die." And if this apologue is considered in the light in which I would represent it, it will seem that Moses was desirous, in order to strengthen the influence of his authority and of his threats with the people, to announce to them that, amongst other evils which have followed in the train of idolatry, that greatest, that unpardonable crime, was its having disrobed man of his innocence, and lost him his immortality.

The instrument employed to effect the temptation was the serpent. A more appropriate instrument could not have been chosen, if we consider the sin which Adam and Eve were tempted to commit to be the sin of idolatry. The serpent was an emblem of divinity amongst the Egyptians, under whose tutelage the Israelites had imbibed their taste for idolatry; and for whose mode of worship they were perpetually longing. In the temples of Egypt, and particularly in that of Memphis, living serpents were always preserved, and a religious respect was paid to them. For what reason does not appear to be satisfactorily explained to us; but, the fact being clear, what better means could Moses have selected for a tempter of the primogenitors of our race?

It was through the medium of Eve that Adam was led into sin. And it was through the instrumentality of wives and concubines, which had been taken from the heathen nations, that the Israelites were most strongly tempted to idolatry. Every care was therefore taken to prevent their intermarrying, or in other ways allying themselves, with the women of idolatrous nations: and the orders which were given for the destruction of the Canaanitish nation were accompanied by this solid reason; lest by associating with them, and taking their women to wife, they should be tempted to forsake the worship of God, and go after the false gods. The power of female witch-

craft, when skilfully managed, is too well known for us to doubt for a moment the propriety of this injunction; and the history of the Hebrew nation shows its wisdom in a striking point of view, by the general conduct of the people at large, but especially by the behaviour of many of their kings, not excepting the greatest and most celebrated of them, Solomon.

It remains for us now to consider the sentence which was passed on the different offenders.

That on the serpent was striking and apposite. "Thou art accursed above all cattle and every beast." In its natural state it goes in the meanest posture, on its belly; while other animals, even the reptiles, are furnished with legs. "And yet," Moses would seem to say to the Israelites, "this is the despicable deity which the Egyptians adore; and, strange as it may seem, after whose rites and worship you are sighing. Men unaccountably infatuated! what can bewitch you to go to the temple of such a god; or to hold in any other view than that of abhorrence and detestation the rites and ceremonies which are enjoined on the worshippers of a serpent!"

The sentence passed on Eve strongly marks the increased pains and terrors of child-birth in the land to which they would be driven, and where they would be slaves, the one to their lusts, the others to the people who conquered them. To the wretched slave the sorrows of conception are multiplied indeed, and the joy of having brought a man-child into the world is repressed, and often it may be destroyed, by the recollection that he is born to slavery.

"Thy desire shall be to thy husband, and he shall rule over thee." A doctrine completely Jewish! Their women were perfectly subject to the controul of their husbands. It seems that the Jewish lawgiver thought the restraint a wholesome one. Our spiritual lawgivers have thought the same, and have copied the primitive curse into the form of matrimony; but the customs of this corner of the globe (and not, as some, in compliment to our religion, have said, Christianity) have rendered that curse nugatory; by proving that it is either unjust or impossible to put it in force.

In the sentence passed on Adam is an equally emphatic denunciation of the terrors of that state into which the Jews would be plunged when they had forsaken the worship of the true God to go after idols. No longer in possession of their own land, to them the ground would be cursed: its best produce would feed the luxury of their masters, and to them the refuse only would be given. In sorrow would they eat their bread, nor would they see a prospect of relief but in returning to the dust out of which they had been taken.

How natural is the shame evinced by Adam, and his attempt to shun his Maker's presence, by flying behind the trees of the garden, after he had been guilty of offering adoration to the creatures of that God! And how much does the account of the Almighty's visiting him in the garden correspond with the opinions entertained of Jehovah by the Jews! He was represented by them as dwelling between the cherubim, as present in the tabernacle, and afterwards as abiding in the temple of Jerusalem. There, in the place of his worship, he

walked to meet his people; but the idolaters were not to be found there. They had forsaken his worship, and he sought them in the sphere of their duty in vain. The conversation which took place between Jehovah and his intelligent creature, and the means Adam made use of to conceal his shame, strongly mark the conduct of the Almighty to that rebellious nation, and the paltry excuses they were driven to for their ungrateful dereliction of duty. Compare with it the state of destitution and of nakedness to which the Israelites were reduced in their captivity. Despoiled of their wealth, their dignity and their comfort, poor indeed and naked were they; and they had no means of remedying the evil of their condition but by the assistance of him whom they had offended. Their own ingenuity and power furnished them but a poor relief; they found a portion of comfort, and a diminution of their disgrace, in the cheering promises which his prophets made known.

If I were disposed to look into the third chapter of Genesis for a prophecy of the Redeemer, although I should consider that promise to have been made to the congregation of Israel by the mouth of Moses, the hypothesis which I have attempted to lay down would furnish me with one of the clearest which the scripture contains, and one which was literally accomplished. "The seed of the woman shall bruise thy head." For it is worthy of remark that, soon after the advent of the Messiah, the idolatrous worship of the Egyptians entirely ceased. The Christian religion spread through Asia, and a great part of Africa, and the worship of Jehovah succeeded that of the serpent. Nor has this ever been revived. Its head was so bruised by the seed of the woman as never to recover from its wound. The religion of Mahomet now prevails in Egypt; the great leading principle of which is the grand truth of Mosaic and of Christian inspiration, the proper unity of God.

Does not this account of the fall of man give a dignity and a value to the whole Mosaic history, which it is destitute of on the commonly received hypothesis? And does it not convince us that Moses was not employed either in an idle speculation, or in reporting a confused tradition, when he thus described the fall of man from a state of innocence and of happiness, and attributed it to an offence which a jealous God will never pardon, but will visit with the heaviest judgments? Let Christians remember this; and let them preserve the worship of that one God free from every defilement, and without a stain. And, although they are not in danger of worshipping a dragon, a serpent, or a calf, let them equally withhold their reverential regards from every creature that he has made. We conceive the Catholics to be guilty of idolatry in offering up their prayers to the mother of Jesus, to Jesus himself, and to the saints. For these also are acts of idolatry.

Lest we should err in this solemn matter, let us pay our vows to God alone, under the name of Jehovah, the creator of ourselves and the creator of Jesus, his beloved son, the father of him and the father of us all.

J. W.

Philosophical and Christian Triumvirate,—Boyle, Locke and Newton.

June 1, 1813.

SIR,

I have often thought, that were I a professor of *modern* orthodoxy, it would mortify me not a little to be obliged to go out of my own communion to find the most *illustrious* examples of reason gratefully yielding to the evidences of the Christian revelation. Yet such has been the case, and a triumvirate of Christian philosophers has almost invariably been formed, even by Calvinistic writers, from the names of *Boyle*, *Locke* and *Newton*.

It has been remarked of Boyle, that he had such an awe of the Deity as not to use the name of God without an observable pause in his discourse. To such a mind, with the highest reverence for the man Christ Jesus, I should expect the strange *metamorphoses* of the *modern* orthodox *God-Man* would be as offensive as the Romanists' *Breaden-God*, at which Protestants have agreed to laugh outright for more than two centuries. I am, however, too little acquainted with the works of Boyle to *assert* that he has nowhere appeared to declare in favour of a Trinity and an atonement, though not in a Calvinistic sense. Several circumstances, however, serve to place him among *rational* Christians. If I remember correctly, after an interval of some years, since I read his *Considerations on the Style of the Scriptures*, they are quite in the spirit of liberal criticism. Nor is it less probable from this having been one of three of Mr. Boyle's *religious* treatises denounced, not without a compliment to his philosophy, "in the Popish *Index librorum prohibitorum*, published at Rome, by order of the sacred college, in 1700." Biog. Brit. ii. 514. His public interruption of that enlightened and injured patriot, but highly mystical preacher, Sir H. Vane, to maintain, as he says, "the plain and genuine meaning of a prophecy against Sir Henry's allegorizing humour," looks the same way (p. 513). Mr. Boyle's munificent efforts for the promotion of Christianity were also in a most liberal spirit.

"He was at the charge of the translation and impression of the New Testament into the Malayan tongue, which he sent over all the East Indies. He gave a noble reward to him that translated Grotius's incomparable book, of the Truth of the Christian Religion, into Arabic, and was at the charge of a whole impression, which he took care should be dispersed in all the countries where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700*l.* charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland; and he contributed liberally both to the impression of the Welsh Bible and the Irish Bible for Scotland." Id. p. 511.

Mr. Boyle's liberal spirit especially appears in "his noble foundation for Lectures" to "set forth the truth of the Christian Religion in general," and according to the model of Grotius, "without

descending to the subdivisions among Christians." (Id.) Yet, as Burnet informs us, in his funeral sermon for Mr. Boyle, "He had read a vast deal on the scriptures, and had gone very nicely through the whole controversies of religion, and was a true master of the whole body of divinity" (Id. p. 512).

Such was the first of this great triumvirate. Your readers must be aware of documents enough to shew that Newton and Locke, the other truly illustrious members of the triumvirate, were undoubtedly *rational* Christians, as they were, at least by the fairest implication, Anti-Trinitarians, and far, in other respects, from the *modern* orthodox faith.

Mr. Wilberforce, in the *Practical View*, probably recollecting Baxter's *Saint's Rest*, where *Socinians* are denominated "*scarce* Christians," describes *Unitarianism* as "a sort of half-way house between orthodoxy and infidelity." Yet he presently resorts to the half-way house for the names of Locke and Newton, to propose as two great masters of reason who had humbly bowed to the evidence of revelation.

IGNOTUS.

Addition to Biographia Warringtonia.

Norwich, June 5, 1814.

SIR,

Snowden White (No. 82), was descended on the maternal side from the Rev. *Benjamin Snowden*, who on the passing of the notorious Bartholomew Act, gave up two church livings in Norwich, and occasionally officiated in the Presbyterian congregation settled there under Dr. John Collings, a fellow-ejected minister. I find his name affixed to two or three entries in the baptismal Register belonging to the Octagon Chapel. The late Dr. S. White died possessed of an estate very near Norwich.

JOHN TAYLOR.

"*Mother of God.*"

SIR,

In reading one of the public papers lately, I observed, that Louis the XVIIIth when he addressed the legislative assembly, declared that he "devoutly thanked God *and his holy Mother* for his restoration to the throne of his ancestors."

I am aware that his majesty used good *Catholic* language, when he called *her* "The holy *Mother* of God," who, in scripture is called Mary, *the mother of Jesus*. The title of *Mother of God*, however, sounds in my ears like blasphemy, because it implies either that *God* was born of Mary, or that the *man* Christ Jesus is God. And according to his Gallic Majesty's devotion they are both the objects of praise and adoration, and jointly hold the administration of Providence in their hands; for he thanks them both for his restoration.

That such gross and unscriptural language should be held by vulgar and ignorant Catholics, is not surprising. But that the mind of a king, who has had twenty years of humiliation, calamity and solitude to improve it, should be so debased as to utter such language, is indeed astonishing, and can be accounted for only by the habitual and slavish submission of the mind to the daring claims of the Catholic church. For when

the infallibility of the decrees of the clergy, as united in council, is admitted, the exercise of private judgment is necessarily destroyed. And this applies as really to the prince, as to the peasant, who belongs to that community.

As a parallel to the devotional act of Louis, I will mention an instance of Catholic piety, that fell under my own notice about nine years ago. Standing at the door of my own house, in London, rather early in the morning, I saw three market women in very eager conversation. They crossed themselves, looked upward, made frequent genuflections, and seemed to condole with each other. When they parted I perceived, by their irregular gait, that they were rather intoxicated. They went different ways, and one of them, who passed me, stopped, and looking me in the face, said, in the Irish accent, "And indeed, Sir, and it is so; and the times are very bad, and they never will mend till the *holy virgin Mary, mother of God*, has all her due honours restored to her." I retired in silence within my door, when turning round I saw the woman staggering away, crossing herself, and muttering her orisons to *God and his holy mother*.

Permit me, Sir, to relate another anecdote, which took place in my own family; and which is naturally suggested to me by the superstition of the *Most Christian King* and of the *Irish market woman*.

An emigrant priest, of respectable character, taught the French language to several young persons, whom he attended at their parents' houses. Two of my children were some years under his tuition; one of them, a daughter, then about fifteen, was a very apt scholar With her, after her exercise was finished, he would often sit and chat an hour. Religion was a frequent topic with them. As Monsieur was a fervid Catholic, and my daughter was a thorough-paced Unitarian, I was often amused with their conversation, even when I took no part in it. The gentleman often had occasion to mention Mary the mother of Jesus, but never called her by that scriptural title; on the contrary, he always called her *the holy virgin Mary, mother of* MY *God*.

One morning as I sat writing in a distant part of the room, I heard the following conversation between them:

"You say, Mr. C. that the virgin Mary is the mother of your God." "Yes, Mademoiselle, she be so." "By your God I suppose that you mean Jesus Christ, who, you say, is God Almighty." "Yes, Mademoiselle, Jesus Christ be God Almighty." "Pray, Sir, who is the Virgin Mary's mother?" "St. Ann, Mademoiselle, St. Ann be the Virgin Mary's mother." "Then Sir, I suppose that St. Ann is God Almighty's grandmother."

The poor priest blushed, paused, and was evidently confused; he recovered himself, and replied, "As man, Mademoiselle, as man St. Ann be the grandmother of Jesus Christ." "If so, Sir, then I suppose that St. Mary is the mother only of the *man* Christ Jesus, and not the mother of God. Otherwise St. Ann *must* be God Almighty's grandmother."

Another pause of visible confusion followed. At last the gentleman exclaimed, "O Mademoiselle, my good mother, the holy

Catholic church, do say that the holy Virgin Mary be the mother of God; but she do not allow us to say that St. Ann be the grandmother of God." "Sir, my father has taught me that no church has authority to teach what is not taught in the scriptures." "Ah! Mademoiselle, your father be one very good man; I do love him very much, but he be in very great dangerous errors. I do pray to the holy Trinity, and to the holy mother of my God that he be convinced of his great bad errors." "Sir, I have no douht but that my father is much obliged to you for your charitable prayers; for I have heard him say, that charity always edifies him; but that he expects sound argument for the conviction of his mind." The priest hastily arose, and saying—"Bon jour, Mademoiselle, bon jour," he retired.

I cannot help noticing the value of that truly Protestant maxim, that "The Bible—the Bible only, is the religion of Protestants." This maxim, fully imbibed, gave to this intelligent child the advantage over an aged and zealous Catholic priest. Alas! she is no longer in the land of the living.

V.

American Divines.

Sir,

A particular friend has favoured me with a volume of Sermons, termed Occasional, printed at Boston, May, 1812, by Manning and Loring. They manifest the great progress which the New England divines are making in rational preaching and elegancy of composition. As they will, I presume, come before your critical correspondents in due time, I shall only say that I imagine the first to be Mr. Freeman's, preached at the ordination of his colleague. As they are accompanied, however, with several entertaining notes, I shall forward to you some of these, and one in particular in which Dr. Chauncey is mentioned. There are five notes added to the first, a part of which is the following. "As the French divines have preached on particular occasions only, they have had their choice of the subjects which admit the finest displays of oratory. But that these are not many in number is evident from the facts, that their most persuasive preachers, Bossuet, Bourdaloue, Cheminais, and Massillon, have selected nearly the same. The English divines, on the contrary, though they have produced few discourses which, in the opinion of the critics, deserve the name of finished orations, have yet, in a great variety of styles, treated the greatest possible variety of subjects. Perhaps no nation can exhibit, under the form of sermons, such an immense body of theological learning, powerful argument, and sound morality. The French have satisfied themselves with planting in quincunx order a small grove of cedars of Lebanon; but the English have, without regularity, planted a vast forest, in which is to be found every tree that is good for food, or useful in medicine. It will be happy for the preachers of the United States, if they do not make too much haste to forget that they are the descendants of a nation, among whom, reason and good sense, moderation and liberality, are held in high esteem; but whilst they copy the correctness and elo-

quence of the French divines, if they more carefully imitate the variety and solidity of the English."

Fourth note to the same sermon. "Several of the divines of New England have excited the astonishment of their countrymen by the number of their sermons. The most remarkable instance is that of Mr. Joshua Moodey, of Portsmouth, who in the year 1688 had written 4070 discourses. As he lived nine years after that period, he probably added several hundreds to the number. The late Dr. Chauncey who, during many years of his life, spent fifteen hours a day in his study, was a diligent writer of sermons. But in his old age he was frequently heard to lament that he had composed so many; for he believed that he should have been a more useful preacher, if instead of being filled with the foolish vanity of contemplating a high number at the top of a discourse, he had spent more time in meditating an important subject, in correcting and consolidating his composition, and finally in committing it to memory. Among other pieces of excellent advice which he was accustomed to give to young clergymen, this was one, that they should think much and write little. Two hundred sermons, each one of which had a distinct, important, and interesting subject, were, he said, a sufficient work for a long life. For the human mind, he observed, exhausts its ideas much faster than it can receive new ones. Beside which, neither the doctrines nor duties of religion are very numerous. Many people, he added, will clamour when their ministers preach old sermons; for they think that it is as easy to write a discourse as to hoe a rood of corn; and they will loudly complain when they have to pay twice for the same article. But do not regard such absurd opposition: preach well, plainly, and profitably; which you cannot do, unless you employ a great deal of time in composing and revising your sermons.

"It may perhaps be urged in opposition to the advice of the judicious Chauncey, that a discourse laboured with so much care will not be more profitable to common Christians, than a discourse which drops hastily from the pen on Saturday night, and which may be said to be written extempore; for though it disdains accuracy, yet it comes warm from the heart. But this it is believed is an erroneous opinion. It cannot be denied that a man whose soul by meditation has been previously crowded with ideas, may be able in a few hours to arrange those ideas in the form of discourse, which will display strength of argument, or energy of exhortation. But what will that man do, who has no new ideas in his mind, who possesses no other power than that of moving his pen with rapidity, and who finds it easier to write again what he has written in substance a hundred times before, than diligently to explore a new region of thought? His text may be new; but every thing else in his sermon will be old: to his hearers it will appear trite, and it will make little impression.

"Other things being equal, the most useful discourse is that which is most intelligible; but to write intelligibly is a very difficult art. Several reasons prove that

it is so. First, a clear perception of a subject cannot be obtained by a writer who does not take time to consider all its parts, and view them in every possible light. That many want the power or the will to sustain so much labour is manifest; and the consequence is, that of the speeches which we hear, and the books which we read, there are few that we can understand."

W. H.

Supposed Advantages of the Doctrine of the Trinity.

Sir,

It is an observation warranted by common experience, that such arguments as appear to prove the *expediency* and useful tendency of a doctrine, are found to support its credit even in the minds of the candid and well-meaning, long after all arguments which were supposed to prove its absolute *truth* have been rejected as insufficient: in other words, that men are much inclined to maintain doctrines through mere attachment and ancient respect, when their falsehood has been made apparent by the plain and clear deductions of reason. A feeling of this sort is excusable; and might be commendable, if it proceeded on the justifiable supposition, that whatever is evidently beneficial may probably make a part of the counsels of Divine goodness. But it becomes us to recollect our imperfect comprehension of the real tendency and ultimate effect of given principles. When truth is clearly discerned, the manly and just part to act is, to adopt it freely and boldly, from a well-grounded confidence in the universal and effective benevolence of him, who is the God of Truth, and from whom nothing can proceed which is not for the truest advantage of his creatures. An obvious and essential bad tendency, indeed, forcibly alleged against a doctrine would go far towards proving its falsehood; but in more ambiguous circumstances, when the tendency is only to deprive us of convenient and long cherished feelings or modes of expression, a consideration of the probable influence of education in warping our judgment, should lead us to use objections drawn from this quarter with some degree of diffidence.

From a view of the sentiments of the "orthodox," as displayed both in their regular controversies, and in those common-places which are so abundantly scattered over their ordinary publications, I have no doubt that the minds of the majority of those who are called orthodox are very materially biassed by a supposed advantage in their scheme of divinity; which, apart from the consideration of its truth, strongly attaches them to it. Nay, to judge from expressions which seem fashionable amongst them, it should appear that truth itself, if ascertained to be contrary to their favourite notions, would in their opinion afford no adequate compensation for the loss.

It may be of use, therefore, to state and to examine the principal practical advantages which the Trinitarian may be supposed to contemplate in his doctrine. He may think, *first*, "that the doctrine of the Trinity has a tendency to produce in those who believe it the profoundest veneration for the revealed will of God. The belief of the doctrine implies a belief in

revelation. A Deist can scarcely be a Trinitarian: he may be an Unitarian." (It should however be observed, Mr. Editor, that on the one hand, the doctrine of a Trinity forms no obstacle to the Deism of a certain continental school of divinity; whilst on the other, scarcely any Deist has been an Unitarian who has not *in effect* reaped the benefit of the sublime principles of the gospel.) To proceed, "It has been ably maintained by Christians of every party, that Nature gives imperfect and uncertain information respecting our duty and expectations; that though she may confirm and illustrate, it is to revelation that we must look for knowledge and conviction respecting every principle necessary for religion or virtue. It is important then, that some doctrine should forcibly and constantly direct our attention to this revelation; and what, he will say, so fitted for this purpose as the doctrine which teaches that in the person of its promulgator we behold God himself. By considering Jesus, not only as the divinely commissioned and inspired messenger of the New Covenant, but also as a person essentially sharing the nature of the infinite Jehovah, we secure in the most powerful manner, the acknowledgment so important, and in practice so difficult to be kept in view, that he spoke with an heavenly authority, and demands the most unreserved obedience. This belief must necessarily Christianize all our religious notions; the gospel will occupy its proper place in our devotions and we shall not fail to obey Christ in our lives."

This argumentation reminds me of a story which I have heard of a person who having been taken to an Unitarian place of worship said to his conductor, "I like your religion very much, it is rational and sensible, but I think I err on the right side when I believe too much." Now the fact is, Mr. Editor, that by endeavouring to believe too much, there is great danger of not believing at all: and that the orthodox by attempting to prove more than scripture warrants, do in effect prove nothing: if men do, indeed, surmount the stumbling-block, it is well; but if this stops them, they seldom suspect that there is another more accessible approach to the temple of Christianity, but retire straightway to the dreary abodes of infidelity. How many ingenuous minds have been driven almost to distraction at the contemplation of the dread *alternative* (as they have imagined) by which they are obliged to do violence to every principle of reason and common sense on the one hand, or on the other to give up all that is pure in precept, animating in promises, sublime in expectations. And when the decision has been made and reason sacrificed, it is to be feared that in many cases Christianity so received, is deprived of nearly all influence over the heart and life, and is reduced to the importance of a mere speculative assent. The way by which the priestess, Orthodoxy, leads her votary to the region of Christian Faith, seems to me to bear a close resemblance to that by which Virgil represents his hero to have visited the Elysian Fields; for when by aid of the Athanasian whip of scorpions, or by virtue of the *golden branch* of preferment, she has carried him past the

triple-headed monster, being once admitted she cares not how soon he makes his departure by a soft and unobserved egress at the sleepy doors of indifference and practical unbelief.

"Another advantage supposed to be derived from the doctrine of a Trinity is the accession which is thus made to our conceptions of the Divine attributes. Did we view in the Supreme Being only those stupendous and immeasurable attributes which appear from his mighty works, and from the amazing operations of his hands, we might be overwhelmed with the reflection, and shrink from seeking the notice, or claiming the protection of such a Being. But whilst we alternately array the Christian lawgiver with the attributes of the Deity, and contemplate the Divine nature in connection with those amiable and engaging virtues which sainted the character of our blessed Saviour, we become acquainted with the softer attributes of Deity; and when in the person of the Father alone, we might be led to contemplate him who thundered in Sinai, in the persons of the Trinity we recognise the Divine graces of the gospel. Thus with incomparable sweetness, does this doctrine mingle the mild perfections of Christ's character upon earth, with the solemn and awful grandeur of the Divine nature." An impious plea; and yet upon consideration I think it is one which may be fairly gathered from the general air of orthodox language; and I do not doubt that the experience of your readers will furnish instances in which this statement is almost literally followed. If this be so (to say nothing of those appalling doctrines which seem to argue a difference of counsel and disposition in two of the persons of the Trinity, and which have so great a tendency to produce in the mind very different and almost opposite affections towards these persons), how reasonable and just is the fear that the same principle which has at all times produced a strange disinclination to the exalting and purifying service of the infinite Jehovah, still operates with a secret influence upon the minds of the majority of Christians, and tempts them to depart from that supreme allegiance which they owe the Almighty, in favour of unauthorized, but easier worship.

Observe, Mr. Editor, I am far from charging the Trinitarian with a wilful departure from true worship; the unrestrained use, and diligent perusal of the scriptures, which prevail in this country, preserve his heart and intention upright; but, in plain truth, what is the natural tendency, however much it may be modified by other influence, of the doctrine of the Trinity if it be not to idolatry. Who that contemplates the too natural inclination of the human mind, as shewn in the whole history of religion, can doubt the result, when by the doctrine of the Trinity men have it in their option, to address their worship to a person of whom all the distinct and peculiar ideas they possess are taken from the history of his human life and actions; and when to all readers of the gospel it is morally impossible that any other conception can be formed of that person, than the conception of a human form, of human affections, and of all those quali-

ties which limit human nature? Who that is in the habit of attending the religious assemblies of Trinitarians, or reading their devotional compositions in prose and verse, will compare the manner in which the Father is addressed by them with that fervour and vehemence which characterizes their distinct petitions to the Son? Who that peruses their favourite charge of *coldness*, against Unitarian worship, will not discern in it, what their own feelings would be if they had none but the eternal Jehovah for the object of their worship? Who that considers the acrimony of their invectives against Unitarians, does not perceive that, in their estimation, the doctrine of this class of Christians amounts to Atheism; and that to deny the Deity of Christ, is in effect to deny all of the Divine Nature, in which they have much concern or interest? For, surely, if this were not so, this sect every where spoken against might conciliate some portion of their esteem, by the zeal and success with which, outcasts as they are from the camp of orthodox Christianity, they have fought for the sake of their common faith.

The objections that lie against the doctrine of the Trinity in this view are, that it contracts our conceptions of the Divine Nature, indisposes us for that enlarged comprehension, that laborious research and constant meditation which we might so profitably employ, in gaining a knowledge of the works, the word, and the providence of God; and, finally, sanctions and authorises those tremendous doctrines of Calvinism, which even Calvinists themselves cannot bear in their unmitigated severity.

I cannot discover any other tendency of the doctrine of the Trinity which can with any plausibility be considered beneficial: if you should think what I have now written worthy of admission, I shall take a future opportunity of considering, in a similar manner, the practical benefits which would result from a steady Christian faith on Unitarian principles; which I hope to be able to shew, favourable to virtue and piety, to a sincere and ardent love of Christ, to an animating contemplation of future hopes, to "vital godliness" and holy living.

A.*

Defence of the "Positions of Mr. Cappe."

July 9, 1814.

SIR,

The difficulty expressed by your correspondent N. D. (p. 332, 333) respecting the following position in Mr. Cappe's Discourses on Providence, "that nothing can take place contrary to the Divine Will, or that proceeds not from his determination," is the more extraordinary, as he admits (to use his own words) "that all movement and successive effect may be the result of divine will and determination." Now if all effects and results proceed from the divine will, how can any of those lesser circumstances upon which they depend, be contrary to it?

* We shall be ready to give insertion to the further communications of this intelligent correspondent. ED.

We are ready to admit indeed, and which the author of these discourses amply concedes, that many events may, and actually do take place, of which we may not be able to ascertain the "purpose;" also, that there are others which in their first and immediate effect must appear to us as being productive of evil; but it by no means follows that in his eye who alone "sees the end from the beginning," they may ultimately be so. Innumerable instances are given in these very discourses, in the case of Joseph and others, that "*all* facts, *all* temporary relations," (again to use his own words) however overwhelming to the mind of N. D. "are justly ascribable to the direct pleasure and determination of the Deity," and further that they supply a strong presnmptive argument that in other cases, where the good is not perceived, where it lies beyond the reach of our very limited vision, the same great truth of its final preponderance, and that it could not have been equally attained by any other means, will one day be self-evident.

I apprehend indeed, that no one can have lived long in the world, and have pnid any moderate attention to the daily current of passing events, even within his own limited knowledge, without being convinced "that the Lord God omnipotent reigneth;" that darkness as well as light are of his creating and appointment, and that without him "not even a sparrow falleth to the ground."

Feeling the extreme importance of this conviction to tranquillity and happiness, I was on the point, Mr. Editor, of requesting that you, or some of your correspondents more competent than myself, would endeavour to satisfy the doubts which appear to disturb and perplex the mind of N. D. But if he have really read the whole of these discourses, carefully attending to the whole chain of argument, and this effect has not been produced, I cannot but despair that any additional process either from the history of former ages, from any new train of reasoning deducible from daily observation, or from the uniform language of scripture, can be effectual to clear away the clouds that so unfortunately bewilder and overshadow his mind. I fear he must wait patiently for the arrival of that glorious period when we shall no longer "see through a glass darkly, but face to face;" shall no longer "know in part," but shall "know, even as we also are known."

A Constant Reader, and Occasional Correspondent.

Anticipations of the Unitarian Fund.

January 1, 1814.

Sir,

I lately met with a volume, entitled, "The Christian Miscellany," published in 1792. This was a periodical work, edited, if I mistake not, by an Unitarian minister. It closed with the 8th Monthly Number, apparently for want of sufficient encouragement by Unitarians. We have, I trust, improved in spirit, as we certainly have in numbers, during the last twenty years; though still, as I fear, you, Mr. Editor, can testify, far behind Christians of other persuasions, in zeal to serve our cause

by the generous encouragement of a popular periodical publication.

I mention this *Christian Miscellany* for the sake of bringing into notice three articles which appear to contain anticipations of the *Unitarian Fund*, fourteen years before its commencement. The first is a short letter in the second Number, for February, 1792, (p. 60.) signed *A Friend to Truth*, and describing "a small number of gentlemen residing at some distance from each other in the country, but near enough for occasional meetings," who "propose to form themselves into a society for diffusing rational principles of religion." They inquire for "the best means of accomplishing the object they have in view," and propose for consideration "the distribution of books—supporting ministers of rational sentiments in religion, with societies which are too small or to poor to give them an adequate support themselves," and "providing education for young persons of good talents and unexceptionable moral character, in order that they may be qualified to preach."

These suggestions produced two letters in a following Number. The first (p. 100), signed *A Friend to the Poor* recommends *itinerant preaching*, observing that "it has hitherto been connected with much ignorance and enthusiasm; but capable of being associated with reason and knowledge." These *Itinerants* he would have "travel about the country for the purpose of religious instruction;—not only on Sundays, but likewise on week-days, and in any place where they are likely to be heard with most advantage." Thus "the knowledge of the Christian religion may be communicated in an easy and intelligible manner, to the poor and ignorant, without disgusting persons of greater refinement." He then calls upon "those who wish to see a rational system of religion prevail in the world" to "establish a Fund for supporting well-informed itinerant preachers, who have imbibed rational principles of religion in instructing the common people in different parts of the kingdom"—to "have rooms, for the use of public assemblies, in the principal towns and villages, and give to the societies, which are formed by these means, such assistance as they may want during their infant state." This writer would "forward this design" by the distribution of well-chosen religious books," when "curiosity has been a little awakened by public preaching." He proposes a "committee, who should have authority to choose the preachers, to appoint their circuits, and to direct their proceedings in every respect." He considers as "qualified to become a public teacher of religion, if his moral character be unexceptionable, a person who has good natural talents, who can speak and write his native tongue with propriety, and is well acquainted with the scriptures," adding, as if anticipating also a *Unitarian Academy*, "greater furniture may be desirable, but it is not necessary."

Next follows a shorter letter on the same subject (p. 106), signed *Evangelicus*. He acknowledges the use of "distributing books, supporting ministers already settled with small societies of rational Christians, and educating persons for the ministry," but

urges "a necessity of some measures being taken which shall draw the attention of the people in general to the pure doctrines of Christianity." He would have "the proposed society" send out "two or three missionaries, in the course of the summer, the proper time for taking the field," to "traverse as much of the kingdom as they are able, preaching both on the Sundays and other days, *wherever* and *whenever* they can collect a number of auditors; at the same time dispersing those tracts with which they may be furnished, calculated to forward the object of their preaching." He supposes that "numbers will come and inquire what the new doctrine is, delivered under such novel circumstances, who would never give themselves any concern with the same doctrine delivered in a regular way," and adds, "what is wanting but some pious, zealous men, who will voluntarily offer themselves to the service."

I am ignorant who these three writers were. During the mortality of twenty years, some, if not all of them, may have been removed to *the land of silence*, where there is *no work nor wisdom*. Yet I am rather willing to suppose that they have lived to see their ideas realized beyond their expectations, and to promote by their exertions, the establishment and success of the Unitarian Fund.

IGNOTUS.

Considerations in favour of Universal Restoration.

April 25, 1814.

SIR,

In reference to the great question now under consideration in your Repository, concerning the final destination of the degenerate part of mankind, I beg leave to state some considerations, which, in my apprehension, carry great weight, in favour of their ultimate attainment to life and felicity.

It is, I believe, generally admitted, that there is on the whole, an intimate connection between moral and natural evil; between moral imperfection, or moral turpitude, and the discipline of mortality; nor will it be denied, that *sin, when it is finished, bringeth forth death*. There is also the same indissoluble connection between righteousness, and the preservation, comfort and enjoyment of life; the great triumph of virtue consisting in overcoming the powers of sin and death, and establishing life and felicity, uninterrupted and unimpaired, by the contrary evils. If it be admitted that death is no other than the cessation of sentient being, and life its continuance, it will appear agreeable to experience and reason to conclude, that as sin is that course of conduct which is repugnant to the ends of life, so it necessarily tends to its dissolution; and as righteousness is that conduct which by promoting a continued growth in moral excellence, is more and more conducive to those ends, so it should tend not only to preserve, but to increase the energy and excellence of the vital powers; should produce *glory, honour and immortality*. In fact, however, the characters of mankind universally being of a mixed nature, a continued struggle, as it were, between the tendencies to moral good and evil, between the powers of life and of death; their destina-

tion is accordingly two-fold, presenting a mixed prospect, in which universal death is followed by universal resurrection. This last event, this universal triumph of the vital power over that of death, even after it had inflicted its last fatal stroke, and reduced the whole race of mankind to *their* original *dust*, corresponds with our experience of the manifest superiority of the intellectual and moral powers over their tendencies to error and excess. It presents a glorious proof of their superiority in the eye of the Creator, who, after having suffered sin to complete its work, inflicting at the same time a deadly wound on itself, by the universal destruction of our species; rescues them from his grasp, removes this sentence of *condemnation*, and by a judiciary act of *justification*, recals them to newness of life. This vital principle being thus restored, with new powers, new light and motives to action, will proceed in its career of advancement, dispelling yet further the illusions of error, becoming in a yet greater degree cleansed from the impurities of sin, and approaching, though by very different gradations, in different individuals, toward that perfection of virtue, which will secure its exemption from the discipline of natural evil, and become the pure source of unmingled, immortal felicity.

The design for which this future life is previously revealed, is indeed to engage our voluntary powers in a course of preparation for that great event to which we are all destined. And when the mind is sufficiently opened to receive, and to estimate the value of this sublime information, it cannot but in proportion as it is made the subject of attentive reflection, abundantly promote the process of spiritual and moral amelioration; the gradual elevation of the human mind, from its low terrestrial origin, to its heavenly destination. On the other hand, inattention to this most important of all objects, or the ranking it as subordinate to the fleeting objects of this world, must be productive of great obscurity in our views, and great perversion in our moral habitudes. When, therefore, the event actually arrives, and all the different orders of mankind shall stand before the tribunal of Christ, very different, and even opposite, in some cases will be their state of preparation for this renovated being. The mind which has previously placed its affections above, will find the new scenes into which it is introduced, entirely according with its views, though infinitely transcending its most sanguine expectations. Its sympathy and piety, its love of rational and sublime enjoyment, will now breathe an atmosphere, in the highest degree congenial, imparting new activity, new purity and expansion to every power and affection, and introducing it to the immediate fruition of immortality. We are moreover assured, that there will be a certain order observed with regard to the time of resurrection, *Christ the first-fruits, afterwards they which are his, at his coming, then cometh the end, &c.* How distinguished in this respect must Jesus himself be above his most eminent followers, and how far must these be elevated in the scale of wisdom and moral excellence, above the majority of mankind, whose slum-

bers shall continue to a later period! These will constitute the luminaries of the intellectual and moral horizon, shining with a resplendent, though varied, radiance; while the groveling sons of earth, however great may have been their assumptions while here, however subtle or successful the low wisdom by which they strove to decorate the clayey tenement to which they so closely adhered, will sink into their native insignificance. These last on contemplating the new scenes of the resurrection, will find them ill adapted to yield those gratifications to which they had been so fondly addicted; heaven itself will probably dazzle their dark conceptions by its transcendant brightness; its enjoyments will be too elevated and refined for their gross perverted taste to be capable of relishing; extended to too wide a scale for their narrow powers to comprehend, and altogether too remote and discordant from the leading objects of their former pursuits, and the habitudes which they will have thus contracted.

But though this unpreparedness for the great change which awaits us must operate as a grand obstacle to a favourable issue, yet as it does not prevent the change itself from mortality to newness of life, there is reason to believe that this obstacle will in time be removed. This restoration of the vital power must still be for a purpose corresponding with the event; the search after happiness must now be resumed, with advantages which must facilitate, though by a severe and mortifying process, the destruction of moral and natural evil. The severity of this process, and the gloomy and fearful obscurity which presents itself to the guilty mind in the contemplation of its approaches, is in the New Testament represented, by *an everlasting fire, prepared for the devil and his angels* into which *the beast, the false prophet,* and finally *death* and *hades*, are described as being injected, and which last event is said to be *the second death.* If, however, the destruction of men, and not of the moral and natural evil which adheres to them, were the design of this process, what occasion could there have been for the introduction of these figurative personages as its prominent objects? The great adversary of human life and happiness is sin; and the destruction of sin can be no other than the promotion of virtue. Death is the inseparable attendant of sin, and its destruction, its injection into *the lake of fire,* together with *hades*, the very state and condition of mortality, must imply the final triumph of life and immortality, to which it stands opposed. Of course, men, in whom sin and death continue to inhere are the subjects of this suffering; but it is *their* purification, by the destruction of these evil qualities, which is its object. And since its object is the destruction of moral and natural evil in those who are the subjects of it, it can be effected only in their ultimate attainment to virtue and a happy immortality. That this *fire,* or principle of destruction, as it respects sin and death, and their attendant evils, should be *eternal,* and in which they may, by a correspondent figure, be said to be *tormented for ages of ages*, is essential to its object; for if sin and death be not *eternally* de-

stroyed, righteousness and life can be only of a *temporary* duration, and a state of incorruptible virtue, and of immortal life and felicity could never be realized.

Concurring in the sentiment expressed by one of your correspondents, that the desire of the final happiness of all men, as the result of increasing wisdom and virtue is a disposition congenial with the best affections of our minds, and conceiving that infinite goodness will appear sufficiently awful when directed to the eradication of all sin, I rejoice to see its discussion in your Repository; and trust, the spread of the sentiment will prove one of the most effectual means of dissipating those hard and illiberal ideas, which too many zealous Christians are prone to entertain of many of their fellow men, of vindicating the honour and glory of the Creator, and of establishing faith in future recompences on a rational and solid basis.

Your's respectfully,

T. P

Rev. C. Wellbeloved's Bible.

July 3, 1814.

SIR,

I observe, with great satisfaction, in your last Number (p. 356—359), the proposal for a new translation of the Bible from a quarter where it is likely to be ably and faithfully executed. It is impossible not to wonder and regret that such a work has been so long unattempted, while materials have been in the hands of modern biblical scholars which were inaccessible to the learned translators of the common version. Of that version I could not allow myself to speak with unkindness, considering its various merits and the multitudes in the several ages since it appeared, which it has instructed in the faith and hope of the gospel. Yet its defects cannot be disguised, arising from a *text*, the correctness of which was very partially ascertained, and on some occasions from the translators' theological prejudices. The influence of such prejudices could scarcely be avoided by those who with all their acknowledged learning and piety, were, and must have felt themselves to have been, devoted to the support of the established creed of a national church. Nor was it favourable to the exertion of mental independence that the royal head of the church made himself the prime mover in the concerns of that translation. The fitness of *James* for such an office it would be weakness and not charity to admit, and the translators certainly disgraced themselves by prefixing to their work such a Dedication to such a *High and Mighty Prince*, whose moral character was worse than equivocal, and whose form of religion was convertible like his seat of government.

But the want of a new translation of the scriptures has been long and fully admitted by biblical scholars, who were as *bonâ fide* Church of England men as the translators themselves. I need only mention Blackwall, in the second volume of his Sacred Classics; published in 1731. In the preface, p. 21, he has these remarks:

"A new translation can give no offence to people of sound judgment and consideration; because every body conversant in these matters,

and unprejudiced, must acknowledge, that there was less occasion to change the old version into the present, than to change the present into a new one." He adds, that "such an accurate translation, proved and supported by sound criticism, would silence most of the objections of profane cavillers, and remove the scruples of many pious and conscientious Christians." Even in 1731, Blackwall remarks, "what wonderful discoveries and improvements" in biblical criticism "have been made from the date of our last translation." At p. 161, this writer thus begins his 3d chapter on the same subject: "It is with pleasure and a just veneration to the memory of our learned and judicious translators, that I acknowledge their version in the main to be faithful, clear and solid. But no man can be so superstitiously devoted to them, but must own, that a considerable number of passages are weakly and imperfectly, and not a few falsely rendered."

Blackwall has the merit of early exposing that present absurd division of the books of the Bible into chapters and verses, "whereby," as he quotes from Mr. Locke's preface, "they are so chopped and minced, and stand so broken and divided, that not only the common people take the verses usually for distinct aphorisms; but even men of more advanced knowledge, in reading them lose very much of the strength and coherence, and the light that depends on it." Blackwall adds, "When the eye is constantly disturbed with loose sentences, that by their standing and separation appear as so many distinct fragments, the mind will have much ado to take in, and carry on in its memory, an uniform discourse of dependent reasonings; especially having from the cradle been used to wrong impressions concerning them, and continually accustomed to hear them quoted as distinct sentences." P. 126. He then remarks, that "A new division of the sacred book into chapters, sections and periods, might be so contrived and managed as to make a new edition very commodious and beautiful; which would overbalance all inconveniences which superstition and weakness could pretend might arise from alterations; and make a victorious and speedy way to the favour and full approbation of the world."

Such, I trust, will be the general acceptance of the proposed translation, and such its rationally connected form. I wish the translator had been explicit on this point. He, perhaps, thought it needless to declare himself against a return to *barbarism*, by the adoption of the *form* of the common version, which even Mr. Reeves exploded in his *verbatim* edition of that version.

BIBLICUS.

CHILLINGWORTH.

"The Bible—the Bible only."

No. VI.

Truth and Reason.

It is no just exception to an argument, to call it vulgar and thread-bare: Truth can neither be too common nor superannuated, nor Reason ever worn out.

No. VII.

Over-strained Faith.

Some experience makes me fear that the faith of considering and discoursing men is like to be cracked with too much straining: and being possessed with this false principle, that it is vain to believe the gospel of Christ, with such a kind or degree of assent, as they yield to other matters of tradition: and finding that their faith of it is to them undiscernable, from the belief they give to the truth of other stories, are in danger not to believe at all, thinking not at all as good as to no purpose, or else, though indeed they do believe it, yet to think they do not, and to cast themselves into wretched agonies and perplexities, as fearing they have not that, without which it is impossible to please God and obtain eternal happiness.

No. VIII.

Treatment of the Scriptures by the Church of Rome.

He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of abrogating and disannulling the laws, made to maintain the common liberty; for he may frustrate their intent and compass his own design as well, if he can get the power and authority to interpret them as he pleases, and add to them what he pleases, and to have his interpretations and additions stand for laws: if he can rule his people by his laws, and his laws by his lawyers. So the Church of Rome to establish her tyranny over men's consciences, needed not either to abolish or corrupt the holy scriptures, the pillars and supporters of Christian liberty, (which in regard of the numerous multitudes of copies dispersed through all places, translated into almost all languages, guarded with all solicitous care and industry, had been an impossible attempt:) But the more expedite way, and therefore more likely to be successful, was, to gain the opinion and esteem of the public and authorized interpreter of them, and the authority of adding to them what doctrine she pleased, under the title of traditions or definitions. For, by this means, she might both serve herself of all those clauses of scripture which might be drawn to cast a favourable countenance upon her ambitious pretences, which in case the scripture had been abolished she could not have done; and yet be secure enough of having either her power limited, or her corruptions and abuses reformed by them; this being once settled in the minds of men, that unwritten doctrines, if proposed by her, were to be received with equal reverence to those that were written; and that the sense of scripture was not that which seemed to men's reason and understanding to be so, but that which the Church of Rome should declare to be so, seemed it never so unreasonable and incongruous. The matter being once thus ordered, and the Holy Scriptures being made in effect not your directors and judges (no farther than you please), but your servants and instruments, always pressed and in readiness to advance your designs, and disabled wholly with minds so qualified to preju-

dice or impeach them; it is safe for you to put a crown on their head, and a reed in their hands, and to bow before them, and cry, *Hail! King of the Jews.*—But to little purpose is verbal reverence without entire submission and sincere obedience; and as our Saviour said of some, so the scripture, could it speak, I believe would say to you, *Why call ye me Lord, Lord, and do not that which I command you?* Cast away the vain and arrogant pretence of *infallibility*, which makes your errors incurable. Leave picturing God and worshipping him by pictures. Teach not for doctrines the commandments of men. Debar not the laity of the Testament of Christ's blood. Let your public prayers, and psalms and hymns, be in such language as is for the edification of the assistants. Take not from the clergy that liberty of marriage which Christ hath left them. Do not impose upon men that *humility of worshipping angels* which St. Paul condemns. Teach no more proper sacrifices of Christ but one. Acknowledge them *that die in Christ to be blessed, and to rest from their labours.* Acknowledge the sacrament after consecration, to be bread and wine, as well as Christ's body and blood. Acknowledge the gift of continency without marriage, not to be given to all. Let not the weapons of your warfare be carnal, such as are massacres, treasons, persecutions, and, in a word, all means either violent or fraudulent: these and other things which the scripture commands you, do, and then we shall willingly give you such testimony as you deserve; but 'till you do so, to talk of "estimation, respect and reverence to the scripture," is nothing else but talk.

No. IX.

Cautious Doxology.

Consider, lastly, the terrible example of Ananias and Sapphira, and how they were snatched away in the very act of their sin; and that their fault was, (as the text tells us) that *they lyed unto God.*

Beloved, we have done so, a thousand thousand times: our whole lives (if sincerely examined) would appear, I fear, little less but a perpetual lye. Hitherto God hath been merciful to us, and given us time to repent; but let us not proceed still in imitating their fact, lest at length we be made partakers of their fall.

God of his infinite mercy prevent this in every one of us, even for his Son our Saviour Jesus Christ's sake; *by whom, and with whom, in the unity of the Holy Spirit, be all honour and glory to the eternal Father, world without end. Amen.*

No. X.

No Prescription against Truth.

Against God and truth there lies no prescription, and therefore certainly it might be great wisdom to forsake ancient errors for more ancient truths. One God is rather to be followed than innumerable worlds of men; and therefore it might be great wisdom either for the whole visible church, nay, for all the men in the world, having wandered from the way of truth, to return unto it; or for a part of it, nay, for one man, to do so, although all the world besides were

madly resolute to do the contrary. It might be great wisdom to forsake the errors, though of the only visible church, much more of the Roman, which, in conceiving herself the whole visible church, does somewhat like the frog in the fable, which thought the ditch he lived in to be all the world.

No. XI.

False Repentance.

Some satisfy themselves with a bare confession and acknowledgment, either that they are sinners in general, or that they have committed such and such sins in particular; which acknowledgment comes not yet from the heart of a great many, but only from their lips and tongues: For how many are they that do rather complain and murmur that they are sinners, than acknowledge and confess it; and make it, upon the matter, rather their unhappiness and misfortune, than their true fault, that they are so? Such are all they who impute all their commissions of evil to the unavoidable want of *restraining grace*, and all their omission of good to the like want of *effectual exciting grace*; all such as pretend, that the commands of God are impossible to be kept any better than they are kept; and that the world, the flesh and the devil are even omnipotent enemies; and that God neither doth, nor will, give sufficient strength to resist and overcome them; all such as lay all their faults upon *Adam*, and say, with those rebellious Israelites (whom God assures that they neither had nor should have just reason to say so) *That their fathers had eaten sour grapes and their teeth were set on edge*; lastly, All such as lay their sins upon divine prescience and predestination, saying with their tongues, O what wretched sinners have we been! but in their hearts, How could we help it! We were predestinate to it, we could not do otherwise.—All such as seriously persuade themselves, and think to hide their nakedness with such fig-leaves as these, can no more be said to acknowledge themselves guilty of a fault, than a man that was born blind, or lame, with the stone or gout, can accuse himself with any fault for being so. Well may such an one complain and bemoan himself, and say, O wretched man that I am, who shall deliver me from this unhappiness! But such a complaint is as far from being a true acknowledgment of any faults, as a bare acknowledgment of a fault is from true repentance. For to confess a fault is to acknowledge, that truly and willingly, without any constraint or unavoidable necessity, we have transgressed the law of God, it being in our power, by God's grace, to have done otherwise. To aggravate this fault, is to confess we have done so when we might easily have avoided it, and had no great nor violent temptation to it: to pretend any great difficulty in the matter is to excuse and extenuate it: but to say, that, all things considered, it was absolutely impossible for you to avoid it, is flatly to deny it.

REVIEW.

"Still pleas'd to praise, yet not afraid to blame.—POPE."

ART. I.—*Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice:* and on the principal Arguments advanced, and the Mode of Reasoning employed, by the Opponents of those Doctrines as held by the Established Chuch: with an Appendix, containing some Strictures on Mr. Belsham's account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. By William Magee, D. D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin. The 3d Edition, with Additions. 2 Vols. 8vo. Vol. I. pp. 488. Vol. II. pp. 542. London: Printed for Cadell and Davies.

When the present age is spoken of as *learned* and *enlightened*, the eulogium must be received with modifications. The country and the times in which our lot is cast, are distinguished rather by diffusion than by accuracy and depth of knowledge. It is true, to compare the attainments of our contemporaries with those of their predecessors, is always a difficult and even invidious undertaking. Suspicion usually, and sometimes justly, attaches to the motives of the person who engages in this employment: if he decide for the pretensions of a past generation, he is deemed inequitable to living merit; and the public fails not to say,

Ingeniis non ille favet, plauditque sepultis,
Nostra sed impugnat; nos nostraque lividus odit.

Yet, disclaiming all such views, and endeavouring to hold the balance of criticism with a steady and impartial hand, we humbly offer it as our opinion, that if at this day there be *more* men of science, taste and literature than there were among our immediate or not very distant ancestors, still individuals *formerly* existed to whose various and solid erudition, the result of comprehensive powers and patient industry, no parallels can *now* be seen.* Where are *now* our Newtons and our Lockes, our Hales, our Bentleys, our Meads, our Barrows and our Lightfoots? There was once a period, and that not exceedingly remote, when the labours of Clarke and Hoadly, of Sykes and Jortin, Hallet and Chandler, of Lardner and Farmer recommended the study of theology? How is the scene changed! How inferior, generally speaking, the value of modern publications in divinity, of the compilations and crudities which are substituted for performances of original learning, unaffected moderation and indefatigable research!

These observations are irresistibly dictated by the volumes on a review of which we are about to enter. We have been informed

* Œvum sorbiti sumus, quo planè indoctis nihil turpius, planè doctis nihil rarius. Dr. Donne.

that the author of them, who holds a high rank in the Irish church, and is likely to share in its chief honours and advantages, was styled, by a late premier of this country, *the first of our divines!* If this be really his pre-eminence, what must we think either of the qualifications and reputation of the celebrated men whom we have enumerated, or of the proficiency of the existing race of theologians? In "the first of our divines," we naturally looked for more than an acquaintance with books: in *him* we expected a sound, discriminating judgment, clearness of statement, precision and force of argument, genuine candour of mind and urbanity of language and manner. But in Dr. Magee, whatever be his academical fame and attainments, we find no such properties. His pages bear the appearance of having been furnished from his theological common-place book. They exhibit the parade of investigation without the substance of it, and reiterated professions of humility accompanied by almost uniform arrogance and pride. This author's treatment of the writers on whom he animadverts, far from being Christian, is not even gentlemanly: and while he triumphs in a fancied refutation of their blunders, he makes them ample amends by his own. In a word, though we have often been disgusted by the bitterness and the artifices of controversy, yet the sight of them in this work is particularly revolting; nor can we forbear adding that Dr. Magee resembles the leader of *banditti* much more than the commander of an army regularly appointed and trained to honourable warfare.

We are sensible that it becomes us to justify censures, which all who have not read these volumes, and, perhaps, many who have, may be disposed to consider as unreasonably severe. This we shall do by a pretty minute examination of the discourses and notes. Let our attention be confined, in this number, to the former of the sermons.

It follows after a handsome dedication to Mr. Plunket, a table of contents and a prefatory address to the students in divinity in the University of Dublin. If those students have not yet subscribed the thirty-nine articles (and we believe that it is the characteristic of this university not to require such subscription from her sons before they take their second degree), we perceive no impropriety in their being thus addressed. The address itself does little credit to the discernment and temper of the writer. It is directed to the prejudices, not to the understanding, to the passions, not to the information, of his readers. Dr. Magee is a theological alarmist: and, as fear magnifies and confounds the objects of its vision, he does not discriminate between those who reject the evidences of revelation and those who, not admitting his own infallibility, presume to differ from him in their views of its doctrines. If we may believe his assertions and insinuations, his antagonists are the children of pride, while himself is all humility!

His two discourses occupy about sixty-five pages; the remainder of the volumes being devoted to what

he chooses to denominate *Illustrations and Explanatory Dissertations.* In this arrangement of a literary composition there is the same deformity which there would be in a building, each of whose wings is not only larger than the body, but unusually distant from it: and it is, besides, a very inconvenient and unfair mode of writing in respect of the public. Dr. Magee, however, is, doubtless, entitled to select the method of proceeding which will best suit his purpose and his cause: and we must wait upon him, not in the path we ourselves should have preferred, but on the road in which he actually travels.

Upon the text with which he sets out [1 Cor. i. 23, 24, *But we preach* CHRIST CRUCIFIED, *unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called*—CHRIST *the power of* GOD, *and the wisdom of* GOD,] he instantly offers this comment:

"That the sublime mystery of the redemption, should have escaped the comprehension, both of the Jew, and of the Greek: that a crucified Saviour, should have given offence to the worldly expectant of a triumphant Messiah, whilst the proud philosopher of the schools, turned with disdain from the humiliating doctrine, which proclaimed the insufficiency of human reason, and threatened to bend its aspiring head before the foot of the cross,—were events, which the matured growth of national prejudice on the one hand, and the habits of contentious discussion, aided by a depraved moral system on the other, might, in the natural course of things, have been expected to produce.—That the Son of God had descended from heaven; that he had disrobed himself of the glory, which he had with the Father, before the world began: that he had assumed the form of the humblest and most degraded of men: that submitting to a life of reproach, and want, and sorrow, he had closed the scene with a death of ignominy and torture: and that through this voluntary degradation and suffering a way of reconciliation with the Supreme Being had been opened to the whole human race; and an atonement made for those transgressions, from the punishment of which unassisted reason could have devised no means of escape: these are truths, which prejudice and pride could not fail, at all times, to have rejected:"—

In the above passage nothing is more obvious than the complacency with which Dr. Magee assumes, that what he calls "the sublime mystery of the redemption," is taught in his text. Now we are firmly persuaded that the verses before us, do not inculcate any of the doctrines of current orthodoxy. If a man who had never heard of these tenets read, this moment, for the first time, the apostle's declaration, and compared it with what goes before and with what succeeds, it would be impossible for him to see there the articles of belief which are termed the Deity, the incarnation and the vicarious sufferings of Christ. To make it evident how much these expressions of Paul's have been strained and abused, we will consider the several clauses:

"But we preach Christ crucified:"—The manner in which the proposition is introduced, proves that a contrast with something which precedes it, must have been designed. Accordingly, in the twenty-second verse, Paul had said, "The Jews require a sign," an appearance in the heavens, the visible mark of a temporal Messiah, "and the Greeks seek after wisdom," that is, after the subtleties of discussion and the elegancies of style. *But*, he adds, "we preach Christ crucified:" in other words, we, apostles, content our-

selves with affirming that the Saviour of the world suffered death upon a cross.*

To the bulk of the two grand divisions of mankind, the preaching of Paul and his companions was unacceptable: for they disliked the subject of it. "We preach," remarks this apostle, "Christ crucified, to the Jews a stumbling-block," or occasion of falling from their privileges, "and to the Greeks foolishness." The Jewish people expected a prince who would deliver them from subjection to the Romans, and therefore they turned with scorn and anger from the religion of one who was crucified as a malefactor: the heathens, accustomed to what they styled *philosophical* researches, and fond of the enticing words of human wisdom, revolted at the doctrine of Jesus who had expired by so ignominious a death; nor would they believe that he was now alive.

What, however, was Paul's own judgment of the doctrine of *Christ crucified?* Having affirmed that it was to the Jews a stumbling-block and to the Greeks foolishness, he subjoins, "but unto them who are called, both Jews and Greeks," to those, of both classes, who embrace the gospel, "Christ,"† or the religion of Christ, *is* "the power of God and the wisdom of God;" his power, inasmuch as this despised faith is not only attested by numerous miracles but has a wonderful efficacy upon the heart and life—his wisdom, since it accomplishes the best ends by the fittest means, and manifests an infinite superiority to human systems of divinity and morals.

The word *crucified* occurs seventeen times in *the gospels*, in about twelve of which examples it is applied to the particular *mode* of our Lord's death, and in the others to the punishment of the two criminals who suffered together with him. We find it in only three texts in *the Acts of the Apostles*: and in these, as in the foregoing histories, the expression denotes the bare fact, and has not the slightest reference to its supposed nature and effects. In the epistles we meet with this word more rarely than a common reader or hearer would imagine on observing the frequency of such language in modern publications and discourses. And in the majority of those passages it is employed *historically*, or with no other view than to describe the event itself; while in the rest it is applied figuratively to a true Christian's self-denial, and the moderation of his worldly desires and pursuits.

Of the same force with the expression *Christ crucified* is the phrase *the cross of Christ.* In six instances in the gospels it signifies the persecution, especially the extreme persecution, undergone by a Christian on account of his religion: but in the ten remaining verses of the New Testament where it presents itself, it generally imports the instrument and the manner of our Saviour's death. *The cross of Christ*, and *the preaching of the cross*, are both spoken of in the chapter whence Dr. Magee has selected his text: and, as the result of an examination of them, we learn that *the cross of Christ* is there identical with *the religion of Jesus who was crucified.*

* In ver. 18, he calls this declaration *the preaching of the cross.*

† See Acts ii. 36.

The best comment upon these terms is supplied by *the Acts of the Apostles.* If we take this history as our authority and guide in respect of the topics of the discourses of the first publishers of Christianity, it is plain that in their preaching *Christ crucified* nothing mysterious was included. An intelligible fact is stated; we mean, that through Jesus who was crucified and who rose again remission of sins has been granted to penitent Gentiles as well as penitent Jews—that the resurrection of Christ is the pledge of the happy resurrection of *all* his consistent disciples, the link which joins the present with the future life.

Were the import of the apostle's language, *Christ crucified,* what Dr. Magee would represent, this doctrine either would not have been at all, or not in so great a degree, "to the Jews a stumbling block and to the Greeks foolishness."

Though the proper Unity of God be the main article in the creed of the Jewish people, yet they not only fell, at different periods, into the idolatries of the surrounding nations, but, about the era of our Lord's ministry, several of them believed in the pre-existence of human souls, and all were eager to be rescued from subjection to the Romans. Now had Paul taught the doctrine of Christ's descent from a former state of glory to our earth, his countrymen, we conceive, would not have been so much prejudiced against the person and the claims of Jesus of Nazareth, as they were in consequence of the meanness of his circumstances and his disappointment of their secular expectations.

As to the Gentiles, it is certain that in the doctrine of *an incarnate Deity* they could see *no foolishness.* Their religious system abounds in examples of *divinities coming down from heaven to take the human or some other form.*

Not a few of their fancied Gods likewise submitted to labours and sufferings of no ordinary description, in order to fulfil the ends of their incarnation. It must be allowed, too, that cases of propitiatory and substituted sacrifices were not unknown to the heathen world. The tenets then which assume the distinction of *evangelical,* accord with the wretched notions entertained by the Pagans of God's moral character and government!

Part of this first discourse of Dr. Magee's is levelled against Deists. By consequence, it cannot affect any class of Christians. Unitarians, assuredly, are not in the number of those persons who deny or ridicule "the very notion of a mediator:" on the other hand, they readily admit the necessity of revelation, of Divine interposition; and the only question between the Dean of Cork and themselves is, what the scriptures understand by a mediator? In the arguments he addresses to unbelievers we see nothing which should detain our attention. Abstract objections he answers by abstract considerations. We will not affirm, in his own phraseology, that he does this "with a *peculiar* ill grace:" but we will say that his reasoning exhibits less precision and distinctness than characterize the labours of some of his predecessors in this field.

There is much unworthy declamation in the twelfth and thirteenth pages:

"—what," asks Dr. M., "are the doctrines of that description of Christians, in the sister kingdom, who glory, in having brought down the high things of God to the level of man's understanding?—That Christ was a person sent into the world to promulgate the will of God: to communicate new lights, on the subject of religious duties: by his life to set an example of perfect obedience: by his death to manifest his sincerity: and by his resurrection, to convince us of the great truth which he had been commissioned to teach, our rising again to future life. This, say they, is the sum and substance of Christianity. It furnishes a purer morality, and a more operative enforcement; its morality more pure, as built on juster notions of the divine nature; and its enforcement more operative, as founded on a *certainty* of a state of retribution.—And is then Christianity nothing, but a new and more formal promulgation of the religion of nature? Is the death of Christ but an attestation of his truth? And are we after all left to our own merit for acceptance; and obliged to trust for our salvation to the perfection of our obedience?"

Here it is first of all charged on Unitarian Christians, that they "glory in having brought down the high things of God to the level of man's understanding." Really, we are not less acquainted than Dr. Magee is with the works of this description of men: and yet we are ignorant of the existence of a single passage in any of them where such a boast is made, either expressly or by implication. We have even found in the writings of a person whose memory they affectionately cherish the following acknowledgment:

"No believer that I know or have read of did ever object to any part of a divine revelation because it was beyond his comprehension. Let me but know clearly that God has signified his mind and will, and then, let the subject be ever so unfathomable by me, I will receive and believe it, because no better reason can possibly be given for any thing than that God hath said it."*

So much therefore for this calumny! Dr. Magee next puts the questions,—"And is then Christianity, &c. &c." To which inquiries we answer by challenging him to the proof that Unitarians have made these statements. We shall shew hereafter, and in the just order of revising his volumes, the irrelevancy of the quotation on which he lays so much stress.

It is the practice of some controversialists to insinuate that their opponents deny certain elementary truths; in the vindication of which they thus give themselves an opportunity of being more than usually zealous. Dr. Magee descants, in page 14, on the doctrine of human imperfection. Our belief in it, is, assuredly, not lessened by our perusal of his work. Still, we have in vain endeavoured to discern the pertinency of the subject to the points at issue between this writer and Unitarians.

He is not just to his own professions. For though he "most sincerely wishes," page 17, "that the doctrines of scripture, were at all times collected purely from the scripture itself: and that preconceived notions, and arbitrary theories were not first to be formed and then the scripture pressed into the service of each fanciful dogma," we have already had a proof, and shall soon be furnished with many proofs, that *preconceived notions, arbitrary theories*

* Lindsey's Preface to his Examination of Robinson's Plea, &c. p. 24. Let our readers compare this declaration with Chillingworth's, transcribed in Mon. Rep. Vol. IX. 289.

and fanciful dogmas obtain a willing patron in the Dean of Cork.

If by *the awfully mysterious truths of revelation*, page 19, he means what he had before called "the high things of God," or the articles of a reputedly orthodox faith, we maintain not only that these articles are unscriptural but that scripture never speaks of *revealed* truths as *mysterious*. Unterrified by his accusations and comminations, we dare him to this combat. According to the sacred writings, *the gospel is no mystery*: and if there are those who, by their creeds, would make it to pass for mysterious, we fear that the charge of "pride of understanding and self-sufficiency of reason" will recoil upon *their* heads. Of such men we may say, they are "wise above what is written."

"The sacrifice of Christ," observes Dr. Magee, page 22, "was never deemed by any who did not wish to calumniate, to have *made* God placable, but merely viewed as the *means* appointed by divine wisdom, by which to bestow forgiveness."

So ignorant is our author of the writings of the popular advocates of atonement, and of the history and state of the controversy on this topic! To the quotations which Mr. Madge * has made in reply to the former part of the above sentence, many might be added: and the verbal proposition which the latter part of it contains, may be adopted by *every Unitarian*.

We shall now give a specimen of the manner in which Dr. M. deals with objections "drawn from the immediate language of scripture" (25, &c.). Upon the assertion "that it is no where said in scripture that God is reconciled *to us* by Christ's death, but that we are every where said to be reconciled *to God*," he offers the following animadversions:

"—it very fortunately happens that we have the meaning of the words in their scripture use, defined by no less an authority than that of our Saviour himself—*If thou bring thy gift to the altar, and there rememberest that thy brother hath* OUGHT AGAINST THEE, *leave there thy gift before the altar, and go thy way, first* BE RECONCILED *to thy brother, and then come and offer thy gift.*† Now, from this plain instance, in which the person *offending* is expressly described, as the party to *be reconciled* to him who had been *offended*, by agreeing to his terms of accommodation, and thereby making his peace with him; it manifestly appears, in what sense, this expression is to be understood, in the language of the New Testament. The very words, then, produced for the purpose of shewing, that there was no displeasure on the part of God, which it was necessary by some means to avert, prove the direct contrary."

As the Dean of Cork endeavours in one of his notes to vindicate this translation and criticism, an opportunity will be given us of examining, in a future Number, into the justness of them. For the present, we contrast with his observations the statement of Paul (2 Cor. v. 19) in respect of the Christian doctrine of reconciliation: "God was in Christ, *reconciling the world to himself; not imputing their trespasses unto them.*" In this passage the author, the instrument and the nature of the *reconciliation*, are unequivocally declared: the clauses of the verse explain each other; and it is only by a very singular and illegitimate

* See his Sermon on *The Free Grace of God, &c.*

† Matt. v. 23, 24.

process that they can be pressed into the service of the tenet of a vicarious or a propitiatory sacrifice. God is a *parental* governor: the offer of forgiveness, or *reconciliation*, comes from HIM; nor is he any where said to be angry with *repentant* sinners. How can his placability be placed in a stronger light?

Let Dr. Magee compare scripture with scripture before he affirms, 29, that "every expression, referring to the death of Christ, evidently indicates the notion of a sacrifice of atonement and propitiation." *His* confidence is at least equal to the confidence of any of those persons whom he opposes: nor is it the most decent of all intimations on the part of such a writer that *they* "shut their eyes against reason, and scripture."

On the case of the Levitical sin-offerings, which our author touches upon in this sermon (32, &c.), but discusses more largely in his notes, some very correct and pertinent remarks, from the pen of Mr. Jevans, have been inserted in our *Repository*.*

In contradiction to the plain import of the New Testament, Dr. Magee says, 38, with relation to the sacrifice of Christ,—"Our blessed Lord was not only the *subject* of the offering, but the *priest* who offered it." Christ, however, was not a priest when he suffered on the cross. The analogy between the sacerdotal office among the Jews and that which our Saviour sustained, is of another kind. As the high priest under the law presented himself annually before God in the most holy place, so Jesus has presented himself before his Father in the spiritual holy of holies. This is the single point of resemblance. Heb. vii. 23, &c. viii. 3—7. ix. 11. &c. 24.

On the whole, we submit whether they who are in the habit of explaining scripture by some favourite hypothesis, or they who study it in the exercise of sound and impartial criticism be deficient in *evangelical humility*, be unwilling to bow "with devout and implicit reverence to the sacred word of revelation." For ourselves, we see not *why* Dr. MAGEE should endeavour to monopolize a virtue, in which, assuredly, he has no pre-eminence —unless indeed it be that the earnestness with which he makes the claim, will induce some of his readers to presume that he is more than a speculative admirer of the "quality."

Art. II.— *Thoughts on various Charitable and other Important Institutions, and on the best mode of Conducting them.* To which is subjoined an Address to the Females of the Rising Generation. By Catharine Cappe. Dedicated, by Permission, to William Wilberforce, Esq. 8vo. pp. 118. 3s. York, Wilson's and Todd's; London, Longman and Co. and Hatchard. 1814.

The enlightened and benevolent Mrs. Cappe again comes forward as a friend of suffering humanity, and in this pamphlet presents to the public a striking view of the great positive evils actually attendant upon charitable institutions, when

* Vol. IX. 177.

left chiefly to the care of those who are to obtain a livelihood by their superintendance. The Grey Coat School at York, which was endowed seventy years before, to board, clothe, and instruct twenty girls, and had flourished while under the immediate direction of its founders, was during a visit which she paid to that city in the year 1780, frequently mentioned in her hearing "in terms of deep regret; few of the girls, it was affirmed, turned out well, many of them were sickly, and their whole appearance extremely unfavourable. Mentioning this subject," continues Mrs. Cappe, "to a medical gentleman of great respectability in this city, the late Mr. Garencieres, who for many years attended the school professionally, he acknowledged and lamented that the general opinion was but too just; adding, that to his own knowledge, there were at that time nine wretched beings who had been educated in it, upon the town, the miserable victims of prostitution."

In 1782 Mrs. C. came to reside in York, and having in concurrence with some other ladies successfully established a day-school, for spinning and reading, the governors of the Grey Coat school requested their advice respecting the regulations so much wanted there, and their assistance in putting them in execution.

The deplorable condition in which, on minute inspection, this seminary proved to be, should forcibly incite all who share in the responsibility attached to the directors of such institutions, to be careful that what was humanely designed as a benefit to the young and innocent, does not through neglect or mismanagement become their bane! "We found" (says our author,) "the children, thirty in number, generally diseased both in body and mind; their appearance sickly and dejected; and their ignorance so deplorable, that few, if any of them, could count as far as twenty. Their moral depravity was described by the new master and mistress as still more wretched;—we were told that they had not the slightest regard to truth; that they seemed to have no idea, or at least paid no sort of respect, to the right of property—the greater part of them making a practice of stealing whatever might come within their reach, such as bread, soap, or candles; and of constantly denying the faults they daily committed; and they added, that although there were then two girls in the school aged 14, who had been in it seven years, and twelve from 14 to 16, who had been in it six years, there was not any one that could possibly be recommended, or that would be received into any decent family."

We must refer our readers to the work itself, for the lucid and interesting account which is given of the new regulations, which were, though not without considerable difficulty, at length introduced and put in full activity, by this highly commendable band of females; and for the gratifying contrast which at the end of twenty years, the school presented to their view, when "the young women educated in it, were in high reputation as servants; and some of them married, and the respectable and industrious mothers of numerous families."

But successful as Mrs. C. and

her associates were in reforming this institution, she still gives a warm and decided preference to *day schools*; not merely on the ground of being able by their means more widely to diffuse the benefits of instruction, but as in many respects far more beneficial to the individuals instructed; and having, in our judgment, on this material point fully made out her case, she goes on to plead for using all means to qualify females educated in charity schools, for servants, in preference to binding them out as apprentices: here she paints in strong colours the hardships, difficulties, and temptations of the moral kind, to which they are too generally exposed in the latter condition; and seems desirous, if possible, entirely to abolish a practice which she considers as equally dangerous to the morals and well-being of all parties concerned: and shall we not coincide in her opinion when we consider, that those who apply for girls on these terms, expect to be considerable gainers by the bargain, and are generally "keepers of inferior lodging-houses, ale-houses, or the very lowest shop-keepers; and who are further stimulated by that ensnaring ambition so natural to the human heart," (so prevalent at least in consequence of our corrupt habits) "of possessing unjust authority, and of daily contemplating some wretched human being still lower than himself, [*themselves*] over whom he [*they*] may tyrannize with impunity."

Several affecting instances are adduced to prove the miserable results which have arisen from this practice, and we hope our author's arguments on this point, will be seriously weighed by all who have influence over the destination of the female children of the poor. Those brought up in the Foundling Hospital are particularly considered; and it is suggested, we think most rationally, that the place affords peculiarly favourable means of forming "nursery maids, attendants upon children, young ladies' dressers in boarding schools, &c." An outline of the necessary arrangements for forwarding such a plan is sketched out, and it appears well worthy of serious consideration.

On the subject of benefit societies Mrs. C. is well qualified to speak, and adding her suffrage in their favour, to that of all the humane and enlightened part of mankind, she endeavours to give them a firmer foundation in the land, by "pointing out some of the principal causes of their failure," and by striving to "establish a few principles respecting their regulation, which ought strictly to be adhered to."

This is a valuable part of the work, and we hope may be the means of reforming and rendering permanently beneficial, many of those well-intended, but ill-constructed institutions, which for "lack of knowledge" in their first formers, are little calculated for endurance; and after holding out delusive hopes to their members, in the time of youth and health; totter to their fall under the pressure which the evil days of sickness and old age must too surely bring upon them.

To this succeeds an excellent chapter on hospitals and infirmaries, "stating the importance of lady visitors to the female wards." The expediency of this, it appears,

is still doubted by some; but such doubts, we think, can only arise in the bosoms of those who look with an eye of indifference on the miseries of their fellow creatures, and of apprehension on all change of custom, however manifest the good which is likely to spring from it. In the county hospital of York, the experiment has, however, been tried, and upon its beneficial effects it would be superfluous to enlarge. An eminent and worthy physician who has practised in the metropolis upwards of thirty years, was asked his opinion on the subject,—"And to say that he approved the proposition would be to give no idea of the feelings he expressed on the occasion. Most warmly did he wish us success; saying, that he hoped by degrees the example would be universally followed; and adding, still further, 'O if you could have any idea of the sad scenes we witness in many of our London hospitals, and yet cannot prevent, you would never cease your exertions till the object be obtained.'"

The concluding part of the pamphlet contains an eloquent address to females in the higher and middle classes of society, exhorting them to active exertion, in the good work of Christian charity. Parents and guardians also, are admonished to look well to the path in which they place those committed to their care; to consider as the main point, whether "it is that which is most likely to conduct them with increasing respectability and comfort, to their final destination and everlasting place of abode:"—and the young are affectionately warned against "that over-weening ambition to excel in more outward accomplishments, in fascinating manners, the song, the dance, and other showy acquirements, which it is by far too much the object of a highly fashionable modern education to foster and encourage;"—while the "one thing needful" to real female excellence is little aspired after,—"A mind not arrested by, and devoted to, every passing folly; but calm, collected, and composed, looking steadily forward, both for ourselves and our beloved offspring, to the desired attainment of true respectability in the present state, and to 'glory, honour, and immortality' in that which shall assuredly succeed."

We have reviewed this work, not proportionably to its length, but to the importance of the subjects upon which it treats, and the able manner in which they are treated; and we hope that it will receive from a benevolent public, the attention to which it is on both these accounts so well entitled.

ART. III.—*A Thanksgiving Sermon*, preached August the 1st, 1813, at the New Meeting-House, in Birmingham, on occasion of the Act Exempting the Impugners of the Doctrine of the Trinity from certain Disabilities and Penalties. By John Kentish. 8vo. pp. 38. Birmingham, Belcher and Smiths; London, Johnson and Co.

In this very appropriate sermon, on Eccles. vii. 10, Mr. Kentish gives a brief history of persecution, and then of toleration, in this country, particularly as they regard Unitarians; and concludes with shewing why Unitarians should be thankful on account of the Trinity-Bill, and with suggesting

some "instructive and consolatory* reflections" on the occasion.

Mr. Kentish quotes a passage (p. 11, *note*) from Andrew Marvell's "Rehearsal Transposed (*Transprosed*)" ed. 1672, p. 172, in which that author seems to complain of the open sale of "Socinian books;" but this is evidently not so much his own sentiment as a remark in justification of a passage of J. O's (John Owen's) in reply to Parker: immediately following is an extract, with an expression of high approbation, from John Hales' *Tract on Schism*, which has been always accounted a semi-Socinian piece, and which certainly vindicates the right of Socinians amongst others to religious liberty; and Andrew Marvell would not have refused them civil liberty.

The following observation of Mr. K's. is entitled to consideration:

"Next to his personal salvation, there is nothing in which man is so deeply interested as *Toleration:* and this is at present a favourite word with nearly all denominations and societies of Christians. Some persons, I am aware, in their attachment to religious equality and freedom, wish the very name of *Toleration* to be banished from the world. Now, if the use of the term imply the admission of the claim of any one set of men to bear or not to bear, at pleasure, with a different set in the exercise of religious faith and worship, I also could desire that the phrase may be exploded. But if we understand, as we ought to understand, by Toleration, universal forbearance and mutual kindness in matters of religion, I hope that the name will never cease to be current, that the temper will be perpetually cultivated, and more abundantly prevail." pp. 24, 25.

* Qu. Is the word *consolatory* here used with Mr. Kentish's general accuracy?

ART. IV.—*An Essay on the Doctrine of the Two Natures of Christ.* By R. Wright. 12mo. pp. 12. 4d. David Eaton. 1813.

This is a sensible tract on the fiction of two natures in Christ, which is the resort, we were going to say the subterfuge, of Trinitarians, whenever they are pressed with difficulties. Mr. Wright asks, in the language of Paul, *Is Christ divided?* and by reason and scripture establishes the negative of the question. It is hard upon Unitarians that they have to vindicate the Unity of Jesus Christ, as well as of Almighty God. When will the reputed orthodox abandon their persons many and their natures many, and return to the simplicity that is in Christ?

ART. V.—*An Essay on the Divinity of our Lord Jesus Christ, as distinguished from his Deity.* By R. Wright. 12mo. pp. 12. 4d. David Eaton. 1814.

The distinction here maintained between the Divinity and Deity of Christ is obvious and important. Unitarians deny the Deity of Christ, but assert his Divinity; that is, the divinity of his mission, works and doctrine, in relation to which he was more than man. Mr. Wright's Essay on the subject, drawn up with his usual clearness and judgment, is worthy of the attention of all who take an interest in the Unitarian controversy.

POETRY.

A Recollection of Granville Sharp, Esq.

(Occasioned by an Article in the late Treaty of Paris)

Ex illo fluere ac retro sublapsa referri
Spes Hominum. VIRGIL.

Licence they mean, when they cry Liberty,
For who loves that must first be wise and good,
But from that mark how far they rove we see,
For all this waste of wealth and loss of blood. MILTON.

Nor vaunting o'er *Napoleon's* sunder'd spear,
Nor proudly pitying whom ye cease to fear,
Nations! behold the days of vengeance past,
And Peace, the long desir'd, return'd at last.
Yet hark! 'tis Afric's loud lament, from far,
Europe! thy peace devotes her tribes to war;
And as her sons in strife fraternal bleed,
Most Christian avarice prompts the ruthless deed.
SHARP! honour'd name! in days departed long,
First, o'er thy page, I pitied Afric's wrong;
For distant, though no fabled, griefs would feel;
And oft regret a pow'rless hand to heal.
Then joy'd to mark thy calmly closing years,
Reap the glad harvest of thy manly cares,†
I hail'd the day that saw injustice yield,
Saw Avarice quit the long-contested field;
Abash'd, while *Fox* redeem'd his country's shame,
And earn'd a wreath beyond a patriot's fame.
Then *Sharp!* what fortune could *thy* meed bestow?
Its worth some kindred mind alone can know;
Well-done to thee, the *faithful servant* giv'n,
Thy praise, of God, thy *witness is in heav'n*:
And as thou slumb'rest on thy earthy bed,
Waiting the voice that shall awake the dead;
I hail thee, mindless, in the oblivious tomb,
Of human wrongs reserv'd for years to come;
Now *France*, just scap'd a martial despot's chain,
Tears from their fields sad Afric's captive train:
France whose *Charron*,* to *Henry's* distant age,
Taught Nature's claims in *Wisdom's* glowing page,

† Mr. Sharp had been actively engaged in this cause, at least, 40 years, his first published paper having the date of 1767.

* *Pierre Charron*, a scholar and theologian, who flourished in the age of Henry the Great, by whom he is said to have been admired as a preacher. Charron published, two years before his death, which happened at Paris, in 1603, his celebrated work *De la Sagesse*. From an 8vo. volume, which appeared at Paris in 1783, printed according to the author's own edition of 1601, I quote the following censure of Slave-holding. It is in Liv. I. Ch. 24, the 1st section, entitled, *Usage des esclaves universel et contre Nature*—"L'usage des esclaves et la puissance des seigneurs ou maistres sur eulx, bien que ce soit chose usitée par tout le monde, et de tout temps (sauf depuis quatre cent ans qu'elle s'est relaschée, mais qui se retourne mettre sus) la generalité ou universalité n'est pas certaine preuve ny marque infalible de nature.—La malice hu aine passe tout, force nature, faict passer en force de loy tout ce qu'elle veult: n'y a cruauté ny meschanceté si grande, qu'elle ne face tenir pour vertu et pieté." P. 242 The employment of *slaves* and the power of lords or masters over them has been allowed every where, and in all times, except during 400 years when the practice was partially discontinued,

Whose *Brissot, Raynal,*† late, indignant rose,
To plead the Negroe's rights, the Negroe's woes.
Nor is the name to virtuous praise unknown
Of lowly *Benezet,*‡ her exil'd son;

By tyrant pow'r debarr'd his native land,
By mercy guided to Columbia's strand,
In mercy's cause his life's long labours end
Who liv'd and died, confest, the Negroe's friend.
Lo! Avarice! at thy call, the dread decree,
Afric, a Slave, with Britain's guaranty.
Yes, Britain, boasting her high-favour'd land,
Where pow'r submits, while equal laws command,
Whose legal sage,‖ renown'd, could erst declare,
That Slav'ry breath'd not in her healthful air,

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though it has since revived in full force. Yet generality, or even universality, is no certain testimony or infallible sanction of nature. Human wickedness prevails over every thing, puts a force on nature, gives the power of law to her own extravagant desires; nor is there any cruelty or crime that she cannot represent as virtue and piety. It appears by a passage in B. I. Ch. 34, of the posthumous edition of *Wisdom*, used by the English translator in 1729, that Charron was well acquainted with the African Slave Trade. He describes the "inhabitants of Guinea" as "made slaves by kidnapping and force, and not only their persons enslaved but all their posterity too."

† Brissot's exertions for the injured Africans are well known. Even Washington, whom he justly admired, did not escape his censure as a slave-holder. Raynal, forty years ago, declared himself fully against the slave trade, of which he thus speaks, in his *Histoire Philosophique des Deux Indes.* "Cette soif insatiable de l'or a donné naissance au plus infâme, au plus atroce de tous les commerces, celui des esclaves. On parle des crimes contre nature, et l'on ne cite pas celui-là comme le plus exécrable." That insatiable thirst of gold has given birth to the most infamous and atrocious of all trades, the slave-trade. We speak of crimes against nature, and forbear to instance that which is the most execrable.

‡ Anthony Benezet, born at St. Quintin, in Picardy, in 1713, of a Protestant family. By the persecutions, on the revocation of the Edict of Nantes, his father was first driven to Holland, then settled in London with his wife and several children in 1715. In 1731, the whole family removed to Philadelphia, where Anthony became a schoolmaster, and joined the society of Quakers, assisting their endeavours to annihilate the unchristian practice of holding Negroes in slavery. His writings on this subject were numerous; in 1762 he published *Some Historical Account of Guinea,* and in 1767, *Caution and Warning to Great Britain and her Colonies.* With the same benevolent views he corresponded with many persons in Europe, America, and the West Indies. Among the rest, with Mr. Granville Sharp and Abbé Raynal. Though mean in his personal appearance, such was the courtesy of his manners, and so evident the purity of his intentions, that he had ready access to people of all descriptions, and obtained the respect of the few whom he failed to influence.

Anthony Benezet zealously promoted the establishment of a school in Philadelphia, for instructing the black people in common learning, and devoted the two last years of his life to a personal attendance on the school. By his will, he directed that, after the decease of his widow, his whole little fortune (the savings of fifty years, industry) should, except a few small legacies, be applied to the support of the Negroe school.

After a few days illness, this excellent man died, at Philadelphia, in 1784. His funeral was attended by several thousands of all ranks, professions, and parties, who appeared sincerely to unite in deploring the loss of this friend of mankind. The mournful procession was closed by some hundreds of those poor Negroes who had been personally benefited by his labours, and whose behaviour on the occasion affectingly evinced their gratitude and affection for their indefatigable benefactor. See Advert. prefixed to the Historical Account of Guinea. London, 1788.

‖ The name of the lawyer who

Britain, that burst at length sad Afric's chain,
For rival France she joins the links again.
Sharp! how this scene, no child of fancy's pow'r,
With patriot shame had vex'd thy mortal hour;
But Heav'n, that rescues oft from ills to come
Prepar'd thy honour'd age an earlier tomb.
France! "thou most Christian enemy to peace,"†
Say shall not yet the din of battle cease?
Scarce silent o'er thy vales the murd'rous roar,
Prepar'st thou slaughter for a stranger-shore?
Humanity unlearn'd by long distress,
Thy liberty, 'tis licence to oppress;
Nor can a pamper'd prince of Europe's race,
Discern a brother's in a Negroe's face.
Ye Bourbons! rais'd once more your prostrate thrones,
Why seek revenge on Afric's guiltless sons?
Why throng with human heaps the loathsome hold,
To rear your harvests, or explore your gold?
Yet, splendid hypocrites! in solemn lays,
Ye hymn the equal Father's holy praise,
Bend at his altar who his law despise,
That mercy claims, and not a sacrifice:
Was it for this, to earth that Pow'r was hurl'd,
So late the dread and wonder of a world,
While sonless mothers call'd each tender name,
Lost victims to ambition's guilty fame;
For this, unmeet to fill a ruler's place,
Restor'd, great Henry! thy degenerate race.
Ah! fall'n *Napoleon*, how thy folly's shewn,
While France for thine endures a *Bourbon's* throne.
See *Discord* slumb'ring, gorg'd with Europe's woes,
By avarice rous'd, she ends a short repose,
On eager wing she seeks th' ill-fated strand,
O'er friendly tribes she waves her vengeful brand.
And now the licens'd robber steers again
His blood-stain'd bark tow'rd Afric's sultry main;
Not, as the bark that late explor'd her seas,
Fraught with the arts of industry and peace;
No, fraught with all that guilt and fraud design'd,
To curb the body, or corrupt the mind,
To mar, Benevolence! thy godlike plan,
And to the brute again degrade the man.
Forbid it Thou! the universal Sire!
Man, with the love of kindred man inspire,
Through every clime make dire oppression cease,
And bid *his* kingdom come, *the Prince of Peace.*

J. T. R.

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gave this decision I cannot now recollect. The circumstance is thus mentioned by an historical collector of great authority:

"In the eleventh of Elizabeth, one Cartwright brought a slave from Russia, and would scourge him, for which he was questioned; and it was resolved, that England was too pure an air for slaves to breathe in." Rushworth, ii. 468.

† Young.

Epitaph.

On Lady Catharine Paston, Paston Church, Norfolk 1628.

Can man be silent, and not praises find,
For her who liv'd the praise of woman-kind?
Whose outward frame was lent the world, to guess,
What shapes our souls shall wear in happiness,
Whose virtue did all ill so overswaye,
That her whole life was a communion-daye.

INTELLIGENCE.

Manchester College, York.

On Wednesday the 29th, and Thursday the 30th of June, the trustees held their annual examination of the students educated in this seminary (present, Samuel Shore, Esq. of Meersbrook, *President*, Abraham Crompton, Esq. of Chorley Hall, Robert Driffield, Esq. of York, Messrs. Heinekin, jun. of Gainsborough, Samuel Kenrick of Birmingham, John Mitchell, of Newcastle, Samuel Robinson, of Woodlands, near Manchester, Douglas Strutt, of Derby, and G. W. Wood, of Manchester, *Treasurer*; and the Rev. Messrs. Astley, of Halifax, Heinekin, of Gainsborough, Johnstone of Wakefield, G. Kenrick, of Chesterfield, H. Turner, of Bradford, Watson, of Whitby, J. Yates, of Glasgow, and Turner, of Newcastle, *Visitor*). On the 29th the junior Hebrew, Greek, Latin, and Mathematical classes were examined, as were also those in Hebrew poetry, metaphysics, and the evidences of natural and revealed religion; and in the course of the day orations were read, on the causes of the difference between the British and the Continental Constitutions, which had arisen out of the feudal system, by Mr. William Armstrong Mitchell; on the effects of the Grecian games on the morals of the people, by Mr. Abraham Crompton, jun. on the question, "Is the Iliad the work of Homer?" by Mr. William Peene; on the Causes of Infidelity, by Mr. Wallace; and on the Character of the Jewish Revelation, by Mr. Bakewell.—On the 30th the senior Latin and Greek Classes were examined, and those in the higher Mathematics and Natural Philosophy, in Ethics, and in Political Economy, and the students in the fourth and fifth years underwent a long examination, the former (Messrs. Wallace, Jevons, and Bakewell,) in the Old Testament, the latter (Messrs. Lewis, Brettell, Ashton, Holland, and Hincks) in the New, according to the plan detailed in former reports, the result of which was highly satisfactory. In the course of the day orations were read, by Mr. Philips on the Greek and French Tragedy, with a comparison between the Hippolitus of Euripides and the Phèdre of Racine; by Mr. Morris, on Religious Liberty, and by Mr. Cannon on the connection of the Arts and Sciences with Political Freedom; also three in Latin, by Mr. Stratton on the superiority of the Greeks to the Romans in Arts and Sciences; by Mr. Philips on the character of Euripides, and by Mr. Peene on that of Dyonysius the Historian. Sermons also were delivered by Mr. Lewis, from Mark xii. 30, by Mr. Brettell, from Ps. cxxxix. 2, by Mr. Ashton, from Matt. xiv. 23, by Mr. Holland, from 1 Cor. xv. 19, and by Mr. Hincks, from Phil. iii. 2—9. The examination lasted from nine till six each day, and was concluded by an address from the visitor, which, at the request of the trustees present, is sent for insertion in the Repository.

"Gentlemen, I have the accustomed high gratification of expressing, in the name of this assembly, the great satisfaction we have experienced from the general result of this examination. The improvement in point of manner, especially in the higher classes, is very conspicuous; and if there remain any deficiency in this respect among some of our younger friends, we trust that the example of their seniors, their own natural desire of approbation, and their good sense reflecting on the public advantage and benefit of a just and graceful elocution, will stimulate their future ambition to excel. Among several well deserving of reward, I am commissioned to announce that the prize for the best delivery of his discourse before the present meeting is awarded to Mr. Hincks; and those offered to students of the first three years for general diligence, regularity and proficiency, to Mr. Peene, Mr. Haslam, and Mr. Mitchell.

"I have so often been called to address my young friends on similar occasions,* that I begin to find a difficulty in selecting topics suited to the occasion, without incurring the charge of repetition. At present, I may take occasion to congratulate those of you who are to return, on the very important additions which have this year been made to the library, in consequence of the loan of that belonging to the late institution at Exeter, and of the valuable present from John Woodhouse Simpson, Esq. of Reresby, of books selected from that of his late venerable father. I trust that the students of future years will avail themselves of these additional advantages for prosecuting a still more general and extensive course of reading on the subjects of their respective studies; and that they will find every temptation and excuse removed to lose their time in miscellaneous desultory reading, and in books of mere amusement. I would not by any means be understood to restrain the occasional relaxation of the youthful mind, while engaged in severer studies, by a recourse to works of general literature, to history, poetry, and the belles letttres; nor would I prohibit, if I had the power, the occasional perusal of those amusing works of fiction, which have received the approbation of the judicious; but I should be sorry that any youth for whose future welfare I was concerned (and I would wish to consider myself as deeply concerned for the welfare of the whole rising generation) should worse than waste the precious hours of youthful leisure, and even encroach upon those which ought to be devoted to study, on the trash of circulating libraries. I beg you, however, my young friends, to consider this as only a general observation, suggested by the occasional mention of the library; but, now that it is made, permit me to extend it a little farther, and to press it upon the attention of those, particularly of those lay-students, who are now about to leave us. You, my young friends, are taken from under the immediate inspection of your tutors at an earlier age than your fellows intended for the ministry, to pursue elsewhere some particu-

* See the Repositories for July, from 1807, and a Letter to a young Dissenting Minister, August, 1810.

lar business or profession. A strict self-attention, and even jealousy are, therefore, peculiarly important, till your moral habits are more thoroughly confirmed; and your friends will, in the mean time, feel a peculiar anxiety on your account. Let me advise you, then, to apply the suggestion which has been made concerning reading, to all the concerns of your future life. Whatever profession or business you may choose, *hoc agite*, pursue it with diligence, attention, and perseverance; and do not, with impatient haste, relinquish what you shall engage in, lest by frequently changing the objects of your pursuit, you should acquire that restless, rambling disposition, which is the almost certain bane of every thing good or great. I no more wish to preclude you from occasional relaxations from the more serious business of life, than I would preclude the student from occasionally varying his hours of severer study by works of a lighter sort; only let your relaxations be consistent with your course of life, suited to prepare you for a more active return to it; and, in all cases, innocent of every moral stain.

"You, my young friends, who are about to leave us, to exercise the Christian ministry in our vacant churches, most of you immediately, the remaining one, I persuade myself, from what we have just heard, at no distant period, go from us with our best wishes, and I will also add, with our best hopes. The attention which you have here paid to the studies suited to your profession, and the very creditable appearance which you have this day made, encourage us to expect that you will prove able servants of Jesus Christ, workmen that need not be ashamed, rightly dividing the word of truth. But you will be aware, my young friends, that this is an office of no slight responsibility; and will call for the exercise of great care and prudence in the discharge of its duties. The duties you will have to discharge, indeed, though in the main the same, will somewhat vary according to circumstances. Some of you are called to take the charge of places once highly respectable in point of number, but now considerably decayed. You will have the hard task of endeavouring to re-animate the dry bones, and restore them to their pristine vigour: this will render necessary a careful attention to the causes of the decay, and a diligent endeavour to remedy them; many of these may require the exercise of a degree of delicacy, and attention to particular circumstances, concerning which it would be impossible, beforehand, to offer appropriate directions; but which can only be discovered by the application of much good sense, and amiable dispositions to each individual case. Others of you, in some respects more fortunate, are called to the service of still flourishing congregations. While you will naturally feel encouragement and animation from this circumstance in the exercise of your public duties, you will be aware that it lays you under a greater responsibility, lest through any misconduct or neglect of yours this favourable state of things should be changed. In your personal intercourse, therefore, with your people at large, and your more private duties to the poor, the sick, and the young,

the extent and variety of your obligations will be proportionably greater.

"With regard to you all, it is desirable that you recollect, that the state of our religious societies is now very different from what it once was. That they are more virtuous and pious, and more observant of the external duties of religion, I fear may not be asserted: but they are certainly more inquisitive, with respect both to the evidences and doctrines of revelation; and are in general beginning to require a more close and scriptural mode of preaching, and will not now be satisfied with mere declamation. Neither will they be satisfied with mere reasoning, but will look for appeals to the heart and affections; and, indeed, when the pure doctrines of the gospel have once been fully established, and by a direct appeal to, and impartial explanation of, the scriptures, the judicious preacher possesses, and has put his hearers also in possession of the most powerful principles for engaging the affections, and for animating to a religious and virtuous conduct.—I know of few more perfect models of that true pathetic simplicity, by which the pure gospel of Jesus Christ enables him who embraces it to engage the affections of his hearers, than the discourse of the lamented predecessor of one of you, the late Mr. Bealey, entitled, 'Jesus Christ a Man of Sorrows.'

"It gives me great satisfaction to observe, that these examinations continue to be attended by those of your late fellow-students who are already settled in the Christian ministry, and who, by these annual visits, at once pay a tribute of respect to the place of their education, and hold out to us a perpetual encouragement to persevere in the measures which have been here adopted, for training up others for usefulness to the world under the same important character. It was with the highest satisfaction that I yesterday heard one of these express his purpose, that as our common master preached his gospel to the poor, and familiarly conversed with them, so the instruction and benefit of the poor should be the object of his unremitted attention. Do you, my young friends, commence your labours in the church and world with the same laudable determination; and in pursuance of it, always consider carefully, concerning every thing which you deliver, whether they will be likely to understand it, and how they will be likely to be affected by it. You will not need, for this purpose, to degrade your style to any thing low or mean: plainness and perspicuity are the best ornaments of language; and if you attend to this maxim, you will seldom find the most illiterate at any loss to understand you. And study, both in your public addresses and your more private conversations, the particular circumstances, relations, and wants, of the several classes of your hearers, but especially of your poorer hearers, that you may always be ready to suggest some hint, of admonition or advice, of caution or comfort, according as each may be of advantage to them. In this way, probably, you will be more useful to them, than in your more public ministrations: in this way, particularly, you will best secure the respect and affection of your poorer

friends. And be assured that you will always be respected by the rich in proportion as you are beloved by the poor.

"Let me advise you also to lay yourselves out for the particular instruction and profit of the young. Our Lord in his charge to Peter to 'feed his sheep,' as a proof of his love to himself, repeats it with this emphatical variation, 'feed my lambs.' Now can we suppose that he, who always shewed a particular regard even to little children, insomuch that 'he took them up in his arms, laid his hands on them, and blessed them,' should not have had this important part of his flock in his mind in this variation of the form of his expression? The minds of the young, though uninformed, you will find more open and ready to receive impressions, than many of your older hearers; their native principles and sensibilities of good and evil are not yet worn down and effaced by a corrupting commerce with the maxims and examples of the world: in them you have, as it were, new ground to cultivate, and may reasonably hope to sow the good seed of Christian truths and duties with the prospect of a good return. The young if any are to be the supports and future ornaments of the church of Christ —a strong call on you to endeavour, as much as lies in your power, by the blessing of God, to make them ornaments and supports. The young are likely to be your companions through life: how much, then, does your future comfort in life depend upon them! Of course, how much does even prudence require you to exert your best endeavours to make them wise and good! But you have a higher motive than these, the approbation of your Master; to whom with what delight will you present them, if happily successful, as seals of your ministry, as your joy and crown of rejoicing in the great day of account!

"Lastly, how absolute is the necessity, in order to your successfully pursuing your ministry, that you set a good example in all things before your people! I am persuaded that this, my young friends, is among the first and firmest of your resolutions. I trust that you will ever dread, and cautiously guard against that gross and shameful inconsistency, of appearing one sort of persons on the first day of the week, and a very different one the other six. You know how soon men forget doctrines, but how long they remember facts. Let your preaching on the Lord's day be a doctrine according to godliness, and your conduct through the week a practical application of it. Your people will then be impressed with reverence for the principles which you shall teach, when you appear so deeply to reverence them yourselves. No man will then despise your youth; but you will be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.

"Thus, my young friends, I have ventured to trespass, I fear too much, upon the patience of this assembly, at the close of a so long, though satisfactory, examination, by offering you a few general advices on the spirit, principles, and temper, with which it becomes a minister of the gospel to enter on his office. I pretend only to advise, I pretend to no

authority to impose upon you any rules for the exercise of your office. Your authority you derive from him who, in the course of his Providence, has blessed you with the disposition to desire, and led you through these preparatory studies for, his service, with such reputation and success; and to whom alone you will be called upon to give an account of your ministry 'in the day when he shall judge the world in righteousness by the man whom he hath ordained.' Your appointment to your respective charges you will derive, under the same gracious direction and blessing, from the people who may severally call you to their service. That whatever connections you may thus form may be blessed by him, 'who leadeth his people whithersoever he will,' and 'determineth the bounds of their habitation,' to all these important purposes; that you may be happy in the sentiments of mutual esteem, and the consciousness of mutual service, as long as they shall subsist; and that when respectively called to your accounts, you may be able to give them up with joy and not with grief, and have a happy entrance administered unto you abundantly into the everlasting kingdom of the great shepherd, is our fervent prayer for you all, and for the people whom you shall serve.—May the God of all grace accept and answer it. Amen!"

*** All applications for students on the foundation for the ensuing session, accompanied with proper certificates as to character and proficiency in learning, will be received by the Rev. C. Wellbeloved, York, the Rev. W. Turner, Newcastle, or G. W. Wood, Esq. Manchester, until Thursday, the 25th of August, when the Annual Meeting of the Trustees will be held in Manchester.

Manchester, July 9, 1814.

Eastern Unitarian Society

The Annual Meeting of this Society was held at Yarmouth, on the 20th and 21st July. On Wednesday evening the first service took place at the old meeting. Mr. Madge conducted the devotional part of the service and Mr. Robberds, of Manchester, preached. On Thursday morning, Mr. Madge, who had been appointed to preach before the Society at the last annual meeting, delivered a most able and argumentative discourse on the doctrine of the Divine Unity from Paul's declaration, "To us there is but *One God*, THE FATHER." The congregation, though composed of persons of various religious persuasions, was deeply attentive, and we are happy to say, that Mr. Madge has complied with the request of the Society to print the sermon. After service the Rev. H. Bowles, of Filby was called to the chair, when the Report of the Committee was read; it stated the number of Tracts which had been circulated, as well as the quantity in the secretary's possession. It then detailed the correspondence which had passed between the secretary of the Eastern Unitarian Society and the secretary of the Unitarian Fund, relative to the employment of Mr. Winder as a missionary in the eastern district, together with a short account of the different places which he had visited. The following part of the Report it may

be worth while to copy. "Another subject which the Committee thought deserving notice was an attack made by the Rev. Robert Walpole, in a visitation sermon preached at Norwich Cathedral, on the character of the editors of the Improved Version of the New Testament, which was afterwards retailed by that gentleman in the Norwich Mercury. At the August meeting of the Committee, the following resolution passed: 'In consequence of a letter having appeared in the Norwich Mercury, signed 'Robt. Walpole,' purporting to be the substance of a sermon, preached by him at the Cathedral, and which letter contains several charges against the Improved Version and its editors, which appear to be unfounded and unwarrantable, that Mr. Madge be requested by the Committee to reply to the said letter, and if possible, to insert it in the next week's Mercury.' The editor of the Mercury* having refused the insertion of Mr. Madge's letter it was printed as a small pamphlet, to which Mr. Walpole replied, and to this reply Mr. Madge published an answer. The controversy excited much attention in Norwich, and it unquestionably ended in Mr. Walpole's utter defeat." The Report concluded by congratulating the Society on the success of its efforts, and exhorting each of its members to zeal and perseverance in the promotion of its views and designs. The Report was then ordered to be received and adopted by the Meeting, after which the following resolutions passed. That J. L. Marsh, Esq. be continued in the office of treasurer for the year ensuing.—That the Rev. I. Perry and Mr. Edw. Taylor be continued in the office of secretaries for the year ensuing.—That the thanks of the Society be given to our brother Madge, for his sermon, and that he be requested to print the same.—That this meeting approves the conduct of the Committee as far as respects the promotion of Mr. Winder's missionary labours, and it requests the Committee for the year ensuing, as far as possible to assist in furthering the objects of the Unitarian Fund.—That the next annual meeting be at Bury St. Edmund's on the second Wednesday and Thursday in July, and that the Rev. James Gilchrist be requested to preach.

The members and friends to the Society afterwards dined together to the number of fifty-two, the Rev. Mr. Beynon in the chair. After dinner several different gentlemen delivered their sentiments on subjects connected with the object of the meeting, particularly Mr. Toms, Mr. Madge, Mr. Robberds, Mr. Winder, and Mr. E. Taylor. The day passed with cheerfulness and Christian fellowship, and much interest was excited in behalf of that great cause, which it is the object of the Society to promote.

Devon and Cornwall Unitarian Association and Tract Society.

The first meeting of this society took place at Plymouth, on Wednesday, July 6. The devotional part of the service was conducted by Dr. Carpenter; the sermon was preached by Dr. Toulmin, from

* A Paper strongly attached to Mother Church.

the words of Christ, "This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent." The sermon was admirably calculated to give a just view of the Unitarian doctrine, and contained a confutation of the charges alledged against the Unitarians, of not paying a due respect to the scriptures, of robbing Christ of his honour and dignity, and of propagating a cold and inefficient doctrine. It is needless to enlarge here on this excellent discourse, which the venerable man delivered with great energy and interest—as it will shortly appear in print and certainly will be found to be gratifying to Unitarians themselves, and a useful present to put into the hands of their neighbours who now falsely conceive of them, and of their doctrine.—Fifty gentlemen dined at the Royal Hotel, and 134 names have been received as subscribers to this new formed society—a society which thus commences under the most auspicious circumstances and promises to present the most important benefits to an extensive and populous country, where religion is actively alive under the energetic influence of Methodism—which must pave the way for the reception of Unitarian principles into the breasts of thousands of individuals, as it has already awakened the serious thought, and secured the lively interest of some of the Methodist preachers in that neighbourhood.

This society is formed on the plan of receiving subscriptions as low as 5*s*. of having two deposits of books, at Exeter, and at Plymouth; of allowing any persons at any time, to purchase tracts to any amount, and to employ such means as shall be thought proper for the sale of tracts and little volumes at very low prices. Many more subscribers are expected before the list goes to press.

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 18th of the Fifth Month, to the 30th of the same, inclusive, 1814.

To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere,

Dear Friends,

Our hearts have been afresh warmed with the love of the gospel of Christ Jesus our Lord, and we feel encouraged therein to testify our unabated solicitude, for the preservation and prosperity of the members of our religious society. We desire that the goodness and mercy of Him, from whom we derive every blessing, may excite you to fear, to love, and to serve him with fervency of soul, and to pray that under the influence of the Spirit of the Son of his love, you may, in all things, be enabled to glorify his holy name.

Deeply impressed with gratitude to Almighty God, that the sword is again stayed in this quarter of the globe, and that the spirit of contention which has so long prevailed, has been succeeded by marks of Christian forbearance and charity, we desire to express our thankfulness for the prospect of peace. The judgments of the Lord have indeed been in the earth; and many have learned righteousness. May the number of these increase; may the peaceable spirit of the gospel, the surest pledge of permanent tranquillity, spread and prevail! We of this

island have cause to be doubly thankful: we have been preserved from witnessing the effusion of blood, and the ravages of war, which have spread over the greatest part of Europe; and we are now permitted, in common with other nations, to rejoice thus far in their cessation.

In what way, therefore, beloved friends, shall we evince our sense of these unmerited favours? It is well known that we regard it as a Christian testimony, to refrain from uniting in those public demonstrations of joy, which often prevail on such occasions. We are convinced that frequently they lead to practices, inconsistent with that meek and quiet spirit which should clothe the disciple of Jesus, and are an inlet to excesses which estrange the mind from God. It is not in this way that we should manifest our grateful feelings; but by endeavouring, through the influence of redeeming love and power, to live more and more in the spirit of the gospel, and thus to become examples of genuine Christian conduct.

Public worship is a duty which we owe to our great Creator. And even in contemplating the recent events to which we have already alluded, we feel engaged to invite you to consider them as an additional incentive to diligence in this respect. Great indeed are the benefits of a regular attendance of our religious meetings; and of waiting upon God in spirit and in truth, when thus assembled. The mind being then abstracted from temporal concerns, and fixed on the true object of worship, aspirations for help will arise; the union of a travail of spirit will be felt, and we shall be more and more sensible of the benefit of so employing a due portion of our time. If we become thus sensible, we shall be earnest that all the branches of our families may partake with us; and we shall not rest satisfied that either they or ourselves should, once only in the week, allot a few hours to this duty. Let us then, dear friends, entreat *you* who may have been deficient, to lay these things to heart, and deeply to consider whether your practice is calculated to advance you in the Christian course, or render you good examples to those around you. If the mind be duly turned to the Lord in meetings for worship, the benefits which result will not be confined to the hours that may be thus occupied. We shall, even in the concerns of this life, be preserved in a degree of the same calm and watchful state of mind; and in frequent retirement be led to examine our own hearts. Thus furnished with strength from above, we may with increasing, yet humble confidence, pursue our good resolutions, and proceed with calmness and safety in the way cast up for the redeemed of the Lord to walk in. Our desire for the possessions of this world will be limited within the bounds of Christian moderation: we shall prefer durable riches and righteousness.

The sufferings of our friends in this nation and Ireland amount to upwards of Sixteen Thousand Two Hundred Pounds: of this sum about eleven hundred pounds arose from military demands: and the remainder, from the support of our testimony against tithes and other ecclesiastical claims. Ten of our young men have been im-

prisoned for a short time on account of the local militia.

The epistolary intercourse with our friends in Ireland, and in America, has been maintained in this as in former years, and has been the means of awakening an interest in the welfare of our distant brethren. Whilst we lament that America should yet remain under the afflicting scourge from which Europe is in great measure freed; we anticipate, with hope, the event which shall extend to that country also the blessing of peace.

We desire tenderly to remind those who have joined us upon the ground of convincement of the truth of our religious principles, that a spiritual profession calls for evident fruits of holiness. May these, therefore, regard their connexion with us, rather as an opening to fresh duties, than as the period of cessation and rest.

We have been made sensible, during this yearly meeting, of the continued goodness of Him who has eminently blessed our society. Under a grateful sense of his mercies, we renewedly invite you to a full surrender to his gracious disposal, and in the love of our Lord Jesus Christ, we again salute you, and cordially bid you farewell.

Signed in and on behalf of the Meeting, by

JOHN WILKINSON,
Clerk to the Meeting this year.

Thanksgiving Day.

We extract the following account of Dr. Law's, the Bishop of Chester's, Sermon at St. Paul's, on the Thanksgiving Day, from The Champion, a Sunday Newspaper, of July 17, 1814:—

"The Bishop of Chester, Lord Ellenborough's brother, had the honour to preach on the late Thanksgiving Day at St. Paul's, before the Prince Regent, and the various dignitaries of the state. His lordship, on such an occasion, could not avoid referring to the many blessings that distinguish this highly favoured land, and it would have shewed a deficiency in more than his taste, had he omitted to place our *political* blessings among the first of these. We had not the advantage of hearing the Reverend Prelate's excellent discourse, and cannot therefore say whether he shewed, in every instance, skill and delicacy in adapting his topics of praise to the characters of the exalted personages who were present. Whether, for instance, he dwelt eloquently on the beauty and benefit of chaste and temperate habits in the Sovereign Prince,—on the propriety of his choosing grave and exemplary men to surround his person,—and on the praise and gratitude which ought to encircle the throne, when its influence corrects public morals, gives soundness and ardour to public feeling, and even dignifies the public pleasures. We cannot, however, imagine that the bishop neglected this very obvious and appropriate method of conveying a merited gratification to one whom he cannot be disinclined to please, and of giving elegance and weight to an acceptable compliment by putting it in the preceptive form. We are the rather inclined to believe that he was not wanting in this respect, by what we have heard of that part of the sermon which related to the *administration of justice* in these realms:—he assured his audience,

who were at this moment peculiarly attentive, that it was ever administered with——*mercy* was the word he was about to bring out,—but his eye at that instant *encountered his brother, the Lord Chief Justice!* The preacher paused—he hemmed—his hearers were afraid that his manuscript, by some unlucky blot, was made illegible at this important place. A moment's consideration, however, re-assured him—'Mercy,' said the bishop, 'is, in this country administered with *impartiality*.' Upon the whole this necessary alteration was made adroitly enough."

Abolition of the Slave Trade.

At a most numerous and respectable Meeting of the Friends of the Abolition of the Slave Trade, held at the Freemasons' Hall on Friday the 17th of June, 1814,

His Royal Highness the DUKE OF GLOUCESTER in the Chair,

The following Resolutions were unanimously adopted —

I. That this meeting has seen, with the deepest regret and disappointment, that in the recent Treaty of Peace with France no stipulation has been made for the immediate abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious principle—but that, on the contrary, a provision is contained in it, the consequence of which must be its revival on a large scale, and to an indefinite extent.

II. That this revival is attended with circumstances of peculiar aggravation; great and populous colonies, in which, during the last seven years, the importation of slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose, on the part of that country, of commencing a new Slave Trade for their supply: and thus a system of robbery and murder, which had for many years been practically extinct, is now to be renewed at the very moment when France has been manifestly and signally favoured by Divine Providence: and the restoration to that country of the blessings and enjoyments of peace, is to be the signal for bringing all the evils and miseries of a continued warfare on the unoffending inhabitants of the African Continent.

III. That the revival of the French Slave Trade, and the unconditional restoration to France of her African forts and factories, must excite peculiar regret, by disappointing the hopes which we had been led to indulge of the improvement and civilization of a district of 1500 miles extent, in which those possessions are situated;—a district in which the Slave Trade having been nearly suppressed, the consequent introduction of cultivation, and of a legitimate commerce, had begun to make some compensation for the miseries formerly inflicted.

IV. That since the abolition of the Slave Trade by Great Britain, the legitimate commerce of Africa had materially increased, and was rapidly augmenting to an extent which promised important advantages to both countries; and that this intercourse, already become so beneficial and so consolatory in its prospects, is exposed to immediate injury and to eventual destruction, by the revival of that inhuman traffic which has so long retained that ill-fated coast in a state of barbarism and desolation.

V. That this meeting cannot but lament that the recognition in the treaty of the radical injustice of the African Slave Trade should be followed by a provision for its revival; and though that provision is accompanied by the declaration of an intention to abolish the trade in slaves after five years, yet we cannot conceal from ourselves that various and extensive interests will be created, which, at the end of the specified term, will present new and alarming obstacles to the fulfilment of that declared intention.

VI. That it appears to this meeting, that the strong disposition to favour the Slave Trade which is stated to prevail in France, at a time when there is so high a profession of reverence for the authority and an increased attention to the institutions of religion, probably arises from ignorance of the true nature and effects of the Slave Trade; and that

therefore the friends of this cause be requested to use their utmost endeavours, as well in France as in all other countries where that trade still subsists, to diffuse authentic information and excite just sentiments and feelings on this great subject.

VII. That this meeting is deeply impressed with the increased necessity of immediately adopting such measures in parliament as may be best calculated to prevent the evasion or infraction of the abolition laws of Great Britain, by the clandestine importation of slaves from the neighbouring French colonies into our own, or by the employment of British capital in this nefarious traffic.

VIII. That this meeting strongly feels, that if the conduct of Great Britain has contributed in any degree to the peace and independence of Europe, she may hope to plead with success the cause of Africa, especially with sovereigns not more distinguished by their elevated rank than by their declared reverence for the obligations of religion.

IX. That, in the negociations which are still depending with other states, we should endeavour to secure all that under the existing circumstances can be effected for mitigating the wrongs and miseries of Africa. More particularly, in pursuance of this principle, that no colony yet remaining in the possession of Great Britain, wherein slavery exists, should be ceded to any other power, without requiring an express stipulation for relinquishing the Slave Trade immediately and for ever. Also, that at the approaching congress every effort should be used to induce those powers which will not consent to an absolute abandonment of the trade, to impose on it additional limitations and restraints, so long as it shall be permitted to continue.

X. That on these general grounds this meeting most anxiously implores all those in the government, in parliament, and in the country at large, who are friends to this great cause, to make in their respective spheres every possible exertion to carry the views of this meeting into complete effect.

XI. That a petition be presented to both houses of parliament, grounded on these resolutions, praying them to adopt such measures as to their wisdom shall seem meet for obviating the various evils which have been specified.

XII. That this meeting respectfully requests his Royal Highness the Duke of Gloucester to present the petition to the House of Lords, and Mr. Wilberforce to present that to the House of Commons.

XIII. That the most cordial thanks of this meeting be presented to his Royal Highness the Duke of Gloucester, for his conduct in the chair this day, and for the able and zealous support he has uniformly given to this great cause.

His Royal Highness having been obliged by an indispensable engagement to retire, and the Marquis of Lansdowne having taken the chair, it was further resolved unanimously:—

XIV. That the warmest thanks of this meeting be given to William Wilberforce, Esq. the father of this great cause, for the uniform zeal, ability, and perseverance he has during so long a period displayed in endeavouring to effect the entire abolition of the Slave Trade.

XV That the board of directors of the African Institution be requested to employ their efforts to carry into full effect the objects of the above resolutions.

XVI. That the best thanks of this meeting be given to the Marquis of Lansdowne, for his able conduct in the chair, and for his unremitting services in this cause.

The following is a copy of the Petition which the Meeting resolved to adopt.*

"To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.†

"The Humble Petition of the undersigned inhabitants of London and its Vicinity, sheweth—

"That your petitioners have seen with the deepest regret and disappointment, that in the recent treaty of peace with France no provision has been made for the immediate abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious prin-

* This petition may serve as a model to others. The words between brackets must be changed, in the petition to the House of Commons, into "your Honourable House."

† Or, in the petition to the House of Commons, "To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled."

ciple—but that, on the contrary, the consequence will be its revival, on a large scale, and to an indefinite extent.

"That it appears to your petitioners, that this revival is attended with circumstances of peculiar aggravation: great and populous colonies, in which, during the last seven years, the importation of slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose, on the part of that country, of commencing a new Slave Trade for their supply: and thus a system of robbery and murder, which had for many years been practically extinct, is now to be revived at the very moment when France has been manifestly and signally favoured by Divine Providence; and the restoration to that country of the blessings and enjoyments of peace is to be the signal for bringing all the evils and miseries of a continued warfare on the unoffending inhabitants of the African Continent.

"That the revival of the French Slave Trade, and the unconditional restoration to France of her African forts and factories, have excited the peculiar regret of your petitioners, by disappointing the hopes they had been led to indulge of the improvement and civilization of that large district in which those possessions are situated, and in which, the Slave Trade having been nearly suppressed, the consequent introduction of cultivation and a legitimate commerce had begun to make some compensation to Africa for the miseries formerly inflicted.

"That it appears to your petitioners, that the fair and legitimate commerce with Africa, which since the abolition of the slave trade by Great Britain had materially increased, and was rapidly enlarging itself to an extent which promised important advantages to both countries, is exposed to immediate injury, and to eventual destruction, by the revival of that inhuman traffic which for so many ages retained that ill-fated coast in a state of barbarism and desolation.

"That your petitioners cannot but lament that the recognition in the treaty of the radical injustice of the African slave trade, should be followed by a provision for its revival; and though that provision is accompanied by the declaration of an intention to abolish the trade in slaves after five years, yet they cannot conceal from themselves that various and extensive interests will be created, which at the end of the specified term will present new and alarming obstacles to the fulfilment of the declared intention.

"Your petitioners therefore, deeply impressed with the necessity of immediately adopting such measures in parliament as may be best calculated to prevent all the before-mentioned evils, as well as the evasion or infraction of the abolition laws of Great Britain by the clandestine importation of slaves from the French colonies into our own, or by the employment of British capital in this nefarious traffic, humbly pray your [*Lordships*] to take the premises into your serious consideration, and to adopt such measures thereupon as to your [*Lordships*'] wisdom may seem meet.

And your petitioners will ever pray, &c. &c. &c.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A day of general thanksgiving has taken place since our last report; on which the representative of the sovereign, the peers of the realm, and the representatives of the people went in solemn procession to the great church in the metropolis, to offer thanks to the Almighty for the cessation of those calamities, which a dreadful war had brought upon all the inhabitants of Europe. What a crowd of reflections press upon the Christian mind on such an event, and with what joy would it be received, if the whole world were duly sensible of the atrocity of war, and the blessings of that kingdom of peace,

which our Saviour came into the world to establish. All the nations engaged in the late disastrous conflict call themselves Christians, yet how is it possible, that Christians should be employed in mutual destruction. Let us not be deceived. The apostle has told us, what are the fruits of the spirit, what those of the flesh, and if we have not the spirit of Christ we are none of his. Awful words! Let every man bring them home to his own bosom, and if he is really in earnest in his religious sentiments, he cannot doubt that on all sides have been in the late conflict many departures from the truly Christian spirit, and to them are to be attributed the evils that have desolated Europe.

But by the wonderful acts of providence the great tyranny is destroyed which threatened the subjugation of body and mind to military despotism. Twelve hundred thousand men in arms were at one time at the beck of one individual. The system under which Europe long had been groaning, was pushed to its utmost extent, and it has been broken to pieces. The nations had been nursing up standing armies, each within its own limits, and thus proclaiming to the world, that they were ever prepared for war, for war against their neighbours or against their own subjects. A warrior arose, and established a standing army far beyond whatever entered into the imagination of his predecessors. By this all Europe was to be brought into subjection to his will, and different nations and languages combined to give validity to his designs. This power is broken, after having displayed to the world every thing great and terrific that war can produce; all that the depraved state of mankind calls glorious, all those scenes of desolation and destruction, which ought to be pleasing only to demons, not to rational beings. The system is broken. What is left for future sovereigns to do, but to cast away from their minds their notions of false glory, and to raise their people, not by brutal force exercised upon their neighbours or their own subjects, but by cultivating the better feelings of the heart, and encouraging industry, commerce, and the arts of peace.

A dawn of hope arises, that the hearts of many are influenced by these sentiments. In England the peace itself has lost much of the gratification which it is calculated to excite, from the strange article in the treaty, which provides for the renewal of the slave trade for five years. Against this degradation of humanity, this violation of the Christian religion, the people of this country have united, we might almost say unanimously, to enter their solemn protests. Petitions have been sent to parliament from every district and township, and the signatures to them exceed, we believe, in number those offered upon any other occasion. Here then we see a genuine expression of the best of feelings, which acknowledges that in pursuing our own good, we are not to be forgetful of that of our neighbour. If we rejoice at the deliverance of Europe from a dreadful tyranny, can we but mourn, that the return of peace to us should be the signal for wars and desolation in Africa. Let us hope, that this expression of the public feeling in England will not be without its effect in the approaching congress of the sovereigns of Europe. That there is a favourable disposition in the mind of the French king may be collected from his permitting the debates on this subject to be inserted in the Parisian newspapers; and we shall hope that the Committee for conducting the petitions, will take care that a good account of the proceedings relative to them, together with such extracts as manifest the sentiments of this country may be circulated through France.

From the greater public events we are compelled to turn aside to notice circumstances, with which we could have wished the public never to have been acquainted. It is but too notorious that there is an unhappy difference between the prince and princess of Wales, from

which she has been prevented from partaking of those honours, to which in company with her husband she would have been entitled. Much discussion was introduced on this subject in both houses of parliament, which ended in the conviction, that their interference in a question between man and wife could not be to any good purpose. A conviction was, however, generally produced, that the dignity of Princess of Wales ought to be maintained, and a vote passed for increasing her annuity to fifty thousand a year. With a nobleness of sentiment, not very usual, the princess declined this largess, and begged that it might be confined to thirty-five thousand a year, and with this the Commons complied; but during the process of this business, it appeared that her daughter felt for her mother, and the strange scene was exhibited of her escaping from one parent to the other for protection. This the unhappy mother could not grant, for in England the father, and in this case the sovereign, has the care of his family. The young lady was therefore carried home by her uncle, the Duke of York, to her father's house, and another uncle, the Duke of Sussex, made her situation there the subject of some questions in parliament, for which the Lords were once summoned; but no discussion took place upon them, from an understanding, that the young princess was placed in a situation which did not stand in need of parliamentary interference. The separation of parents cannot but be attended with ill effects to their offspring; and who is there that will not pity the fate of a daughter, who, in performing her duty to one is offending the other parent.

The fraud, which we noticed last month, has been productive of far more public discussion than was to have been expected from such a transaction. Of the parties under the sentence of the law one has appealed against it in the strongest terms, and in a manner which has made a deep impression on the public. Lord Cochrane lost no time in endeavouring to obtain a new trial, but to his own surprise, and that of the public, he found, that he was precluded *in limine* by a rule of court, which refused every application of this kind, unless all the parties engaged in the conspiracy concurred in it. Not being able to obtain a new trial, he made his appeal when brought up for judgment, but this had evidently no effect upon the court. The last opportunity was offered to him in the house of Commons, of which he was a member, and according to the rules of the House he appeared in his place to make his defence: but this was without effect; for though he was supported by the arguments and votes of a considerable number of members, the vote of expulsion passed by a great majority. The expulsion brought the case before another tribunal, the tribunal of his constituents, who, previously to the day of election, met together to consider of a fit person to represent them upon this occasion; and there Lord Cochrane was proposed, and seconded, and unanimously approved of, Mr. Sheridan waving his claims in favour of his lordship, and no other person being put in nomination. On the day of election Lord Cochrane was proposed, and unanimously elected, and no other person appeared as a candidate. At the day of nomination and election very strong testimonies were given, in support of his lordship's innocence of the crime laid to his charge; and among them it was asserted, that some of the jurymen had declared, that if they had heard the subsequent defence of Lord Cochrane, they should not have brought him in guilty in their verdict. The question was after this brought into the House of Commons, by a motion to apply to the crown, for remitting that part of the punishment which subjected his lordship to the pillory, and this gave occasion to the law officers in the house to vindicate the whole of the judicial proceedings, but the debate was stopped, by a declaration from one of his Majesty's ministers, that the sentence of the pillory would not

be put into execution, as the crown had been advised to remit that part of the punishment to all the parties who had been adjudged to it. The trial has been published, and it has occasioned many comments on the conduct of the chief justice, the severity of the sentence, and the very extraordinary rule of the court, by which a new trial was denied, and for which every one seems to be at a loss to assign a reason in common sense or common equity. Lord Cochrane is now in a very peculiar situation, deprived of that dignity which he had acquired by signal services in the navy, degraded in his profession, under confinement, and returned to serve in Parliament by the second city of the kingdom. Time will without doubt develope the whole of this extraordinary transaction, and among other things will doubtless produce some farther inquiry into the rules of our courts of justice, for it must be desirable both by judges and the public, that nothing should be established as a law, but what is evidently for the purpose of securing to all parties equal justice.

The eyes of all Europe are now naturally turned upon France, and the conduct of its government seems to be very wisely adapted to the circumstances in which it is placed. An Exposé has been presented to the parliament, of the situation of France, and it forms a striking contrast to those with which the late sovereign amused the country. The condition of the country with respect to its finances is what might naturally be expected, and in fact it is not near so bad as the late events prognosticated. The addition to its debt in the last thirteen years, does not amount to seventy millions of our money, and the agriculture of the country and its manufactures are allowed to have been very greatly improved in that time. By the cutting off of vast districts, the resources of the kingdom are diminished, but at the same time its immense expenditure is diminished in a greater proportion. The sovereign meets the difficulties in which he is placed with great courage and resolution. He tells his people plainly, that they must both be put to considerable temporary inconvenience, that economy is on his part necessary, and on their part cheerfulness and industry under the pressure of the immediate burdens. Every day he is ingratiating himself with them, and the name of Bourbon is becoming familiar to them, accompanied with feelings of a different nature from those with which their former sovereign was hailed. But it is to be feared that one part of the Exposé is too true, that the injury done to the moral character of France is very great, and requires as much attention as that to its finances. How could it be otherwise when the youth of the country were taken away from their parents to fill up the rank of the standing army? When war was made the great business of life? We still hope that during all this confusion the word of God may have made an impression on many minds, so that they may steer clear of those errors, into which the restoration of popery may plunge too many of their fellow subjects.

A subject of great importance occupies the attention of their legislature. This is the question on the freedom of the press, a question supposed to belong more to the people than to the sovereign, but in fact it is the sovereign who ought to be the most desirous of encouraging a liberty which may be a useful check to that adulation with which a throne is in general surrounded. All agree that in questions of science and arts, the liberty of discussion is of the greatest use: it is only on subjects of religion and government, that there is a desire to stop it, and that is precisely on those points where discussion ought most to be courted. Had the liberty of the press been encouraged during the last century in France, she would not have exhibited to the world those atrocious scenes, by which its annals are now disgraced.

Libel on the government was in those days the word for every pamphlet which opposed the wishes of the minister of the day, and the Bastille was the place of correction for every man of an enlarged mind, who dared to speak freely on politics. The eye of a time-serving advocate could find a libel in every page of an opposer of the court, and his employers estimated his zeal by the number of offenders he brought before them. The French seem to be sensible of the evils arising from surrendering up the press to the court, yet they know not how to draw the line between the oppression of a minister and the licentiousness of the writer. A strange distinction has been proposed, namely, that large books may be printed freely, but all newspapers and pamphlets must go through the office of the censor. We shall be curious to see in what manner the question is at last settled, and shall not be sorry if they go beyond our own country upon this point, for with us there is great room for improvement. A question of almost as great importance was thrown out of the legislature with almost universal acclamation, and yet it was one which required the utmost gravity of debate. We were rather surprised at its having been introduced, and did not give the French assembly credit for possessing a man of such enlarged views. He proposed the abolition of customs---a perfect freedom of exports and imports. There never was a time when the French could have taken up this question with greater advantage, and had France been made a free port, she would have gained more by that single act, than Buonaparté could have ever obtained by his attacks against our commerce.

Every thing is consolatory to our feelings in our view of France; she is rising from her difficulties: every thing is the reverse in Spain which is sinking into the abyss of its former regime, and if it extricates itself it must be by a civil war. The Inquisition is re-established. Monks and nuns and priests, are all getting back to their former stations and pre-eminence. Commerce is destroyed by the restoration of all the old monopolies and imposts. In fact the whole plan of the new government seems to be to destroy every act of the Cortez, and to reduce Spain to an absolute monarchy. They who fought against the French are now disgraced; they who fled the country are returned to domineer over it. Rumours of dissatisfaction have reached us, and the dread of it has had the effect to prevent the sending out of sufficient force to reduce the colonies to the present order of things. All this is in favour of the American governments which will be able to establish themselves, and be freed from a power evidently incapable of consulting the happiness of such distant regions.

Sweden has not obtained possession of Norway, which on the contrary has erected itself into an independent kingdom under a free constitution, a representation of the people, and a free press. Whether it can maintain itself time will shew; but the sovereign whom they have elected seems determined to stand the contest. The question is not yet settled, how far external powers have a right to dispose of a country, and it is certain that when Norway was separated from Denmark, neither Sweden nor any other country had a right over it. We come then to the right of arms, and myriads may perish in this conflict, which will be a blot on the present peace, and a great reflection on those persons who arranged it. Perhaps however the congress at Vienna may take it into consideration, remembering that whatever right they had to dispose of countries in the possession of their arms, this does not apply to Norway which was free from them. Surely the voice of the people ought to go for something, and if it was attended to in France why should it not be so in Norway!

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HISTORY AND BIOGRAPHY.

EXTRACTS FROM M'CRIE'S LIFE OF KNOX.

No. I.

On "the Monstrous Regiment of Women."

In the reign of Mary, queen of England, John Knox, the celebrated Scotch Reformer, published a book against female sovereignty, under the title of "The First Blast of the Trumpet against the Monstrous Regiment (i. e. government) of Women." It is not wonderful that such a book, at such a *time* gave considerable offence. In the beginning of Elizabeth's reign, it was answered by Aylmer, afterwards bishop of London, then one of the English refugees on the Continent, who had been Archdeacon of Stowe, and tutor to Lady Jane Grey. Aylmer's book was entitled, "An Harborow for faithful subjects, being an Answer, &c." In a note is the following anecdote of the profound ignorance of a Rev. Vicar of those days.

In his answer to Knox's argument from Isaiah iii. 12, he concludes thus: "Therefore the argumente ariseth from wrong understandinge. As the vicar of Trumpenton understode Eli, Eli, lama-zabatani, when he read the Passion on Palme Sunday. When he came to that place, he stopped, and calling the churchwardens, saide, 'Neighbours! this gear must be amended. Heare is Eli twice in the book: I assure you, if my L. (the bishop) of Elie come this waye, and see it, he will have the book. Therefore, by mine advice, we shall scrape it out, and put in our own towne's name, Trumpington, Trumpington, lamah-zabactani.' They consented, and he did so, because he understode no grewe." Harborowe, G. 3. G. 4.

There are some things in the Harborow which might have been unpalatable to the Queen, if the author had not taken care to sweeten them with that personal flattery, which was as agreeable to Elizabeth as to others of her sex and rank, and which he administered in sufficient quantities before concluding his work. The ladies will be ready to excuse a slight slip of the pen in the good archdeacon, in consideration of the

handsome manner in which he has defended their right to rule; but they will scarcely believe that the following description of the sex could proceed from him. "Some women (says he) be wiser, better learned, discreater, constanter, than a number of men." But others, (his biographer says, "the most part") he describes as "fond, foolish, wanton, flibbergibs, tatlers, trifling, wavering, witles, without counsel, feable, careles, rashe, proude, daintie, nise, tale-bearers, eves-droppers, rumour-raisers, evil-tongued, worse-minded, and, in every wise, doltified with the dregges of the devil's dungehill!!!" The rude author of the Monstrous Blast never spoke of the sex in terms half so disrespectful as these.

No. II.

A Popish Miracle in Scotland.

In the neighbourhood of Musselburgh was a chapel dedicated to our lady of Loretto. In the course of the year 1559, public notice was given by the friars, that they intended to put the truth of their religion to the proof, by performing a miracle at the chapel of Loretto upon a young man who had been born blind. On the day appointed a vast concourse of people assembled from the three Lothians. The young man, accompanied with a solemn procession of Monks, was conducted to a scaffold erected on the outside of the chapel, and was exhibited to the multitudes. Many of them knew him to be the blind man, whom they had often seen begging, and whose necessities they had relieved: all looked on him, and pronounced him stone blind. The friars then proceeded to their devotions with great fervency, invoking the assistance of the Virgin, at whose shrine they stood, and of all the saints whom they honoured; and after some time spent in prayers and religious ceremonies, the blind man *opened his eyes*, to the astonishment of the spectators. Having returned thanks to the friars and their saintly patrons for this wonderful cure, he was allowed to go down from the scaffold, to gratify the curiosity of the people, and to receive their alms.

It happened that there was among the crowd a gentleman of Fife, Robert Colville, of Cleish, who, from his romantic bravery, was usually called Squire Meldrum, in allusion to a person of that name, who had been celebrated by Sir David Lindsey. He was of Protestant principles, but his wife was of the Roman Catholic persuasion, and, being pregnant at this time, had sent a servant with a present to the chapel of Loretto, to procure the assistance of the Virgin in her labour. The squire was too gallant to hurt his lady's feelings by prohibiting the present from being sent off, but he resolved to prevent the superstitious offering, and with that view had come to Musselburgh. He had witnessed the miracle of curing the blind man with the distrust natural to a protestant; and he determined, if possible, to detect the imposition before he left the place. Wherefore, having sought out the young man from the crowd, he put a piece of money of considerable value into his hand, and persuaded him to accompany him to his lodgings in Edinburgh. Taking him along

with him into a private room, and locking the door, he told him plainly that he was convinced that he had engaged in a wicked conspiracy with the friars to impose on the credulity of the people, and at last drew from him the secret of the story. When a boy, he had been employed to tend the cattle belonging to the Nuns of Sciennes, in the vicinity of Edinburgh, and had drawn their attention by a peculiar faculty which he had of turning up the whites of his eyes, and of keeping them in this position so as to appear quite blind; this being reported to some of the friars in the city, they immediately conceived the design of making him subservient to their purposes; and having prevailed on the sisters of Sciennes to part with the poor boy, lodged him in one of their cells. By daily practising, he became an adept in the art of counterfeiting blindness; and after he had remained so long in concealment as not to be recognized by his former acquaintances, he was sent forth to beg as a blind pauper; the friars having previously bound him, by a solemn vow, not to reveal the secret. To confirm his narrative, he "played his pavie" before Cleish, by "flyping up the lid of his eyes and casting up the white," so as to appear as blind as he did on the scaffold at Loretto. The gentleman laid before him the iniquity of his conduct, and told him he must next day repeat the whole story publicly, at the cross of Edinburgh; and as this would expose him to the vengeance of the friars, he engaged to become his protector, and to retain him as a servant in his house. The young man complied with his directions, and Cleish, with his drawn sword in his hand, having stood by him till he had finished his confession, placed him on the same horse with himself, and carried him off to Fife.

There can be no doubt but this is a fair specimen of those juggling tricks, which, at various times, have been played off in the several ages of the Christian church, and have rendered many thinking persons incredulous as to any miracles whatever. It by no means follows, however, that the miracles of scripture are not true, because there have been many pretended imitations of them—on the contrary, the existence of the counterfeit proves the existence of the true coin. We must restrict miracles, however, to the apostolic age, and the times preceding it—if we come lower than this, there is no reason for stopping at all.

No. III.

Death of Knox.

Monday, Nov. 24, 1572, was the last day that he spent on earth. That morning he could not be persuaded to lie in bed, but, though unable to stand alone, rose between nine and ten o'clock, and put on his stockings and doublet. Being led to a chair, he sat about half an hour, and then was put to bed again. It was soon evident that his end was drawing near. Besides his wife, and Richard Bannatyne, Campbell, of Kinyeancleugh, Johnston, of Elphinstone, and Dr. Preston, three of his most intimate acquaintances, sat, by turns, at his bedside. Kinyeancleugh asked him, if he had any pain. "It is no painful pain,

but such a pain as shall, I trust, put an end to the battle. I must leave the care of my wife and children to you (continued he), to whom you must be a husband in my room." About three o'clock in the afternoon, one of his eyes failed, and his speech was considerably affected. He desired his wife to read the fifteenth chapter of the first epistle to the Corinthians. "Is not that a comfortable chapter?" said he, when it was finished. "O what sweet and salutary consolation the Lord hath afforded me from that chapter." A little after, he said, "Now, for the last time, I commend my soul, spirit and body (touching three of his fingers) into thy hand, O Lord." About five o'clock he said to his wife, "Go, read where I cast my first anchor;" upon which she read the seventeenth chapter of John's gospel, and afterwards a part of Calvin's sermons on the Ephesians. He then lay quiet for some hours, except that, now and then, he desired them to wet his mouth with a little weak ale. At ten o'clock they read the evening prayer, which they had delayed beyond the usual time, from an apprehension that he was asleep. After the exercise was concluded, Dr. Preston asked him, if he had heard the prayers. "Would to God," said he, "that you and all men had heard them, as I have heard them: I praise God for that heavenly sound." About eleven o'clock, he gave a deep sigh, and said, *Now it is come.* Richard Bannatyne immediately drew near, and desired him to think of those comfortable promises of our Saviour Jesus Christ, which he had so often declared to others; and perceiving that he was speechless, requested him to give them a sign that he heard them, and that he died in peace. Upon this he lifted up one of his hands, and, sighing twice, expired without a struggle.

He died in the 67th year of his age, not so much oppressed with years, as worn out and exhausted by his extraordinary labours of body and anxieties of mind. Few men ever were exposed to more dangers, or underwent such hardships. From the time that he embraced the reformed religion, till he breathed his last, seldom did he enjoy any respite. Obliged to flee from St. Andrews to escape the fury of Cardinal Beaton, he found a retreat in East Lothian, from which he was hunted by Archbishop Hamilton. He lived for several years as an outlaw, in daily apprehension of falling a prey to those who eagerly sought his life. The few months, during which he enjoyed protection in the castle of St. Andrews, were succeeded by a long and rigorous captivity. After enjoying some repose in England, he was again driven into banishment, and for five years wandered as an exile on the Continent. After the reformation was established in his native country, and he was settled in the capital, he was involved in a continual contest with the court—he was repeatedly condemned for heresy, and proclaimed an outlaw; thrice he was accused of high treason, and on two of these occasions he appeared, and underwent a trial. A price was publicly set on his head: assassins were employed to kill him; and his life was attempted both with the pistol and the dagger. Yet he escaped all these perils, and

finished his course in peace, and in honour. No wonder that he was weary of the world, and anxious to depart; and with great propriety might it be said, at his decease, that "he rested from his labours."

On Wednesday, the 26th of November, he was interred in the church-yard of St. Giles; his funeral was attended by the newly elected regent, Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the Regent emphatically pronounced his eulogium, in the well known words, "*There lies he who never feared the face of man.*"

Several foreign writers published verses, and other eulogiums on this truly great man: those placed under a portrait of Knox, in a work published by Jacobus Verheiden, at the Hague, in 1602, were as follow:

Scottorum primum te Ecclesia, Cnoxe, docentem,
Audiit, auspiciis estque redacta tuis.
Nam te cælestis pietas super omnia traxit,
Atque Reformatæ Religionis amor.*

Imitation.

Thee Scotia's Church her earliest teacher claim'd,
Intrepid Knox; by thee again was fram'd
Her scatter'd pile, for true celestial fire
Bade thy undaunted spirit never tire.
The Reformation, lov'd beyond control,
O'er every danger bore thy ardent soul.

There are, perhaps, few who have attended to the active and laborious exertions of Knox, who have not been insensibly led to form the opinion that he was of a robust constitution. This is, however, a mistake. He was of small stature, and of a weakly habit of body; a circumstance which serves to give us a higher idea of the vigour of his mind.

* *Translation.*

To thee, Knox, the Scottish Church listened as her first instructor, and under thy auspices was she restored. For celestial piety and love of the reformed religion, attracted thee above all things.

No. IV.

Some Account of Mrs. Welch, daughter of John Knox.

Elizabeth, the third daughter of the Reformer, was married to John Welch, minister of Ayr. Mrs. Welch seems to have inherited a considerable portion of her father's spirit, and she had her share of hardships, similar to his. Her husband was one of those patriotic ministers who resisted the arbitrary measures of James VI. for overturning the government and liberties of the Presbyterian church of Scotland. Being determined to abolish the General Assembly, James had, for a considerable time, prevented the meetings of that court by successive prorogations. Perceiving the design of the court, a number of the delegates from synods resolved to keep the diet which had been appointed to be held at Aberdeen, in July 1605. They merely constituted the assembly and appointed a day for its next meeting, and being charged by Laurieston, the king's commissioner, to dissolve, immediately obeyed. But the commissioner having antedated the charge, several of the leading members were thrown into prison. Welch, and five of his brethren, when called before the privy council, declined that court as incompetent to judge the offence of which they were accused, according to

the laws of the kingdom; on which account they were indicted to stand trial for treason at Linlithgow. Their trial was conducted in the most illegal and unjust manner. The king's advocate told the jury, that the only thing which came under their cognizance was the fact of the declinature, the judges having already found that it was treasonable; and threatened them with an *assize of error*, if they did not proceed as he directed them. After the jury were impanelled, the justice-clerk went in and threatened them with his majesty's displeasure, if they acquitted the prisoners. The greater part of the jurors being still reluctant, the Chancellor went out and consulted with the other judges, who promised that no punishment should be inflicted on the prisoners, provided the jury brought in a verdict agreeable to the court. By such disgraceful methods, they were induced, at midnight, to find, by a majority of three, that the prisoners were guilty, upon which they were condemned to suffer the death of traitors.

Leaving her children at Ayr, Mrs. Welch attended her husband in prison, and was present at Linlithgow, with the wives of the other prisoners, on the day of trial. When informed of the sentence, these heroines, instead of lamenting their fate, praised God who had given their husbands courage to stand to the cause of their master, adding, that like him, they had been judged and condemned under the covert of night. The sentence of death having been changed into banishment, she accompanied her husband into France, where they remained for sixteen years.

Mr. Welch applied himself with such assiduity to the acquisition of the language of the country, that he was able in the course of fourteen weeks to preach in French, and was chosen minister to a protestant congregation at Neras, from which he was translated to St. Jean D'Angely, a fortified town in Lower Charente. War having broken out between Lewis XIII. and his protestant subjects, St. Jean D'Angely was besieged by the king in person. On this occasion, Welch not only animated the inhabitants of the town to a vigorous resistance by his exhortations, but he appeared on the walls, and gave his assistance to the garrison. The king was at last admitted into the town in consequence of a treaty, and being displeased that Welch preached during his residence in it, sent the Duke D'Espernon, with a company of soldiers to take him from the pulpit. When the preacher saw the Duke enter the church, he ordered his hearers to make room for the Marshal of France, and desired him to sit down and hear the word of God. He spoke with such an air of authority that the Duke involuntarily took a seat, and listened to the sermon with great gravity and attention. He then brought him to the king, who asked him, how he durst preach there, since it was contrary to the laws of the kingdom for any of the pretended reformed to officiate in places where the court resided. "Sir," replied Welch, "if your majesty knew what I preached, you would not only come and hear it yourself, but make all France hear it; First, I preach that you must be saved by the merits of Jesus Christ, and not your own; (and I am sure your

conscience tells you that your good works will never merit heaven). Next, I preach, that, as you are King of France, there is no man on earth above you; but these men, whom you hear, subject you to the Pope of Rome, which I will never do." Pleased with this reply, Lewis said to him, *Hé bien! vous seriez mon Ministre*; and, addressing him by the title of *Father*, assured him of his protection. And he was as good as his word; for St. Jean D'Angely being reduced by the royal forces in 1621, the King gave directions to De Vitry, one of his generals, to take care of *his Minister*; in consequence of which Welch and his family were conveyed, at his Majesty's expense, to Rochelle.

Having lost his health, and the physicians informing him that the only prospect which he had of recovering it was by returning to his native country, Mr. Welch ventured, in 1622, to come to London. But his own sovereign was incapable of treating him with the generosity which he had experienced from the French monarch; and, dreading the influence of a man who was far gone with a consumption, he absolutely refused to give him permission to return to Scotland. Mrs. Welch, by means of some of her mother's relations at Court, obtained access to James, and petitioned him to grant this favour to her husband. The following singular conversation took place on that occasion. His Majesty asked who was her father. She replied, "Mr. Knox." "Knox and Welch," exclaimed he; "the devil never made such a match as that." "It is right like, Sir," said she, "for we never asked his advice." He asked her how many children her father had left, and if they were lads or lasses. She said, Three; and they were all lasses. "God be thanked!" cried the King, lifting up both his hands; "for an they had been three lads, I had never enjoyed my three kingdoms in peace." She again urged her request, that he would give her husband his native air. "Give him his native air!" replied the King, "Give him the devil!" a morsel which James had often in his mouth. "Give that to your hungry courtiers," said she, offended at his profaneness. He told her at last, that, if she would persuade her husband to submit to the Bishops, he would allow him to return. Mrs. Welch, lifting up her apron, and holding it towards the King, replied, in the true spirit of her father, "Please your Majesty, I'd rather kep his head there."

James, whose truly despicable character this anecdote clearly evinces, stood much in awe of Mr. Welch, who often reproved him for his habit of profane swearing. It is said, that if he had, at any time, been swearing in a public place, the royal coward would turn round and ask if Welch was near.

No. IV.

Brief Account of the Rev. John Craig.

John Craig, the colleague of John Knox, in Edinburgh, was born in 1512, and soon after lost his father in the battle of Flodden. After finishing his education at the University of St. Andrew's, he went to England, and became tutor to the family of Lord Dacres; but war having broken out between England and Scotland, he returned to his native country, and entered into the order of Dominican friars.

The Scottish clergy were at that time eager in making inquisition for Lutherans; and owing either to his having been in England, or to his having dropped some expressions respecting religion which were deemed too free, Craig fell under the suspicion of heresy, and was thrown into prison. The accusation was found to be groundless, and he was set at liberty. But although he was still attached to the Roman Catholic religion, the ignorance and bigotry of the clergy gave him such a disgust to his native country that he left it in 1537, and having remained a short time in England, went to France, and from thence to Italy.

At the recommendation of the celebrated Cardinal Pole, he was admitted among the Dominicans in the city of Bologna, and was soon raised to an honourable employment in that body. In the library of the *Inquisition*, which was attached to the monastery, he found Calvin's Institutions. Being fond of books, he determined to read that work; and the consequence was, that he became a complete convert to the reformed opinions. In the warmth of his first impressions, he could not restrain himself from imparting the change of his sentiments to his associates, and he must have soon fallen a sacrifice to the vigilant guardians of the faith, had not the friendship of a father in the monastery saved him. The old man, who also was a native of Scotland, represented the danger to which he exposed himself by avowing such tenets in that place, and advised him, if he was fixed in his views, to retire immediately to some Protestant country. With this prudent advice he complied so far as to procure his discharge from the monastery. On leaving the monastery of Bologna, Craig entered as tutor in the family of a neighbouring nobleman who had embraced the Protestant principles; but he had not resided long in it when he was delated for heresy, seized by the familiars of the Inquisition, and carried to Rome. After being confined nine months in a noisome dungeon, he was brought to trial, and condemned to be burned, along with some others, on the 20th of August, 1559. On the evening previous to their appointed execution, the reigning Pontiff, Paul IV. died; and, according to an accustomed practice on such occasions, the prisons in Rome were all thrown open. Those who were confined for debt and other civil offences were liberated; but heretics, after being allowed to go without the walls of their prison, were again thrown into confinement. But a tumult having been excited that night in the city, Craig and his companions effected their escape, and took refuge in an inn at a small distance from Rome. They had not been long there when they were followed by a company of soldiers, sent to apprehend them. On entering the house, the captain looked steadfastly on Craig's countenance, and, taking him aside, asked him if he recollected of once relieving a poor wounded soldier in the vicinity of Bologna. Craig was in too great confusion to remember the circumstance. "But I recollect it" (replied the captain), "and I am the man whom you relieved, and Providence has now put it in my power to return the kindness which you shewed to a distressed stranger. You are at liberty; your companions I must take along

with me, but for your sake I shall shew them every favour in my power." He then gave him what money he had about him and directions how to make his escape.

"Another accident" (says Archbishop Spottiswood) "befel him, which I should scarcely relate, so incredible it seemeth, if to many of good place he himself had not often repeated it as a singular testimony of God's care of him." In the course of his journey through Italy, while he avoided the public roads and took a circuitous route to escape from pursuit, the money which he had received from the grateful soldier failed him. Having laid himself down by the side of a wood to ruminate on his condition, he perceived a dog approaching him with a purse in its teeth. It occurred to him that it had been sent by some evil-disposed person, who was concealed in the wood, and wished to pick a quarrel with him. He therefore endeavoured to drive him away; but the animal continuing to fawn upon him, he at last took the purse, and found in it a sum of money which enabled him to prosecute his journey. Having reached Vienna, and announced himself as a Dominican, he was employed to preach before the Emperor Maximilian. His majesty was so much pleased that he was desirous of retaining him; but the new Pope, Pius IV., having heard of his reception at the Austrian capital, applied to have him sent back to Rome as a condemned heretic, upon which the Emperor dismissed him with a safe-conduct. When he arrived in England in 1550, and was informed of the establishment of the reformed religion in his native country, he immediately repaired to Scotland, and was admitted to the ministry. Having in a great measure forgotten his native language during an absence of 24 years, he for a short time preached in Latin to some of the learned in Magdalene's chapel. He was afterwards appointed minister of the parish of Cannongate, where he had not officiated long, before he was elected colleague to Knox.

MISCELLANEOUS COMMUNICATIONS.

Essay on the different Views of Providence.

May 29, 1814.

There have been those, who were not Atheists, and who even believed in the existence of an intelligent First Cause of all things, who have yet hesitated to admit a Providence. They have professed to doubt whether the Being who made the world was at all interested in its concerns; whether he, from whom all finite agents originally derived their powers, was in any degree solicitous in what manner or for what purposes these powers were exercised. How such a singular inconsistency ever found advocates it is not easy to conjecture, nor is it very material to inquire; since the great bulk of philosophic Theists in all ages have been ready to admit that the Divine Being takes an interest, more or less direct and minute, in the concerns of his creatures.

The views however which have been maintained, even by those philosophical inquirers who have enjoyed the light of revelation, with regard to the nature and extent of the superintendence thus exercised, have differed considerably. Some of those who acknowledge that every thing contained in the divine plan falls out according to the divine direction, have doubted whether all the events that have happened were comprised within that plan. As in human affairs, however carefully a man adjusts and preconcerts his schemes, there will also happen some things which did not fall within his views, so it is thought that in the divine administration, though all the leading and important events are foreseen and provided for, yet many of the more trifling occurrences are neglected or left unnoticed. This appears to have been the opinion of the Stoics, as we learn from Cicero, and is perhaps not uncommon at present. It is what is called, by way of distinction, the doctrine of a *general Providence*.

The advocates of a *particular* Providence hold that every the minutest, and in our estimation the most trivial incident, was expressly foreseen and provided for in the divine plan, and that an exact superintendence is exercised over the whole and over every part, however apparently insignificant. Every being however minute, every event however common, makes a necessary link in that great chain which extends through all ages and into every place; and could no more be wanting than the solar system could be wanting in the universe. No event, however small in our eyes, could be changed in its place, or wanting in the series, any more than the sun could be annihilated, or a thousand years blotted out of the calendar of heaven. Agreeing however in this respect, as to the universal attention of the Creator to every part of his works, they differ in the view which they take of this doctrine; some supposing that the divine government is at every moment unceasingly and actively exerted in directing the affairs of the universe, while others conceive that the whole course and order of things was originally adjusted at the creation; that each part was endowed with such properties, and placed in such circumstances, that, according to the general laws established for the government of the whole, it could not fail to produce the destined effect, at the precise moment foreseen and intended. Since that period, however, all these second causes have continued to act, and have gone on to produce their various results, of their own accord, without any further interference being requisite from the great original First Cause; just as a well-regulated clock, or other machine, whose parts are properly adjusted and contrived, continues to go, and produce the intended effect, for a considerable time, without requiring the further interference or attention of the maker.

It is obvious that, whichever of these opinions we adopt, the practical influence of the doctrine will be the same, since, upon each hypothesis, every the minutest event and circumstance either is or has been the direct object of the divine contemplation, and forms a part of the general plan. In either case we are authorised to repose the most implicit and unbounded confidence in that all-seeing and all-

ruling Being, by whom the very hairs of our heads are numbered, and without whose will not even a sparrow falleth to the ground. The practical advantages and comforts which we derive from this conviction are equally secured by every supposition which admits that all events, both those which we consider as important, and those which we in our wisdom stigmatize as trifling and unworthy of regard, are alike parts of the great plan, and combine to promote the general design. This at least will be the case, so long as it is also admitted that every thing is conducted according to general laws. Perhaps however these different views of Providence may be advantageously combined. As, on the one hand, a belief in the constant unceasing agency of the Divine Being in superintending all the minutest interests of every part, as well as the final welfare of the whole, does not preclude us from supposing that all these things were looked forward to from the beginning; so, on the other, because we suppose that every thing was arranged and definitively settled before all ages, it does not follow that we are to conceive of the Deity as having ever since committed all agency to the operation of second causes, and as having totally ceased to take an active concern in the government of the universe. This idea of the Divine Being seems to me absolutely incoherent, and inconsistent with the notions we cannot but form of his infinite powers and attributes; and yet it is the conclusion to which the reasonings of many eminent and pious writers naturally lead us. They represent the universe as a sort of admirably contrived machine, in which every the minutest part and movement is exactly adjusted, so as most effectually to contribute to the attainment of the end for which the whole was designed; and suppose that in the same manner as the framer of any well-constructed machine, after having put the parts together, wound it up and set it a-going, is enabled to leave it in some degree to itself, to perform its office without his further interference, so the various parts of the creation, both animate and inanimate, mental and material, were originally so adapted to each other, and subjected to such laws, that they have ever since gone on of themselves. The agency of second causes has proceeded in such a manner, that though the original designs of the Creator have all been fulfilled to the minutest article, and though nothing has been done which did not enter into his original design, yet no further interference or controul was necessary on his part in order to continue or support these various operations.

Now I can see no good purpose which is answered by this hypothesis. Why should it be supposed that the infinite perfections and power of the Creator should be exhausted in one effort, and then for ever remain inactive, every thing being afterwards effected by subordinate agents? Is not this notion merely another example of the influence of false analogies arising out of the manner in which we usually form our ideas of the divine attributes, from what we observe of the limited and imperfect capacities of human nature? Why is it that in any contrivance of human ingenuity it is considered as a mark of excellence that it requires but little vigilance or con-

tinued labour to direct and maintain it in the performance of its operations? Why is it considered as desirable among men to effect an object with the least possible degree of personal exertion? Evidently because our knowledge is imperfect; because our powers are limited; because our attention cannot always be kept on the stretch. In order therefore to effect our purposes in their greatest possible extent, it is necessary for us to economise our force; and to regulate matters so that as much of the labour as possible may be thrown upon material or irrational agents; by which means our thoughts are not continually distracted by the necessity of paying a minute and persevering attention to a variety of objects at the same time. Such an adaptation therefore of means to ends as may tend to effect this in the greatest degree, and to produce the most advantageous direction of our limited force, is a mark of *human* wisdom; but as it is not necessary, so it could not be considered as a mark of wisdom in a being of infinite power and knowledge. He has no occasion to economise force, who is the author and sovereign controuler of all force. He can require no artificial contrivances to relieve him from the fatigue of constant exertion, who sees every thing, knows every thing, and is every where present. It is not therefore necessary, in order to the perfection of wisdom which we ascribe to the framer of the universe, that it should be so constructed as to go of itself without any further superintendence, or that the various second causes which we suppose to be in action should continue to produce their effects independently of his support and guidance.

But it may perhaps be doubted whether there is not a fallacy in this view of Divine Providence which excludes the idea of his immediate interference in the regulation of events during their actual course, arising from the ambiguous or improper language which we make use of in speaking upon these subjects. It is said, that the Creator, when the great plan was originally laid out, bestowed upon each of his creatures those properties by which they are all fitted to act upon each other; fixed each being in its place, determined all the relations which it should bear to every being around it, and established those laws by which all its changes and motions are regulated through the whole term of its existence. These general principles, according to which the whole frame of nature is regulated, and which we have every reason for believing to be constant and invariable, we call the *laws of nature*; thus we have the *law* of gravitation, the *laws* of motion, the *law* of association. Now what is this but a figurative, metaphorical way of speaking, derived from a supposed analogy to human governments, which cannot be altogether correct when applied to the divine, and therefore ought not to be taken literally? Is there really a code of laws promulgated by the divine Legislator, by which all secondary causes are bound, and to which they all, animate and inanimate, intelligent and senseless, are expected to render obedience? Are these masses of inanimate matter which we see around us, and which we are taught to believe have a separate independent existence, this sun with his attendant planets, the various principles of electricity, magnetism, light, gravity, inertia,

and all the elementary substances out of which this complicated mass is compounded, to be regarded as so many *agents*, exerting real, intrinsic and efficient power, and performing various actions in obedience to certain laws? Is this a just philosophical view of the frame and course of things? For my part I confess I cannot bring myself thus to think of the constitution of nature. There seems to me a difficulty, which I know not how to surmount, in supposing any thing to *act* which does not *perceive*; any thing to exert force which has no power; any thing to obey laws, which has no consciousness or intelligence. If this difficulty be really insurmountable, it evidently follows that we cannot justly consider these inanimate parts of the creation as themselves producing any effect whatever, but merely as the subjects on which some superior agent exerts his force; as furnishing the occasions on which the power and energy of the Creator are brought into action. Hence we are led to conclude, that what we call the laws of nature do not imply any real action or power exerted by impercipient, or indeed by any secondary causes whatever, but are merely the modes of the divine operations; the rules by which he regulates his actions; the general principles according to which, for purposes infinitely wise and benevolent, he sees it fit that the whole procedure of the divine government should in all cases be directed.

If this account of the true meaning of the phrase, laws of nature, be correct, we shall easily perceive the impossibility of regarding the created universe in any point of view at all analogous to that of a machine, whose parts are so adjusted as that it shall govern and regulate itself, without the necessity of any controul or guidance from the hand of an intelligent director. It will follow that all real power must be considered as emanating directly from the supreme Disposer of all things; that he is in a certain sense the only agent in the universe; and that as in every creature and object we behold the work of his forming hand, so in each event we contemplate the *immediate* exertion of his Almighty power. This will be the case, though we adopt the opinion of the majority of mankind, who conceive that the objects which affect the organs of sense, the various collections of sensible qualities with which we are surrounded, have a real and independent existence distinct from any intelligent mind perceiving them. But if the theory of those philosophers be correct who suppose that these are nothing more than collections of sensible qualities, which have no existence but in so far as they are perceived, the argument in favour of this view of divine Providence will become still stronger. For then, denying not merely all *power*, but all *separate existence*, to impercipient matter, it will evidently follow that the impressions which are made on our minds, the sensations which we experience, and the ideas which are excited in us through the medium of these sensations, are all so many instances of the immediate exertion of divine power acting according to a regular and uniform system of operations; which system we denominate the laws of nature; and the course of which, so far as the material world (meaning by that

term the objects which affect our external senses) is concerned, it is the business of the natural philosopher to investigate. And perhaps it may serve in some degree as an indirect argument in favour of this theory, that by representing all our sensations, which we commonly (with what consistency I shall not at present stop to inquire) refer to a set of causes which by their definition are impercipient, inert, and therefore, one would suppose, incapable of producing any effect at all, as the immediate result of the agency of a superior being, it enables us to place the argument for the being of a God and his Providence in a most conclusive and satisfactory point of light. He who believes in the agency of impercipient second causes, and who imagines that these causes are so circumstanced that they may go on by themselves for ever, may perhaps not see with sufficient distinctness the argument which proves that they cannot have gone on by themselves through all past ages. He who supposes that the system of celestial mechanism is so adjusted that the sun and planets have an intrinsic power by which they mutually influence each other, nay, that every particle in the universe exerts an actual, positive, inherent force, in drawing towards itself every other particle wherever situated, may imagine, for aught I know, that these things are so through a necessity of nature; and that as they ever will go on, so they ever have gone on from all eternity producing the various motions and phenomena which we behold. But the disciple of that system which maintains that all these appearances are nothing more than the circumstances in which their Creator has seen fit to place his rational and percipient creatures, whom, for the purposes of his own good Providence, he has subjected to the influence of various impressions produced according to general rules and principles, which they are capable to a certain extent of investigating and comprehending, sees at once that an intelligent and supreme Disposer is essential not merely to the original production, but to every moment's existence, of this frame of nature. The being of a God and his constant superintending Providence is an article of *his* faith which he cannot conceive to be doubted for an instant.

That the advantages here stated as arising from the hypothesis of Berkeley and others should induce us to adopt their views, is what I will not pretend; I only throw out these speculations at present, in order that they may furnish an illustration of what I conceive to be the just account of the ways of Divine Providence; namely, that the laws of nature are only the modes of the divine operations, and that every creature is indebted, not merely for its existence at first, but for every moment's continuance of that existence, to his constant all-sustaining energy.

That every thing which has happened or is to happen in the universe was originally contemplated, and formed an essential part of the general plan; that every sentient being entered into the view of the Divine Mind; that not merely our existence, not merely our welfare in general, but every moment's existence, every the minutest circumstance which ministers to our welfare, was ori-

ginally foreseen and provided for before time commenced his course, is certainly a grand, a striking, and an elevated thought. But it seems to me that the confidence which such a belief is fitted to inspire, will be still further animated and enlivened, if we add to this, that the execution of the original design, is in the hands of the same great and wise Being; that in every appearance of external nature we behold the immediate exertion of his power, that in the very thoughts of our minds we may contemplate the operations of that infinite wisdom which worketh in us both to will and to do that which is good. Nor can this doctrine be justly represented as liable to the same objections with the common popular notions of Providence, according to which the usual course of nature is sometimes suspended in order to reward the good or punish the guilty by annexing to their actions consequences which would not naturally have attended them. Although we consider the energy of the Divine Being as immediately concerned in every occurrence, yet we have every reason to believe that those general laws according to which his operations proceed are uniform and invariable. Experience convinces us that this is so, and a little reflection will suggest to us abundance of reasons to prove that it is wisely so directed. The Author of nature, by a *fiat* of his omnipotent word, might, doubtless, cause any event or change to take place without the intervention of means, and by interrupting the regular train and order of things, might produce an effect at once, which is now produced slowly and by degrees; but in this case it is evident that his creatures would be deprived of all uniform and consistent principles of conduct. Experience would then be no guide either in theory or practice; from what has been, we should be utterly incapable of forming any conjecture what will be, and all confidence either in one another, in our Creator, or even in ourselves, would be entirely at an end. If actions and dispositions were at any time separated from their natural and proper consequences, so as to prevent us from forming any estimate of the probable result of our own conduct or that of others, that moral discipline which the events of life are at present fitted to administer, and of which this world is so evidently intended to be the scene, would be greatly impeded, if not altogether prevented. Hence it is not difficult for us even with our present limited capacities to perceive, that although it is doubtless possible that Almighty power might have accomplished various objects more expeditiously than by the gradual and often inscrutable processes which are actually employed; yet, if this were done in a manner inconsistent with that regular and uniform course of events which is necessary to constitute this world a state of trial and improvement to rational and moral creatures, an object of essential importance would be sacrificed for the sake of an advantage comparatively trifling. And if the methods of Divine Providence in this gradual developement be attended by some effects which to our bounded view seem evil, and which, relatively to us, are for the present, abso-

lutely evils, we have abundant reason to repose in that perfect wisdom and goodness which direct all its dispensations, that these things will finally work out a far greater good, and that they will never be allowed to proceed further than is necessary for the accomplishment of the most gracious and benevolent purposes.

V. N.

Origin of a Passage in Bishop Porteus's Prize Poem.

June 29, 1814.

SIR,

The following lines from the late Bishop Porteus's Seatonian Prize Poem on *Death*, you will recollect as often quoted, especially during the last twenty years of war:

One murder made a villain,
Millions a hero,—princes were privileg'd
To kill, and numbers sanctified the crime.
Ah! why will kings forget that they are men!
And men that they are brethren? Why delight
In human sacrifice? Why burst the ties
Of nature, that should knit their souls together
In one soft bond of amity and love.

I am not aware that the original of the thought here so finely amplified has ever been conjectured. The poet seems to have been indebted to the following sentence in a piece *De grâtia Dei*, by Cyprian, Bishop of Carthage in the 3d century. *Madet Orbis mutuo sanguine et homicidium, cum admittunt singuli, crimen est; virtus vocatur, cum publice geritus.*

I quote this passage from the preface to a publication in 1716, entitled, "St. Cyprian's Discourse to Donatus, done into English Metre." At p. 13, it is thus introduced:

"A Description of the *Pagan* Age.

War.

See! how the globe beneath oppression grieves,
Seas fill'd with pirates, and the roads with thieves;
Contending armies o'er the fields are spread,
Imbrued with blood and cover'd with the dead.
Slaughter, and horror, every where abounds
For widen'd empires or disputed crowns.
Murder, when *one* commits it, is a crime,
But *crowds* add sanction, merit and esteem.
The *poor* offender is to judgment led,
While the *successful* villain, that can tread
On regal *purple* and insult the laws,
Is crown'd with diadems and loud applause,
And to impunity the best pretence
Is not the sacred plea of innocence,
But some extravagant and vast offence."

The author of this Metrical Version describes himself in the title-page as "W— T— in the Marshalsea," and in his preface says he is "a Yorkshire-man." He appears to have then arrived at "sixty years," and professes to have written to "divert his confinement, and for subsistence amidst the vast expences of a jayl."

OTIOSUS.

Phrase "for ever."

SIR,

There is little necessity for your correspondents puzzling your printer with their "Æons," as the Greek it seems is now to be englished. In all languages, I believe, phrases signifying dura-

tion are determined in their meaning by the subjects to which they are applied: in none is there a term of itself denoting proper eternity. "For ever" is as strong an expression as can be conceived; yet in common parlance and in legal style, it means often a very short period.

"If land be given to a man *for ever*, or to him and his assigns *for ever*," (says Blackstone, Comment. B. II. ch. 7, vol. ii. p. 107. 8vo. 1775,) "this vests in him but an estate *for life*."

I should like to see Mr. Marsom's criticism upon this text of law; and, perhaps, he will condescend to explain (to bring in another scrap of law) by how much, in point of duration, "for ever" is exceeded by "for ever *and a day*."

A Student of the Inner Temple.

On the Book of Wisdom.

Camden Street, near Camden Town, July 3, 1814.

SIR,

Concurring as I do, without hesitation, with Mr. Marshall, (see his letter, page 341, in Vol. IX. of the Repository) as to the desirableness of any good elucidation which can be given of the "Book of Wisdom" by your "more knowing correspondents," as that gentleman says, I beg leave, in the mean time, to state that there is an article in the appendix to the 73d volume of the Monthly Review, being a critique on Schœll's abridged History of Greek Literature, which (amongst other things) treats on the Apocryphal Books of Scripture—and the writer gives a brief account of each of these, excepting the short Prayer of Manasses. From the concluding remarks, however, of the reviewer I, being disposed to place some dependance on his judgment, am convinced that a reference to this work will, by no means, fully satisfy any person desirous of the best information respecting the ancient writing or treatise in question. On the character and pretensions of M. Schœell's history, the monthly Reviewer says, "These volumes are wholly eclectic; they contain no original matter; they are derived partly by abbreviation, partly by systematic selection, from German works of authority. Like all eclectic books and systems of philosophy, they include inconsistencies; and they teach in one page, on the authority of one man, that which in another page they unconsciously undermine or controvert, on the authority of another man . . . . . but, if we observe in this author some want of that plastic principle which resists incoherence, we perceive also in him a vast fund of information, and an interesting range of study."

Being rather doubtful whether this notice may be worth the attention of your readers, I most readily resign it to your judgment, and am, Sir, with much esteem,

Your constant reader,

J. S.

"A Rejected Candidate" for a Dissenting Academy.

June 30th, 1814.

SIR,

In the Monthly Magazine for June, 1813, there was inserted a communication from me, giving an account of my having been refused admittance, on the score

of heresy, to a Dissenting Academy, which has always *very prudently* professed liberality, but which has sometimes manifested a strange hankering to practise intolerance. In the Number for September following, appeared under the signature of "A Successful Candidate," a paper, intended, I have been credibly informed, as an answer to me. That paper I immediately noticed; but the worthy Editor,—with what justice to me, or consistency with the boasted independence of his Miscellany, let the public decide,—has declined giving insertion to my remarks. However, it would be wrong to quarrel with the renowned gentleman. No doubt, his conduct has been perfectly natural, for fair dealing seems to be instinctive with him.

With respect to my polite and sagacious opponent, "A Successful Candidate," I must beg leave to assure him, that the narrative of my rejection, detailed in the Monthly Magazine is STRICTLY TRUE; and that he must be well aware, if he know any thing of the state of the case, that there is not an individual in existence, who can come forward, in his own name, to contradict a single fact in the whole statement. By the help of authentic records, fortunately still accessible, our dispute can be most easily and most satisfactorily decided. "A Successful Candidate" cannot be ignorant of my address. Let him be so obliging as to favour me with some clue to enable me to ascertain his. It will then not be difficult to bring our controversy before the public, in a way, that will soon set it at rest for ever.

But should he think it prudent not to comply with my request, and refuse to discuss the question, except anonymously, he may, *in disguise*, leave, as often as he pleases, his retreat in a remote part of the kingdom, to panegyrize the liberality of "The Respectable Tutor,"—to asperse the characters of his former fellow-students,—to misrepresent facts,—to call hard names,—to impute bad motives,—to advance contradictions,—to fabricate solecisms,—and to write bad English, without any fear of the slightest castigation from me. In that case, he may labour with perfect impunity in his vocation. *Persequatur sceleus ille suum.* I promise never to take the least notice of him. In the mean time, wishing him health and long life to study good manners, good sense, and good English, and wishing you, Sir, the same to edite the Monthly Repository, I subscribe myself,

Your humble servant,
A REJECTED CANDIDATE.

Bigotry.

A reader of the Monthly Repository would fain ask Bp. Burgess or Dr. Magee, or, if a question in this work would not reach them, would fain ask any of their admirers, (readers he does not say, for they that read these authors can scarcely admire,) how they would turn the word BIGOTRY into any one of the antient languages. The Bishop, to his honour is it reported, is averse to *translation*; but the doctor it may be presumed is not so, but like a good Christian, looks forward to his being himself *translated*, as the consummation of his wishes.

GOGMAGOG REDIVIVUS.

Corrected Edition of Melmoth's Importance of a Religious Life.

SIR,

The following paper, being a reply to a severe but unfounded attack on the venerable editor of the corrected edition of Mr. Melmoth's Great Importance of a Religious Life, having been refused admission into the publication in which the attack was made, the author is desirous of recommending for insertion in your respectable Miscellany, that such of your readers as are inclined may see the whole of the controversy. The former papers may be found in the Gent. Mag. for last year, pp. 103, 327, 610.

I am, &c.

V. F.

To the Editor of the Gentleman's Magazine.

August 18, 1813.

"————, First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

MATT. vii. 5.

Mr. URBAN,

It is far less difficult to stigmatize our opponents as *delinquents*, and to pronounce their cause *indefensible*, *dishonourable* and *iniquitous*, than to vindicate the motives of a wanton and petulant attack. The manner in which your pretended *Plain Dealer* has replied to my former letter, does in no respect dispose me to retract any one of the epithets, which his unwarrantable conduct, in the first instance, led me to adopt. The question, which he so angrily alludes to, involves no intricacy, and applies to the whole of his desultory censures, which I endeavoured to concentrate for the purpose of giving them a brief reply. But I shall not attempt to vie with him in the language of personal abuse; although I must regard his proceeding as equally absurd and illiberal, his bigotry and prejudices as far too deeply rooted to admit the possibility of a reform.

However reluctant I may feel to intrude a second time upon your readers, I shall not be deterred by mere sophistry and declamation from vindicating so liberal a measure as the late revision of *Melmoth's Great Importance of a Religious Life*. For I regard the Christian world as much indebted to the *reviser*, for introducing such serious exhortations to a life of practical piety, to a class of readers, who must have been deterred by a few doctrinal absurdities from perusing the original work. And I deny that, after the candid avowal in the preface, there is any real ground of objection to their omission; since no sort of concealment or deception has been thereby practised on the public. To prepare this useful little work for Christians of every denomination at once evinces a mind free from sectarian prejudice, and in strict unison with the diffusive benevolence of the gospel. If, however, to assist in promoting the true interest of religion by such judicious alterations be *dishonourable* and *iniquitous*; if openly to avow the omission of disputed doctrines be *clandestine*; and to offer to the public a treatise carefully purged of every passage which could justly give offence be *stealth* and *stratagem*, I must confess myself a stranger to my native tongue. Whilst I pretend not to divine the actuating motives of your correspondent's mind, I cannot help regarding his principles as very far

removed from the true spirit of Christian charity; his pretended liberality as scarcely extending to those who renounce the favourite dogmas of his creed.

The *revised edition*, he contends, ought to have been marked in the title-page as exclusively designed for the *use of Unitarians*, as if it had been necessary to restrict its circulation to believers of one small though highly respectable class; whose chief ground of dissent is altogether foreign to the question: Mr. Melmoth having taken the Trinitarian hypothesis for granted;—the present editor regarding it as decidedly disproved. I was very far from intending to accuse your correspondent of wit, although I certainly did conceive that there was art, or rather artifice, in his conduct, in holding out to the public as clandestine, what had been most explicitly avowed.

He contends, indeed, that *prefaces* are seldom read, and that the present may be omitted in some subsequent edition. But, surely, Mr. Urban, the man who neglects the ready means of information has no right to complain of being deceived; and an editor who openly avows his object, ought not to be accused of concealment, because that avowal may be afterwards withdrawn. When the preface is actually omitted in the work before us, *plain dealers* may more properly complain.

If, however, as in the first edition of *Dr. Paley's Sermons*, printed for private circulation among his late parishioners at Bishop Wearmouth, an important passage had been silently withdrawn, when there was little probability of detection, I might have acquiesced in attributing the *manœuvre* to *stratagem* and *stealth*. Whatever motives might have led to this curious omission of a passage so strikingly characteristic of the author's liberality, his family gave no sanction to the deceit; as in the third edition, the first actually printed under their auspices, it was duly restored to its place.*

But as the first edition was revised by a clergyman of the Church of England, assisted, it is said, by a strictly orthodox adviser, and was dedicated to a prelate of that establishment, the *Plain Dealer* may see no reason to object; or may probably regard the *omission* as nothing to the purpose, like what I have already stated about the *Mass Book*, and the Bishop of Elphin. Yet I conceive, Mr. Urban, that if such *omissions* in any one case are culpable, they must be so in all; more especially where the proceeding is altogether *clandestine*. I have quoted three precedents from the clergy of the established church, whose repeated practice I have shewn fully sanctions the measure which my opponent has presumed to arraign. These cases, I contend, are strictly to the point; unless your correspondent can make out, that the leaders of one sect alone are entitled to a patent for *concealment*, *stealth* and *stratagem*; to *hold out false lights*, and to *sail under false colours*; whilst those who, disputing their tenets, imitate their conduct, may be lawfully assailed

* Compare the remarks on *levity*, which appear in the first, with the corresponding paragraphs in the third or any subsequent edition.

with the grossest misrepresentation, calumny, and abuse.

I most heartily concur with the *Plain Dealer* in acknowledging the services of the *British Critic*, in so carefully collating the two editions, and presenting a list of controverted doctrines, to those who seldom venture to inquire. By such early attention, indeed, he has contributed much to diffuse the merits of the *revision*: one impression of it has already been dispersed; and, if this discussion should continue, I have no doubt a second more handsomely and more correctly printed will also speedily be sold.

But by this *revision*, according to your correspondent, "the very essence of Christianity is done away; the great articles of our faith concealed; and the very vitals of our religion cut out:" as if so much had really depended on the *intercession*, the *atonement*, the *eternity of hell torments* and the *devil*. To me, Sir, *the divine mission*, the *death*, and the *resurrection of Christ*, the *moral obligations of the gospel*, and the *promise of a future life*, appear the *real essence of Christianity*. In these every denomination of believers coincide. They present the most *cogent motives* to human action, as far as religion is concerned; and may justly be regarded as the *very vitals of our religion*, and the *great articles of our faith*.

In conformity to these purely scriptural views of Christianity, Mr. Melmoth's work has been revised; and thereby adapted to the use of all, who, entertaining rational notions of the divine wisdom and benevolence, rise superior to the prejudices of unreflecting minds. How then can your correspondent have the effrontery to hold out such a *revision*, as "stripping Christianity of almost all her faith, and her morality of its most cogent motives." The Unitarians, Sir, whom he so idly and ignorantly assails, maintain every essential doctrine of the Christian scheme. "More copious articles of faith *are undoubtedly* professed and believed by good and excellent men of other religious persuasions; but men are not necessarily good and excellent because of their lengthened creed."*

It is by no means necessary for Unitarians to look forward to some future interpolation in the works of Dr. Priestley, for a reasonable ground of complaint. They have long lamented the errors and corruptions of prevailing creeds: wherein the simplicity of the gospel is degraded by mere human devices, and the accumulated fictions of the Gentile schools. But they presume not to arraign the motives and conduct of those, with whom they differ most essentially in points of faith; or even to assert the superior rectitude and propriety of their own. However firmly convinced of the truth and importance of their own conclusions, in the genuine spirit of the gospel, they look upon man as responsible to God alone, for the errors or delusions of his creed; and, without presuming to condemn their neighbour for mistaken tenets, expect in the consummation of all things, the final happiness of all mankind.

DETECTOR.

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* See Memoirs of Thomas Brand-Hollis, p. 26.

"*Royal Religion.*"

SIR, *July* 6, 1814.

In the "2nd volume of the writings of the author of the True-Born Englishman," published in 1705, is a short piece, entitled "Royal Religion: being some Enquiry after the Piety of Princes," State-Religion, as the author found it, more than a century ago, is thus described:

"Princes perform the duties of Religion as a matter of State, and common Court-ceremony appoints the Chaplains in Ordinary to attend at their season; the hours of prayer are regulated as the hours of play, and the Clerk of the Closet has his work also; these are handsome general ways of treating God Almighty civilly, and the Prince vouchsafes to be present, as often as he pleases; and we are very willing to cry up the devotion and piety of those who do so." P. 462.

A celebrated Frenchman, nearly a contemporary of *De Foe*, found a Prince to *cry up* on a very different account than the pretence of *devotion and piety*. I refer to Monsieur Colbert, minister of Louis XIVth. That able statesman composed in his retirement his *Political Last Testament*, of which the English translation now before me was published in 1695. To this Testament, Colbert prefixed an Epistle to the King. Amidst some courtly strains is the following rather extraordinary passage:

"The fear of God, which you have always had before your eyes, is the reason also that you chose, during a certain time, rather to let things be believed, which one did not know of but by suspicion, than to take away the thoughts of them by frequenting the *Sacraments*. You forbore those, so long as you did not judge yourself to be worthy of them; or that you did believe that your infirmity was too great for you to perform any thing to God of what you should promise to him. This is a mark of the *niceness* of your conscience; and that you are far different in this from those princes who affect exterior mortifications while they plunge themselves in secret in all sorts of pleasures."

The conjugal infidelity of Louis XIVth, the *infirmity* to which Colbert must refer, forms an undisputed part of that Monarch's history. It does not however appear that he encouraged any of his courtiers to traduce the character of his consort, or that himself inflicted upon her any personal insults. She probably enjoyed all the happiness she had a right to expect from a royal marriage formed on reasons of state-policy and not of personal preference, an unnatural condition of domestic life to which all governments but the democratic are unavoidably exposed. I have been led into these subjects from having witnessed to-day a long and splendid display of Royal Religion or the Piety of Princes. In this display I remarked a profusion of drawn swords and musquetry, and even some pieces of artillery, as if our royal Christians received in a strictly literal sense the declaration that *the kingdom of heaven suffereth violence, and the violent take it by force.*

GOGMAGOG JUNIOR.

On Public Spirit.

(From the *Champion* (Newspaper) July 31, 1814).

"It is a false and cowardly plea, that, because a man possesses no office of authority, or command-

ing station in society, he is under no obligation to interfere in any way with such public matters as affect the community to which he belongs, be they to the prejudice or advantage of the individuals who are his neighbours. We are not, at present, going to dwell on the unmanliness of this principle, which is too commonly avowed, and more commonly acted on; we are not going to hold it up to contempt as a renunciation of the very essence of that character of national superiority, of which Britons are not backward to boast;—we wish only, in a few words, to put it seriously to the reflection of those who accept our remarks as they are meant,—that is to say, as a call to exercising their minds on important truths,—whether it does not involve *a gross breach of common morality*, as well as a vile insensibility to what is elevated in feeling and honourable in reputation? There is, in this respect, a great deficiency in the usual systems of instruction, whether they flow from parents, seminaries, or pulpits; and the omission is to be traced to a paltry spirit of selfishness. Let any one, desirous of forming a correct judgment on this matter, take a review, within the sphere of his own observation, of the good that has been effected in his parish, in his town, in his county, and in his nation,—as to promoting public convenience, relieving private distress, correcting wrong, binding up the broken-hearted, improving the face of society, and giving cheerfulness and beauty to the prospects of mankind,—by one or two persons, of means as individuals perhaps slenderer than most of those around them, but of philanthropy more ardent, of views more extensive, of courage more firm, and ambition more noble. There is not a country town, nor a parish in the metropolis, that is not much beholden to some one, who stirs actively in enterprises that are for the general welfare, instead of keeping his hands closely clenched in his pockets lest he should lose any of their contents, and confining his eyes within the narrow circle of his own affairs lest some small point of personal gain should be overlooked by them. Such conduct, however, forms a striking variation from the common course:—most people would rather owe a large debt of gratitude to others, than incur the risks which beset a display of public-spiritedness, in whatever ranks it manifests itself. But this is not fair;—in fact, it is very unfair, inasmuch as the dangers of the service are chiefly caused by the general backwardness to enlist in it. Those who do so engage, are thus rendered marked men, and are peculiarly exposed to the attacks of the enemy,—and therefore those who do not are just as culpable as if by their own act they deprived the world of all those benefits now existing, which laziness and cowardice such as theirs would have kept it without, and which have thus called for a degree of self-devotedness in a few, to which it is doubtful whether society has any claim, and which certainly should not be unnecessarily demanded."

Account of the Native Schools in India.

Sir,

The following authentic account of the Native Schools in the peninsula of India, from a gentle-

man of the first eminence in the medical department, I have thought your readers might not dislike, to see how far the improvements in education lately introduced into Great Britain may have been derived from these sources.

I am, &c. V. F.

The Method of conveying Instruction in the Canarese Schools within the Mysore Territory, as witnessed in the City of Mysore.

1. At their entrance into the school the scholars are taught the first letters by the master himself; for it is ordered in the Shasters, that the primary instruction shall always be conveyed by the superior of the school.

2. The boys are seated upon the ground, and a quantity of fine sand is spread before them, in which the master makes with his fore finger the first letter of a short line composed of ten vowels and consonants, signifying salutation and supplication to the Deity, and which is always placed above the alphabet.—The letter is purposely made very large, that it may be the more easily comprehended; and the boys are desired to draw their own fingers along the line of it, 100 times or upwards, until they may comprehend it;—the master pronouncing, and the scholars repeating, the name all the while: the latter are then desired to form the letter themselves, which they do close to the other by looking at it, and they still repeat the name.

3. As soon as the scholars are able to form the letter without the assistance of the copy, the latter is rubbed out, and they write it from memory, and always pronounce its name each time with a loud voice; this is done whilst they are actually forming the letter.

4. As soon as they have obtained some notion of the first letter, the second, and afterwards each succeeding one, is written for them, which they learn in the same manner as before, until the line is completed.

5. They then commence with the vowels, and afterwards with the consonants, of the Canarese alphabet; and as soon as they are able to write ten, twenty, or more letters, they read them all over aloud immediately afterwards; the letters are then erased, and again written and repeated, until the scholars are desired to desist.

6. When able to write the letters quickly, the scholars do not always pronounce their names aloud whilst writing them, but they wait until a certain number has been formed, when they read them as before.

7. Thus fifteen or twenty boys, whilst seated by the side of each other, are partly instructing themselves by forming and pronouncing aloud, and separately, such letters of the alphabet as each may be acquainted with, until a few shall be sufficiently advanced to receive the same instruction together.

8. One of the head-boys, who has been selected as an under-teacher, is now placed at the head of this set, and he writes and pronounces any number of letters, whilst they follow him, all at the same time; he afterwards reads aloud his own letters, and they do the same, looking at theirs; the master is also superintending.

9. In the evening, when the school is lighted, one of the scholars is desired by the master to repeat from memory all the letters

that he may be acquainted with; for this purpose he stands up and pronounces them slowly and distinctly, stopping a short time between each; when the rest of the scholars, who are seated, pronounce the same letter all together.

10. Should any of the other boys remember a greater number of letters than the one first called upon, he takes his place near the master, and proceeds in the same manner with such as the former may have omitted.

11. As soon as they may be instructed in the alphabet they are then taught the figures by the same process; first to write and count as far as 500, or probably 1000; afterwards they learn the multiplication-table, and then the addition and subtraction of broken numbers, as one ¼ is ¾, two ¼ is 1¼, three ¼ is 2¼, four ¼ is 3, and so on, with halves, quarters, sixteenths, &c. any required number of times; they afterwards proceed in the same manner with whole numbers, both adding and subtracting them.

12. At the same time that the scholars are learning the figures, as above, they are taught to join the vowels and consonants: one of them who may be considered as competent, or if not, one of the under-teachers, is placed at the head of the line, or should the line be long in the centre of it, that they may all have a distinct view of his writing; he marks in the sand with his finger, as before, one of the consonants, and adds to it one of the vowels, and when thus joined he pronounces aloud the syllabic sound; the others all write and pronounce in the same manner, until all the vowels have been separately added by erasing the preceding one; when he begins with another consonant, and proceeds in the same manner.

13. From single he proceeds to two syllables, which are taught in the same manner by any one of the class who shall be chosen, for one or more lessons, as he may preserve his superiority in reading, or else by the second-master, who is himself always a scholar (should no one amongst the others be equal to the duty); the head-master being present to superintend and to correct whenever it may be requisite.

14. At the same time that the scholars are taught to write and to pronounce double syllables they commence board-writing, that they may be enabled to give a more correct shape to the letters than they could acquire by writing on sand.

15. When they have proceeded thus far, they are taught to write and to pronounce the names of things and of places, by one or other of the 1st or 2d masters; he selects easy words of two and three syllables, and pronounces the first syllable, which the boys write on sand; the teacher then pronounces the second syllable, and when this also is written he desires the boys to give them their proper sound, which is repeated until the correct pronunciation of the word shall be acquired.

16. The boys are taught these names either together or separately; or one of them pronounces first, and all of the others immediately afterwards; and in the above manner they proceed from shorter to longer words.

17. Thus far the scholars have been principally instructed by writing in sand spread on the ground, and in large letters formed

by the fore or middle finger, and sometimes by the thumb.

18. For the board-writing each scholar has a thin flat board, the surface of which on one side he covers all over with a thin coat of fine powdered charcoal, and, in order to attach it to the wood and to prepare it for the reception of the writing, he rubs it gently with a fresh leaf of either the white or black stramonium, the juice of which, by combining with the charcoal, forms it into a paste that will with gentle friction adhere to the board. It must then be kept a short while in the sun, until the paste be dried and hard, when the surface will be perfectly smooth and of a deep black colour.

19. This coat ought to be made about the thickness of writing paper, and the scholar writes with a pencil made of pot-stone, between white lines formed by means of a string covered with a little of that stone powdered.

20. When the board is ready for use, the first or second master, if two only, writes a line of large letters along the top of it, as a copy; the boys carefully copy the letters over and over again, between the lines underneath, pronouncing each every time, until the board shall be filled with writing; it is then shewn to one of the masters, who carefully examines and corrects it.

21. When the board has been written all over, the coat of charcoal is not removed, but the writing is defaced by scattering a little of that powder upon it; a small quantity of the juice of the thorn-apple is again added, the surface is rubbed gently with the leaf, and the board dried as before.

22. As soon as the coat of charcoal becomes very thick, and no longer fit for writing on, it is washed off, and renewed as before.

23. When the scholars are able to write the letters correctly in a large hand, they are instructed to make them gradually smaller; and when they have reduced them to a tolerable size, the board is laid aside, and a large slate-leaf-book is substituted in its place.

24. At first they have still the guidance of lines; but as the writing improves in shape, and the letters approach their proper size, this aid is taken away, and they complete this part of instruction either by persevering in the use of the slate-book or by writing on paper.

25. At the time that the scholars are practising board-writing, they are likewise taught to make the letters on the palmyra leaf, with an iron style; and in this writing they afterwards persevere until perfect.*

26. As soon as the scholars shall have made some progress in writ-

* The Gentoo language is taught in the same manner as the Canarese. The Hindoos of the Malabar coast are taught first to write in sand with the finger, and afterwards on the leaf of the palmyra tree, with the iron style; from this they proceed to paper-writing, but they neither use the board nor the slate-leaves in the school. Neither the Mahomedans nor the Mahrattas ever practise sand-writing, but commence with the board, and afterwards write on paper: they do not use the palmyra leaf. The board used by the Mahrattas is covered with a thin coat of red earth and water, on which, when dry and hard, they form the letters with a pointed piece of bamboo; the Mahomedans have their writing-board painted of any fancy colour, upon which they write with a pen made of reed, and ink: they rub out the writing with a piece of wet cloth, which does not injure the coat. Those who cannot afford to have the board painted, cover the surface themselves with a paste

ing and pronouncing the names of things and places, they begin to read common letters and easy books: they generally procure the former either from their relations or friends, from some of the office servants, or from the shop-keepers for nothing; the master has always a few of the latter in his possession, with which he supplies the boys, should they happen not to have any themselves; such of the scholars however as possess books bring them to the school for their own use.

27. It is common for some of the inferior scholars to seat themselves in the school near others who are further advanced in instruction, and who furnish them with such assistance as they may require during the time that they are preparing their own lessons.

28. The master always selects from amongst the scholars one or more permanent assistants, who are called under-masters; they receive no pay, and are not exempted from payment for their own instruction, but they are not punished for any offence they may commit: when they leave the school others are chosen to supply their places, and these always from among the cleverest and best-behaved boys in the school. Others amongst the scholars are constantly called upon to assist in teaching, perhaps for one or two lessons, or a day or more; and these are always changed according to the progress they may make in reading, writing, or in figures.

29. The punishments in these Hindoo schools appear to be very lenient: a long slender cane is occasionally used; sometimes when the letters are ill-formed, the boys are made to strike the knuckles of both hands joined together, a few times against the back of the writing-board, which the master holds before them for that purpose, or else the master makes the blows with the board; when the offence is greater they are made to suspend themselves for a short time with both hands, at a little distance from the ground, by laying hold of a rope, that remains tied round one of the beams of the school.

30. Theft or absence from school, is punished by tying the arms together, at the wrists, and the thighs above the knees; and the boy thus loosely bound, remains for a time seated on the ground, embracing the knees with his arms, without being allowed to change his posture or his place.

31. There is another punishment in these schools to shame the scholars who are careless in writing; one of them who writes well is desired to seat himself upon the shoulders of another, who has been idle or inattentive, whilst the latter is seated on the ground; and in this way he is exposed to the whole school, until he promises amendment.

32. Those boys who may be late in their attendance at the school are punished in the following manner: the first and second time they are admonished only, and never flogged, the third time they receive one gentle stripe upon the palm of their open hand, with the cane; the fourth they receive two stripes a little more

made of the powder of pot-stone and water, which they expose to the sun until hardened, and they smoothen it by friction; upon this they write with the reed-pen and ink.

severe, and so on, always proportioning the violence of the blow to the lateness of their appearance; this chastisement does not take place until the evening when they are about to leave the school.

33. In one school that I have been in the habit of visiting, where there are generally about forty boys and girls, there are always two assistants employed; the master informed me that at first he usually received for each scholar, for every lunar month, a sum which is equal to about 8d English money; that some time afterwards it was increased to double, and is sometimes a rupee, but never more.

34. Besides these payments there are some other trifling expences which are incurred by the scholars; the oil for the school lamp is furnished daily by each of them, in succession (each supply will cost about a halfpenny); on the day preceding those of the full and change of the moon, a small copper coin of the value of somewhat more than half a farthing is given by each scholar to the master, for the performance of some religious ceremonies within the school, and which is always expended for that purpose; on each day of the full and change of the moon they again present him with each about a halfpenny, of our money, when he grants them these, and the two days succeeding each as holidays; on feast days likewise, they make him similar presents, to which some add a small quantity of rice, sugar, butter, vegetables, salt, pepper, and tamarinds, &c. according to the circumstances of their parents or relations.

35. The hours of attendance in these Hindoo schools, are from sunrise to eleven o'clock, in the morning; and from twelve till a little after seven in the evening.

W. I.

Mysore, March 1813.

Answer to the Questions on Universal Restoration.

Holborn, June 28, 1814.

SIR,

Your correspondent, Mr. Wright, has favoured us with some questions (p. 228 of the present volume), which were proposed to him before he was an universalist, which he informs us he was unable to answer without admitting the truth of the doctrine which they were intended to establish; and which he says were one mean, amongst others, of his embracing that doctrine.

From the nature of the questions, Sir, and from Mr. W's. answers to them, I should conclude that he was not unwilling but well-prepared to receive the doctrine upon almost any kind of evidence that might be offered in its support.

Questions may be put so general in their nature, and in such a form as easily to mislead the unwary and betray them into concessions which would support the claims of any hypothesis.

The first question, "Did God ever design the happiness of all men?" will scarcely admit of a direct answer but in the affirmative. But then we ask, did God design to *make* men happy at all events, independent of character and conduct? Did he ever design the vicious and abandoned to be happy in a course of vice and iniquity? If we reason from the known perfections of the Deity we must conclude that it is impos-

sible that he should. Has not God ordained that happiness shall be the reward of virtue, and misery the effect of vice? If then the vicious are miserable, and though their vices should terminate in their final ruin, it will not follow that God did not design their happiness, or that he has altered his design or changed his mind; he is of one mind and none can turn him. If he determine to bless, not a Balaam with all his multiplied sacrifices shall ever induce him to curse; and if it is his will and design to punish, a Noah, a Daniel, a Job, or all of them together shall interpose in vain to alter his purpose, or to cause him to change his mind.

When God made man he designed him for happiness. Did he not then make a sufficient provision for his happiness? Yet the fact is that man is depraved and miserable. How happens this? Did this also enter into his design? Did God when he made man design that he should be happy and unhappy, that he should be virtuous and that he should be vicious, or has he altered his design or changed his mind? Or if he intended man to be happy are his intentions frustrated? The fact of man's depravity and misery, I conceive, is only to be accounted for by a consideration of the nature and constitution of man as a rational, free and accountable being, subject to the moral government of his Creator. Under such a constitution, it does not, perhaps, come within the compass of Almighty power to make man happy in spite of himself. Is moral character, are virtue and vice of God's creation? if they are, what will become of the moral government of God, and of the accountability of man? If they are not, then they are not the objects of power. To argue then that all men must be happy, because God, being omnipotent, is able to accomplish his designs respecting them, is to destroy both the moral nature of man and his capacity for happiness, and to convert him into a mere machine.

The Divine Being is frequently represented in the scriptures as desirous of the happiness of mankind, and as labouring in a variety of ways to promote it; as in the case of Israel his vineyard, and Judah his pleasant plant; and yet, notwithstanding he is infinite in wisdom, and almighty in power, we find him complaining that his labours were ineffectual to accomplish the purpose he had in view. Respecting his vineyard he makes this strong appeal, "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?—He looked for judgment, but behold oppression; for righteousness, but behold a cry." Isa. v. 1—8. See also chap. xlviii. 18. Psa. lxxxi. 13, &c. &c. What then was the design of God in the pains and culture he bestowed upon his vineyard? Was it not that it might be fruitful—fruitful in judgment and righteousness? If so, this design was not accomplished. If it be fair from the design of God respecting man to infer his present or future happiness, it must be equally fair, from the condition of man, to infer the design of God

respecting him; then it will follow, that God did not design that all men should be happy either in the present or in the future state; not in the present, for experience and fact prove the contrary; not in the future, for the scriptures affirm, and your correspondent will not deny it, that all men will not be happy in that state. From whence then can we conclude that all men will be happy at a more remote period, in a state still more future, a state of which we have no knowledge from reason, and about which revelation is perfectly silent?

"Of God above, or man below,
What can we reason but from what we know?"

Æon in the plural we are told means ages, and for ever and ever means ages of ages; here then we have first ages, and then succeeding ages, to an indefinite number growing out of them, which will carry us forward to a period almost infinitely remote for the termination of the punishment of the wicked, which, according to Dr. Estlin, will consist "in an exclusion from the kingdom of Christ, and in inconceivable mental anguish," throughout all these successive ages; for, he says, they will not be restored till the kingdom of Christ comes to a period,—whose kingdom, the scripture says, is an everlasting kingdom, and he shall reign for ever and ever. Most tremendous idea! Must not every benevolent mind then wish, and have not the wicked themselves reason to wish, that the doctrine of universal restoration may not be true? And what must we think of a Being designing the happiness of all men, and who, possessing infinite wisdom and almighty power, is able at all times, and at any time, (if the happiness of rational beings depend on the exercise of his wisdom and the exertion of his power) to accomplish his design; not only defers the accomplishment of it throughout the whole of the present state of probation, of which almost 6000 years have already elapsed, but will still defer the accomplishment of it, and subject the very persons whom he designs to be happy to inconceivable misery, throughout incalculable ages in the future state? Is such a Being the loving, the benevolent parent of all mankind? Would such be the conduct of any earthly parent respecting his children?

I submit, Sir, these observations on the questions of your correspondent's unlearned friend and on his answers to those questions, to his consideration. And am,

Sir, Yours, &c.
JOHN MARSOM.

Dr. Estlin, in Reply to Mr. Marsom, on Future Punishment.

Southerndown, July 20, 1814.

SIR,

The pedantic appearance of my former letter will, I fear, be disliked by some of your readers. I confess it does not altogether suit my own taste, but I do not see how it could have been avoided, unless I had suffered the very erroneous account which your correspondent has given of the meaning of certain words of great weight in the controversy before us, to pass unrefuted. When the common acceptation of words is not admitted, what can be done but to appeal to the paramount authority of lexicographers? Those

which I have quoted are the most easy of access, and the most familiar in explanation.

In *every* instance in which I have been charged with assertion without proof (and reiterated indeed has been this charge), I believe I could exculpate myself with equal facility. But the detail would be tedious and uninteresting. With one previous general remark, therefore, and with a reply to a few particular charges, I shall throw myself and my cause, not upon the candour but the justice of your readers.

The media of proof which I adopted, by whatever character they may be denominated, are as accessible to others as they were to myself: and it has always been understood that the knowledge which is acquired by the slow and laborious process of analysis and induction, may be communicated by the easier method of synthesis: or to express the idea without having recourse to terms of logic, the knowledge which is acquired by long and patient investigation, when all the intervening steps are pointed out, may be imparted to others, as the result of such investigation, without exposing a person to the charge of the assumption of infallibility. I did not begin to build without a foundation. At the commencement of my undertaking, I laid down this scriptural declaration as my first principle, not suspecting that it could be controverted, and knowing that it could not be shaken: "God is love."

With respect then to this charge, and indeed every other which has been brought against me, I submit to the decision of every scholar whether I am not "a man more sinned against than sinning."

But some notice, I find, must be taken of the words *expressly* and *inferentially*, which obtrude themselves upon me in every direction. I confess I have no partiality for them, or for any words of a similar import. I did not know whither they might lead me. I knew that they must lead me from the important subject before me. I wished to be *actually doing* something, and not to spend my time in disputing about the *manner* in which this something is to be done. Indeed, Sir, the shortness of my period of active exertion and the apprehension of the failure of sight before even the expiration of that period, force me in all circumstances in which duty calls upon me to act, to be prompt as soon as I am decided; and if I only punctually perform what cannot conscientiously be omitted or delayed, I have no time left for the puerile purpose of personal altercation.

As, however, I am not now addressing a congregation or proving a doctrine, but writing a familiar letter to you from the country, I will encounter these two formidable words with all the courage of which I am capable.

I did not know before that truth admitted of degrees, or that the information which is derived from *reasoning*, or the exercise of the faculty of reason, was not to be received with as unhesitating an assent as that which is conveyed to the mind by other channels of communication. Perplexing indeed is my situation. When I prove a doctrine by reasoning, it is said, that I insist solely on *inferential* evidence; when I give the words which include it in

their definition, or the sentences which convey precisely the same idea. I am represented as producing *confident assertion* for proof.

Sir, in the whole history of the human mind, as connected with religion, I have seen enough of the effect of narrow and excluding principles. I wish to adopt, and recommend to the world, principles of expansion and comprehension. If I *reasoned* on universal restitution, as Paul did on "righteousness, temperance and judgment to come," I was as far from *excluding other* grounds of belief in this doctrine, as he was from *conceding* that the duties on which he reasoned were not *expressly enjoined*, and that the awful sanction on which he reasoned to enforce these duties, was not likewise *expressly* revealed. It appears to me that the doctrine I am pleading for *is expressly* taught in the very definition of the term *mercy*; it appears to me that it is expressly taught when we are informed that "God is love"—that "his mercy endureth for ever;" that "he is good to all, and his tender mercies are over all his works:" it appears to me that it is expressly taught whenever his goodness is spoken of as *universal*, or when any of its modifications, as kindness, pity, grace or favour, compassion, willingness to save, are applied to *all men*. In all these cases, and in many more, I believe, the doctrine of universal restitution *is expressly* taught, for that it is either contained in the definition of the words, or that the proposition which is laid down, if not logically speaking an identical proposition with the following, actually conveys, or includes in it the same idea, "all men will finally be saved."

If this be not the case, I confess I have no definite idea to the words, and in this forlorn and bewildered state, with the Bible before me, but with a seal impressed upon it which I cannot open, I earnestly request my friend, Dr. Toulmin, if his opinions remain unchanged, to assist me in opening this seal. I request him to inform me *why these expressions*, so clear in themselves, *are not to be taken literally*. I request him to tell me plainly what idea *is* conveyed, either *expressly* or *inferentially*, by the words themselves; or what doctrine or truth *is* taught either *expressly* or *inferentially* by the universal propositions of which these words, for the most part, form the predicate.

As a definite phraseology is of the highest importance in the interpretation of scripture, I cannot help wishing that in our writings, as I believe is the case in scripture, the word *salvation* when used *alone* were confined to the *righteous*; and that *final salvation*, *final restoration*, or *the salvation of all men* were made use of, when the idea of *universal restitution* is to be conveyed.

Forgetting for a moment the awful *matter* of my discourses, the *manner* in which these strictures on them are conveyed, sometimes forces from me an involuntary smile. The logic which they contain is of a very peculiar kind. It certainly is not the syllogistic logic of Aristotle, for it sets at defiance all his rules; it is not the inductive logic of Bacon, for it establishes no facts as the foundation of its reasonings and con-

clusions. It often reminds me of *Edwards' Canons of Criticism*, and I cannot help thinking that *canons of controversy* might be drawn from these strictures, of a character similar to the Canons of Criticism, which are supposed to be fairly deducible from the commentaries and notes of Warburton. It is true these Canons of Controversy would afford but little assistance in the discovery of truth, but they might nevertheless be of use in bewildering an adversary; and might therefore be studied with advantage, and reduced to practice by controversial reviewers, and by those who are a disgrace to a respectable profession.

If I rightly remember one of the Canons of Criticism is, "the critic may interpret his author so as to make him mean directly contrary to what he says." In imitation of this canon, a *stricturer*—I do not much like the word, and that of *critic* here would be improperly applied—"a *Controversialist* may interpret his author so as to make him affirm what he wishes him to affirm, and deny what he wishes him to deny." Under this comprehensive general canon many minor canons of considerable extent in their application might be pointed out and recommended; such for instance as the following: "When an author reasons on *one* principle he may be represented as relinquishing *every other* principle;" or "when an author cannot be answered he may be represented as contradicting himself, or as speaking perfect nonsense;" or to his mode of proof, although it be the most satisfactory possible, a degrading appellation may be applied. For exemplifications of these canons of controversy I refer you to Strictures on my Discourses on Universal Restitution.

The energies of intellect generally proceed from design, and are attended with consciousness. Now Mr. Marsom has imputed to me many intellectual acts, of which I have not the most distant recollection, and which I certainly never designed. I have not his former letters by me, but in the beginning of the Number of your Repository, for May, I find the following sentences, to which he has subscribed his name, but to which I cannot, consistently with truth, affix mine. "He relinquishes the idea of proving the doctrine from any express declarations of scripture, and rests the whole proof upon inferences which he thinks may be fairly drawn from some passages of scripture, together with the supposed fact, that the end of punishment in the divine government is to reform."—"The doctor's criterion then, by which we are to determine whether a doctrine be a doctrine of scripture or not, is that every such doctrine must be conveyed in plain, clear, unequivocal language, and that doctrines not so conveyed, but which depend upon mere inference and reasoning from either texts of scripture, or from the attributes of God, are not doctrines of revelation."

Far be it from me to impute to Mr. Marsom the crime of intentional falsehood. I believe him to be a man of the strictest moral principle. But I must regard him as a person who, on this subject, has formed the most erroneous conceptions. Human inconsistency—perhaps if expressed more generally it would be ex-

pressed more properly—human *imperfection* lays a foundation, even in such a case as this, for humility with respect to ourselves, and for candour with respect to others. He may possess every other excellence of head and of heart. He may be concious of many moral and intellectual attainments, for a deficiency in which I have reason to supplicate my Maker for forgiveness. With every friendly sentiment towards him personally, and with a willingness to account for a very extraordinary fact upon the best principles on which it can be accounted for, I feel myself justified in passing the most unqualified censure on his mode of conducting this controversy; and I must take the liberty of informing him that *he has no authority from me*; in my name, or on my behalf to define terms, to lay down principles, to pursue a train of reasoning, to draw conclusions, to apply the *reductio ad absurdum*, which, when properly applied, I think as useful in ethical or theological as in mathematical science, —to admit or to evade, to concede or to acknowledge, to relinquish or to retain, to affirm or to deny,—in a word, to do whatever supposes or implies any kind or degree of intellectual agency or volition.

But what is the *nature* of that evidence to which degrading appellations are applied, for I cannot but suppose that degrading ideas are intended to be conveyed by the terms *inferential*, *mere inference*, and "not *expressed* in scripture, but only to *be deduced from it?*" The doctrine which admits of this evidence, and is supported by it, is as true as that God is love; as that God is good to all, and his tender mercies are over all his works:" What can produce conviction in that mind which demands superior evidence, which looks out for a higher degree of certainty? I have never insinuated that this is *all* the evidence which the doctrine of universal restitution has to support it, but I have said, and I do say, that this is *sufficient*.

That the kingdom of Christ, or the kingdom of truth, righteousness and happiness, is represented in scripture as a kingdom which *will have no end*, it was an important object of my Discourses to illustrate and improve. It was likewise shewn, if I may be permitted the use of so confident an expression, that *this kingdom* will finally be triumphant and universal. This mode of proof, whatever it may be called, was certainly made use of. If I mistake not, *another* kingdom is likewise spoken of in scripture of a much shorter duration. Now, as Christ is expressly styled Mediator between God and man, and is allowed to be the head of this kingdom, do I use an unscriptural expression if I term this his *mediatorial kingdom?* If any terms more clear and definite can be pointed out, to explain what is meant by "he must reign till he hath put all enemies under his feet," and "then cometh the end when he shall have delivered up the kingdom to God, even the Father," I am willing to adopt them; but until that is done I find myself obliged to retain the words which have been objected to. Perhaps Mr. Marsom would have been spared some trouble if he had only known that the

title of Mr. Stonehouse's second letter is "The Kingdom of Christ which is called *Æonian* is not eternal," and that in the letter he calls this his "mediatorial kingdom."

But I have done with defence. A few remarks will probably be expected (and they shall be given with as much brevity as possible) on the scheme which Mr. Marsom has presented to the world in opposition to that of universal restitution. He expresses himself in these words: "THE PASSAGES THEREFORE JOINTLY AND SEPARATELY SHEW, THAT THE PUNISHMENT OF THE WICKED WILL BE DESTRUCTION BY FIRE, AND THAT THAT DESTRUCTION WILL BE EVERLASTING."

Father of mercies! Is it possible that any of thy rational offspring should have conceived the idea that this—this is the consummation of all thy dispensations? The weight of such an article of belief what power of evidence is able to support! Let me inquire what terms of execration and horror does Mr. Marsom apply to the doctrine of the eternity of hell torments! These terms, whatever they may be, withdrawing only the sign of the superlative degree are applicable to his own hypothesis. I tremble when I reflect on what your correspondent (I am persuaded with no impious design) has insinuated respecting the moral perfections of the Supreme Being. I did intend to enter into a particular consideration of this part of his letter. I dare not quote it. I will not reply to it. I am not called upon, on the present occasion, to lay down the first principles of natural religion. I take it for granted the controversy is closed. Some may probably rise up in defence of a doctrine which I believe. I have only once mentioned that of annihilation without a resurrection, but I can scarcely bring myself to believe that a Theist, a Christian, and an Unitarian will again write a book with the professed design of shewing that the scriptures teach that myriads of human beings will be raised from the dead *only that they may be miserable and be burned.* And it must not be forgotten that in the moral character of some of these outcasts of the creation and of some of the heirs of immortality, there is only one shade of difference. "Thou thoughtest that I was altogether such an one as thyself," is represented as the language of the Most High to one who had formed false notions of his character. It cannot, however, be applied in the present case, as not even the most unfeeling despot that ever sacrificed millions at the shrine of ambition is a character of such malignity. In one word, the doctrine just mentioned subverts *every moral attribute* of the Supreme Being, and what is the character of all his attributes, his *immutability.* But there is one consideration which is not often attended to, it is *a virtual denial* of the *unity* of God.

From the correspondence which the publication of these Discourses has procured me (for all the letters which I have received do not breathe the same spirit as those contained in your Repository) I beg leave to extract the following passage; which, as I do not take the liberty of mentioning the name of the writer, I hope his zeal for the cause will permit me to make use of, as the most appropriate

dress for an idea which in inferior clothing had occurred to my own mind. "By nearly the same train of reasoning, and why may I not say *feeling*, as yourself, I have been led not only to embrace the doctrine of universal final happiness, but to regard it as the *gospel*. Without it Unitarianism is of comparatively little value. Ours is surely a *moral* and not an arithmetical question, not of the numerical properties of the Deity but of his moral attributes. The scheme of annihilation is, I admit, *not so bad* as that of endless misery, but for myself, I confess, that Christianity with it would be, in my view, *dis-gospelled*. Pardon my coinage of a term."

It would indeed cease to be "glad tidings of great joy." Could a greater calumny be fixed on the gospel? Yes, it might be represented as teaching the doctrine of eternal existence in misery. This doctrine Mr. Marsom disbelieves; and, although he has with so much zeal supported the other, I am convinced he is not in his heart an enemy to the gospel. Let us consider how his scheme bears on the unity of God. The worst effects of polytheism proceed not from the *number*, but from the *character* of the supposed deities. A numerical unity with a contradiction of qualities, or with qualities of an immoral nature, would be productive of worse effects upon the practice than polytheism, if all the deities were supposed perfect. For what is it which is the object of our devout contemplation, worship and imitation? It is not the *name* of God when written, or the *word* when pronounced; it is not the *essence* of God, for of this we know nothing; but it is the *character* of God. It is infinite *power*, *wisdom* and *goodness*, with all the attributes which are included in them. And they include all conceivable perfection. It is then a *moral*, a *perfectional* unity, a unity of character only with which we are concerned. And I hope that in future, in our attempts to promote the belief of the unity of God, this distinction will be constantly attended to, and that *this unity* will be the object to the promotion of which our zeal will be principally directed.

But I have still more to say on this subject. I do not intend, in this letter, to quote a single passage from the classics in the original language; but many of your readers know who has said, "You make a desert, and you call it peace." The scheme which I have been opposing supposes a peace—a peace through the universe—a peace between two long-contending powers. It must suppose then the existence of two such powers. If it be so, Manicheism is allowed, and a song of triumph may be put in the mouth of the *evil* principle. If his empire be not universal, it comprehends beyond comparison the larger number; it is victorious, it is everlasting.

Sir, it must be the wish of every rational friend of rational religion to put an end to those modes of interpreting scripture which can lead to such conclusions. Strange it is to me that in such a case any person can have such a *confidence in his own powers as to venture on a decision*. Would it not be more consistent with the humility which becomes imperfect beings to say at once, I do not understand this?

In the conduct of the under-

standing, in the pursuit of truth, much has been done, but much still remains to be done. Venerated be the names of Bacon, Newton, Locke, Watts, Hartley, and Priestley. Different as his sentiments are from those of the two last, much has been done by Reid, and much has been done, and is now doing, by Dugald Stewart. His two volumes on the Elements of the Philosophy of the Human Mind contain many profound and important observations; and his next volume will probably contain more practical information. *Before* studies are entered upon, *the mind should be framed to a capacity for study.* It appears to me that the blunders which are made in the interpretations of scripture arise from *three great* causes. I mean not to exclude others, but to say, that these are of very, perhaps of most extensive operation: they are,

The want of clear and accurate definitions, and of first principles;
Confounding the LITERAL *and the* FIGURATIVE *language of scripture;* and
Inconsistency in argument.

On these subjects volumes *might* be written, and much *ought* to be written. I can do little more than mention them at present. On a conviction of the importance of a definite phraseology, I some years ago printed, for the use of my own family and the congregation with which I am connected, a catechism, in four parts, consisting chiefly of definitions, first principles, and such a general account of the Jewish and Christian dispensations, as appeared to me to lay a foundation for the right interpretation of the scriptures. As a preservative from such confusion of ideas respecting the divine perfections and government as generally prevail, I would beg leave to recommend this little work to public notice. It has never been advertised nor published in London, although it is translated into Welsh by my friend Edward Williams the bard, and adopted by the South-Wales Unitarian Society.

It appears to me to be of much greater importance to distinguish between the *literal* and *figurative* language of scripture, than between what is taught *expressly* and what is taught *inferentially*. The mode of interpreting scripture which has led to the scheme of a resurrection to misery and burning, seems to have originated from the circumstance of taking those texts *literally* which ought to be taken *figuratively*, and taking those texts *figuratively* which ought to be taken *literally*. By this mode of interpretation, because God is said to *see* and to *hear*, he may be supposed to possess bodily organs, and the grossest anthropomorphism might be received. Nay, as God is said to be a *rock*, he might be divested of his intellectual attributes, and complete atheism might be introduced. And indeed the hypothesis which includes in it a denial of *design* in the Governor of the world, would be less revolting to a benevolent mind than that which includes in it *malevolent* design towards by far the greater part of his human offspring.

Every thing which I have written on this momentous subject is meant to recommend *consistency* in argument. The rule by an attention to which many of the disputes which have agitated the Christian world might be amicably adjusted, is as obvious in its nature

as it is easy in its application: it is neither more nor less than this; let every doctrine which claims to be a doctrine of scripture be tried by the test of definitions, axioms, and previously-acknowledged truths; and when two contradictory propositions are presented to the mind, let that be admitted which will bear this test, and the other be dismissed, though with the confession of a difficulty which further examination will probably remove. Hoping that these three directions will not be forgotten by your readers, I hasten to the conclusion of my reply to the Strictures of Mr. Marsom on my Discourses.

I cannot dismiss the subject without adding one word more respecting the gentleman whose Strictures on my Discourses drew from me these reflections. It is a circumstance which forcibly struck me in reading his book, as well as his letters to you, that the doctrine which he advocates with so much zeal is not often alluded to, and is very seldom indeed presented with its features full in view to the mind. Is there not something within him which leads him to turn his eyes from so loathsome a spectacle? I doubt not that he inlisted in the cause under a deep impression of its justice. He has continued under that impression; but I apprehend, like many others in actual service, he thinks less of the *cause* in which he is engaged than of the means which are to be made use of to harrass his enemy. From this circumstance I entertain some hopes that he may yet be brought to a change of opinion. I would, as a friend, advise him to take up the subject in a different manner, to look his hypothesis full in the face, and, by laying it down as the foundation of all his reasoning, according to the method of synthesis, to see fairly whither it will lead him. Will not every moral attribute of God, every text of scripture literally taken which should be taken literally, and every text figuratively taken which should be taken figuratively, and every first principle in morals and religion, present an insuperable bar to his proceeding, and compel him to relinquish his hypothesis? I would then advise him to take the doctrine of universal restitution as the foundation of his reasoning, and to proceed in the same method of synthesis. In this case, if I may be indulged with a short allegory, I would ask, Will he not find his hypothesis a fountain clear as crystal, which, overflowing, and fertilizing as it flows, forms itself into a river whose verdant banks are beautified by every flower, and with which every divine attribute, every text of scripture, and every moral and religious principle, uniting, as a tributary stream, swells with majestic grandeur until it mixes with the ocean of boundless love, by the exhalations from which it was formed at first and is constantly supplied. I wish him to experience, during the remainder of his life, all the happiness which results from the full persuasion of this delightful doctrine. I earnestly pray to God that he may experience that perpetual sunshine of the mind, that superiority to the passing events of this ever-varying scene, that universal philanthropy, that joy in the Divine administration, that serenity through life, and that cheering prospect in the hour of death, which the belief of this doctrine only can inspire.

Sir, I have been told that the God whom I worship is *all mercy*. Whether by mercy be meant *goodness in general* or goodness *exercised towards the guilty*, blessed be his name, he *is* all mercy. But he is not *mercy only*. He is *underived, eternal, infinite, unchangeable, omnipotent, omniscient* mercy.

I hope I may now be permitted to retire. The cause no longer stands in need of my exertions. I see, from your Miscellany, it has many powerful defenders. Mr. Plees, of the island of Jersey, has favoured me with the perusal of many beautiful essays on the subject. I hope he will favour the world with the perusal of them. The web of sophistry in which the doctrine of annihilation was involved I have unravelled; single threads of it only remain: these my friends will easily cut into small particles, and, by collecting and placing them in the focus of the sun of revelation, destroy every atom from the universe of God.

I am, Sir,
Your constant reader,
and admirer,
J. P. ESTLIN.

Error in Biographia Warringtonia.

In the account given of Dr. Estlin, among the Warrington students (pp. 266, 267) are the following inaccuracies:—The work in which Dr. Priestley expresses his affection for him is not in his answer to Paine, but in his Remarks on Dupuis:—None of the sermons which are published separately are included in the volume of sermons:—and Dr. Aikin, who is the person alluded to in the letter to Dr. Toulmin (p. 25, col. 1, of the Mon. Repos. for January) during the time that he continued at Warrington believed the doctrine of annihilation.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CLXXXII.

Character of the French.

The French (says Sir John Reresby, who visited them in 1654.) are generally soon gained and soon lost; good company, but bad friends; unable to keep a secret, and had rather lay their hands on their swords for you, than on their purse; they have more of airy than solid, and attempt better than they perform, so that it may properly enough be said of them, as Tacitus said of the Britons in his time, *In deposcendis periculis eadem audacia; in detractandis ubi advenêre eadem formido.*—The same audacity in provoking danger, and irresolution in facing it when present, is observable in both.

This old traveller remarks, very ungallántly,—The women are rather subtle than chaste, interested than virtuous; a great itch to be well clad; sometimes occasioning the neglect of one part to adorn the rest.

Travels. 8vo. 1813. p. 44.

No. CLXXXIII.

The French in 1695.

During the war between William III. and Louis XIV. the anonymous author of *an Essay on Ways and Means* thus describes the rival nation:—

"The *French* seem to pay themselves for all their home miseries, with their fame abroad, the majesty of their empire, splendor of their court, greatness of their monarch, and the noise of his victories; like a beast that goes merrily with a heavy burden, pleased with his fine furniture and the bells that jingle about him. For those vain appearances are to that people in the stead of ease, plenty, and all the other goods of life; though they only tend but to make their slavery more lasting."

No. CLXXXIV.

A Horse, a Prisoner in the Inquisition.

Caligula would have made his horse a consul. The Inquisition would once have made a horse, a conjurer. Mr. Granger having mentioned a "wonderful juggler" in the 17th century, who "declined going to Spain for fear of the Inquisition," adds, "It is certain, that, in my remembrance, a horse, which had been taught to tell the spots upon cards, the hour of the day, &c. by significant tokens, was, together with his owner, put into the Inquisition, as if they had both dealt with the devil; but the supposed human criminal soon convinced the Inquisitors that he was an honest juggler; and that his horse was as innocent as any beast in Spain." Biog. Hist. iii. 164.

No. CLXXXV.

The Ring in Marriage.

Rubric of Ed. 2. The man shall give unto the woman a ring and other tokens of spousage, as gold or silver, laying the same upon the book, and the man, taught by the priest, shall say, With this ring I thee wed, this gold and silver I thee give," and then these other words, "with all my worldly goods I thee endow," were delivered with a more peculiar significancy.

The ring at first, according to Swinburne, was not of gold, but of iron, adorned with an adamant; the metal hard and durable, signifying the durance and perpetuity of the contract. Howbeit (he says) it skilleth not at this day, what metal the ring be of: the form of it being round and without end doth import that their love should circulate and flow continually. The finger on which this ring is to be worn is the fourth finger of the left hand, next unto the little finger, because there was supposed a vein of blood to pass from thence unto the heart.

Burn's Eccles. Law. Tit. Marriage.

No. CLXXXVI.

Welsh Proverb.

"The Welch" (says Andrew Marvell) "have a proverb, that *The Bible and a stone do well together:* meaning, perhaps, that if the one miss the other will hit."

REVIEW.

"Still pleas'd to praise, yet not afraid to blame.—POPE."

ART. I.—*British Pulpit Eloquence*: a Selection of Sermons, in Chronological Order, from the Works of the most eminent Divines of Great Britain, during the Seventeenth and Eighteenth Centuries; with Biographical and Critical Notices. Vol. I. 8vo. pp. 470. Gale, Curtis and Fenner, Paternoster Row. 1814.

The theologians whose lives and discourses compose this volume have so long enjoyed an undisputed reputation, that our praise would be superfluous if not assuming. They are aptly described in the beautiful language of an eastern sage: — *Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions.—All these were honoured in their generations and were the glory of their times.*

It is well observed by the anonymous editor, in his preface, that "the utility of a chronological selection of British Pulpit Eloquence cannot be doubted." He adds, that "it can scarcely fail of inspiring candidates for the ministry with the laudable ambition of excelling in their high profession, or of pointing out to them the true road to distinction." At the same time, readers of every description may indulge a curiosity, highly natural, by acquainting themselves with the style, the sentiments, and the story of those to whom other ages have listened with improvement and delight.

This Selection, passing by earlier preachers, much of whose language has now become obsolete, commences with Richard Hooker, whose piety and learning adorned the reign of Elizabeth. He died in 1600, in his 47th year, taken from the world in the midst of his days. From the scarcity of incidents in the unambitious life of a retired scholar, the biographical notices of Hooker are unavoidably short. Yet the editor has condensed into the following paragraph a mass of just reputation offered to his memory by various contributors.

"Hooker has left behind him a rare character for simplicity of mind, strength of understanding, purity of heart, benevolence of life and warm and unaffected piety. His main work, the Ecclesiastical Polity, though a fragment, sprung up at once into public favour, and has maintained its place amongst standard English books. It is controversial, but not uncharitable, and abounds in deep thoughts and manly eloquence. Pope Clement VIII. pronounced of it, that 'it would get reverence by age, and that there are in it the seeds of eternity.' Three successive English sovereigns, Elizabeth, the first James and the first Charles, were professed amirers of Hooker: the last unhappy prince recommended him to the study of his son, Charles II. And his name is scarcely ever used by our best writers but with certain epithets which denote the highest respect, as Learned, or Judicious, or Venerable, or Immortal. Of his style, Bishop Lowth says, in the Preface to his Introduction to English Grammar, 'that in correctness, propriety and purity, he hath hardly ever been surpassed, or even equalled by any of his successors:' and Bishop Warburton, in his book on the Alliance between Church and State, often quotes from him, and calls him 'the excellent, the admirable, the best good man of our order.'" Pp. 3, 4.

Of Hooker's Sermons only seven have been published. The one here selected is *On Pride*, from

Habak. ii. 4. Our limits scarcely allow a quotation. We will, however, adduce the following short passage, to shew that Hooker, while he *kept the noiseless tenor of his way*, was not inattentive to the passing scene.

Speaking of Pride, the preacher remarks:

"When we have examined thoroughly, what the nature of this vice is, no man knowing it can be so simple as not to see an ugly shape thereof apparent many times in rejecting honours offered, more than in the very exacting of them at the hands of men. For as Judas his care for the poor was meer covetousness; and that frank-hearted wastfulness spoken of in the gospel, thrift; so, there is no doubt, but that going in rags may be pride, and thrones be cloathed with unfeigned humility." P. 16.

The reign of *James* has not furnished one specimen of British Pulpit Eloquence. Of Bishop Andrews, a preacher celebrated in that age, there is, indeed, a volume of sermons. From the peculiarity of their *style*, which, according to Fuller, depended for its effect on the *manner* of the preacher, the editor probably considered them as unsuitable to his purpose. The second sermon in this Selection, which is *On the Use of Riches*, is from the pen of Chillingworth. He was born two years after the death of Hooker, and died in 1644, in his 43d year, like Hooker, a fair example of that *honourable age*, which is not *measured by number of days*, but computed by *wisdom* and *an unspotted life*. We forbear to add any quotation from the comprehensive biographical account of this extraordinary man, which precedes the sermon, as his life and writings have lately occupied not a few of our pages.

The third sermon, on *the Miracles of the Divine Mercy*, has been drawn from the copious stores of Pulpit Eloquence, in the works of Jeremy Taylor, "the Homer of Divines," as Mr. Granger entitles him. This sermon "is of more than ordinary length," chosen by the editor for "this circumstance," being also in his opinion, "one of the best of the author's sermons," and "answering the design of avoiding controversy." We are aware how difficult, if not impracticable, must have been the full accomplishment of a design, so well suited to a publication like that before us. For instance, there are many Christians, we trust, an increasing number, who could not agree to "vindicate the ways of God to man" upon the plan of the following eloquent passage, in which, as in the Divine Council of Milton,

God the Father turns a school-divine.

"It was a mighty calamity that man was to undergo, when he that made him, armed himself against his creature, which would have died or turned to nothing, if he had but withdrawn the miracles and the almightiness of his power. If God had taken his arm from under him, man had perished; but it was therefore a greater evil when God laid his arm upon him and against him, and seemed to support him that he might be longer killing him. In the midst of these sadnesses God remembered his own creature, and pitied it, and by his mercy rescued him from the hand of his power, and the sword of his justice, and the guilt of his punishment, and the disorder of his sin, and placed him in that order of good things where he ought to have stood. It was mercy that preserved the noblest of God's creatures here below; he who stood condemned and undone under all the other attributes of God, was only saved and rescued by his mercy: that it may be evident that 'God's mer-

cy is above all his works,' and above all ours, greater than the creation, and greater than our sins." P. 80.

The biography, which introduces this sermon, will be found, we think, peculiarly worthy of perusal. The following are the editor's observations on a remarkable occurrence in the preacher's early life:

"At Oxford, Taylor's talents and worth secured general love and admiration. It is perhaps a proof of this that some eager proselytists of the Romish communion sought to convert him to popery: not unwisely was it judged, as a little before in the case of Chillingworth, that such a man would be an ornament to a religious party. Some have supposed that for a time Taylor wavered in his faith, and the opinion is rendered not improbable by the well-known warmth of his imagination and fervour of his devotion, habits of mind with which the solemn mysteries and the splendid ceremonial of the Romish church may be thought congenial, and also by the peculiar state of the religious world at that period, when it seemed unavoidable that a thinking man should lean to popery on the one side or to puritanism on the other. The historian of our English Athens gives countenance to the opinion, and seems to infer it from Taylor's intimate acquaintance with Fr. à S. Clara, a Romish priest;* a circumstance which really indicates only his charitable temper, and which of itself is no more a proof of his swerving from Protestantism, than the impartiality and ability with which he has in one of the most celebrated of his works stated the argument of the mis-named Anabaptists is an evidence, as has been idly conjectured, of his being of their persuasion.† But whatever temporary doubts may have disturbed his mind, it is certain that he never left the Protestant faith, and that after a very short time at least and for the whole of his life following he considered it as the purest system of Christian doctrine. Few writers have defended it with more wisdom; none have illustrated it with more eloquence; and it would be difficult to find any who have adorned it by equal sanctity of life." Pp. 70, 71.

It was little to be expected that the *protegé* of *Laud* and the favourite chaplain of *Charles* should have understood and defended the rights of conscience and religious profession better than almost any nonconformist of his age, and have even anticipated *Locke on Toleration* by half a century. Yet such was the *Liberty of Prophesying*, first published in 1647. On the subject of this work, the editor thus happily remarks:

"A more bold or successful assertion and defence of Christian liberty was never made. It gave great offence to the Presbyterian party at the time of its appearance, and has since been sometimes reflected on by members of the Church of England, amongst whom writers have been found to suggest that Taylor was not sincere in his argument, but handled it 'to weaken Presbytery,' by introducing distractions amongst its partizans.‡ Happily for his reputation, this sinister interpretation is justified neither by the work itself nor by the author's language and conduct when he was no longer one of a vanquished party: in the episcopal chair in Ireland, as well as in his obscure retreat in Wales, he is equally the advocate of charity, peace and freedom."‖ Pp. 74, 75.

* "Wood. Athen. Oxon. Vol. II, p. 282."

† "ΘΕΟΛΟΓΙΑ 'ΕΚΛΕΚΤΙΚΗ. The Liberty of Prophesying. 4to, Sect. xviii. p. 223, &c."

‡ "Lloyd's Mem. p. 703. Wood. Athen. Oxon. Vol II. p. 234. Sir P. Warwick, in his Memoires of Charles I. thinks it fit to deny that the king had "given that countenance to Dr. Taylor's Lib. of Proph. which some believed he had," and the editor of the new edition of this work [Edinburgh, 1813. 8vo. p. 337. *Note.*] takes up the notion of the insidiousness of its design."

‖ "For a proof of this, the reader is referred to "Rules and Advices to the Clergy of the Diocese of Down and Connor, &c. given by Jeremy Taylor,

A character so eminent and interesting might tempt us to forget the necessary limits of a review. With the following extract we reluctantly pass from the Biography of Jeremy Taylor:

"His elevation made no change in his character, but only enlarged the circle of its action and caused it to be better known and more admired. His learning and wisdom and eloquence did not excite greater reverence than his piety, humility and charity. He still devoted to the composition of books, for the instruction of the world and of posterity, all the time that he could spare from the duties of his high station and from his attention to public works and private beneficence. At length, having enjoyed his ecclesiastical dignities and served the church of Ireland, not more than six years, he was summoned to another state by death, on the 13th of August, in the year 1667, and was buried in the choir of the church of Dromore, which he built at his own expense. He left three daughters, for whom his charity had suffered him to make only a moderate provision. They had however a rich bequest in his virtues and his fame.

"Bishop Jeremy Taylor was one of the completest characters of his day. His person was uncommonly beautiful, his voice musical, his conversation pleasant, his address engaging.

"'To sum up all in a few words; this great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel and the piety of a saint.'*

"The British pulpit is indebted to Jeremy Taylor, more than to any other divine, for its reformation. He was not without some of the faults of his age, but he set an example of excellencies, in the presence of which all blemishes disappear. He was 'the Barrow of an earlier date,'† but superior to Barrow in the force of his expressions and above all in the splendour of his imagery. In some points there is a great resemblance between these two eminent orators, and one remark made by a very competent judge upon them both is strikingly just: 'Without any attempt to preserve the peculiar *forms* of philosophical investigation, without any habit of employing the *technical* language of it, without any immediate consciousness of intention to exhibit their opinions in what is called a *philosophical point* of view, their incidental representations of man in all the varieties of his moral powers and his social relations, have so much depth, so much precision, and so much comprehension, as would have procured them the name of philosophers, if they had not borne the different and not less honourable name of Christian teachers.'"‡ Pp. 76, 77.

An account of the farther contents of this volume we must reserve to another Number.

ART. II.—*Dr. Magee's Discourses and Dissertations on Atonement and Sacrifice.*

(Continued from p. 424.)

No method of interpreting scripture is more common, and none more delusive, than to read it under the influence of religious opinions which were formed in early life and have never been made the subjects of impartial and deliberate review. The fact is notorious: nor are the consequences less visibly hurtful. To this source we may fairly trace much of the sophistry and arrogance, the bitterness and rancour, by which theological controversy is frequently disgraced. Our readers will determine how far

bishop of that Diocese, at the Visitation at Lisnegarvey," printed in the supplement to the Course of Sermons, p. 207."

"* Rust. Fun. Ser. pp. 20, 21."

† "Birch's Life of Tillotson. 2nd ed. 1753. p. 22."

‡ "Dr. Parr's Spital Sermon. 1801. 4to. Notes. p. 85."

such observations are warranted by some extracts we have laid before them from the former of these sermons of Dr. Magee's. We proceed, without further preface, to an examination of the second.

Here the preacher undertakes to inquire what "the peculiar nature and true import" of the sacrifice of the "only begotten Son of God" are. No article of Christian knowledge, as he informs his younger brethren, is, on the one hand, "of deeper concern," and, on the other, there is "none that has been more studiously involved in obscurity." The objects of Dr. M's. inquiry being thus announced, we may well expect that his own ideas will be stated with the utmost precision and distinctness.

It is matter of complaint with him that "the nature of sacrifice, as generally practised and understood, antecedent [*antecedently*] to the time of Christ, has been first examined; and from that, as a ground of explanation, the notion of Christ's sacrifice has been derived: whereas, in fact by *this*, all former sacrifices are to be interpreted; and in reference to *it* only, can they be understood."* This allegation is perfectly unreasonable; the principle being gratuitous and the argument illogical. The Dean of Cork, and other champions of the popular doctrine of atonement, inform us that the death of Christ was as truly and properly a sacrifice as the animal sacrifices under the Mosaic law. They say, moreover, that since those sacrifices were *vicarious* and *propitiatory*, the death of Christ had of course, the same quality and effect. The legitimate process then for settling the question, is to ascertain the point of *fact*, to investigate the character of those legal oblations to which, it is affirmed, the death of Jesus exactly corresponded. We shall soon discover that Dr. Magee is not very consistent with himself: and we are sure that the order of examination which he recommends, is the reverse of what the case demands, and has no countenance from the language or spirit of any part of the Christian scriptures.

Various theories of sacrifice have engaged the attention of many learned and thinking men.† These, together with the question, whether sacrifice be originally a divine or a human institution, we have always regarded as more curious than useful. We doubt whether there be *data* on which we can advance with any tolerable certainty: and the tendency of these investigations is to divert the mind from the topic really at issue—from the nature and degree of the analogy subsisting between the Jewish sacrifices and our Saviour's death.

Dr. Magee rests in assertion without proof when he says,‡ "It requires but little acquaintance with scripture to know, that the lesson, which it every where inculcates, is, that man by disobedience had fallen under the displeasure of his Maker; that to be reconciled to his favour, and restored to the means of acceptable obedience, a Redeemer was appointed; and that this Redeemer laid down his life, to procure for repentant sinners forgiveness and

* Vol. I. p. 42. † P. 43. ‡ P. 45, 46.

acceptance." In this sentence *scriptural* truth and Antichristian error are lamentably blended together; much is taken for granted which ought to have been established (were it possible) by sound evidence; and the preacher, who in other passages expresses himself as though he considered the death of Christ in the light of a *substitution*, now describes it as *procuring* forgiveness for repentant sinners.

It is difficult to acquit him of calumny when he holds forth his opponents as "desirous to reduce Christianity to a mere moral system:" nor does he render them justice when he states it to be their "favourite object" to represent our Lord's surrender of life as an *entirely* figurative sacrifice, "founded only in allusion and similitude to the sacrifices of the law." Sacrifice is defined as follows by the orthodox Cruden*—"an offering made to God, upon his altars, by the hand of a lawful minister, to acknowledge his power, and to pay him homage. A sacrifice differs from a mere oblation in this, that in a sacrifice there must be a real change or destruction of the thing offered; whereas an oblation is but a simple offering of a gift." Comparing first of all the Jewish sacrifices with the above definition, and then the death of Christ with both, we shall perceive that our Saviour's voluntary surrender of life was in some respects a literal but in other views a figurative sacrifice. How far it either resembles the Levitical sacrifices, or varies from them, will come under our investigation when we animadvert on Dr. Magee's *Illustrations and Explanatory Dissertations.*

From the divine acceptance of Abel's sacrifice he infers "that the institution was of divine ordinance."† This is a weighty conclusion from very slender premises. But the Dean of Cork does not stop here. In the circumstance of Abel's sacrifice he finds that this rite, "as practised in the earliest ages," is connected with the sacrifice of Christ. The hypothesis is not new: Kennicott and Doddridge‡ have endeavoured to support it; but, after all, it is "the baseless fabric of a vision." In his attempts to give it currency Dr. Magee is constrained to exhibit some very singular feats of criticism on Gen. iv. 7. and Heb. xii. 24. To evade the plain, intelligible statement in the former of these texts, a statement which fully illustrates the case of Abel's and Cain's sacrifices, he alters the translation, and, instead of reading "and if thou doest not well, SIN lieth at the door," he renders the clause "and if thou doest not well, *a sin offering* lieth even at the door." As to the other passage—"the blood of sprinkling that speaketh better things than that of Abel"—he arbitrarily understands it of a comparison between the blood of Christ and *the blood of Abel's sacrifice*, although the blood of Abel must necessarily denote *the violent death of that righteous person*, which cried for vengeance on his murderer; while, on the contrary, the crucifixion of our Saviour was instrumental to the richest blessings. Were it the practice of Dr. Magee to explain

* In his *Concordance*.

† P. 47, &c.

‡ *Family Expositor*, Heb. xi. (note *e*).

the scriptures by themselves, he would instantly discern that Gen. iv. 10. is the key to the language here employed by the writer to the Hebrews.

The Dean of Cork gives additional proof of his own ignorance of the principles of sacred criticism in his remarks on another text in this epistle: Heb. xi. 4.—"By faith Abel offered unto God *a more excellent* sacrifice than Cain," &c. —"The words," says he, "here translated *a more excellent sacrifice* are in an early version rendered *a much more sacrifice*, which phrase, though uncouth in form, adequately conveys the original." We turned with eagerness to our author's note for the name of this early version; and we learn that it is Wickliffe's. Wickliffe translated from the Latin bibles then in common use, and did not understand the Hebrew and Greek languages sufficiently well to make his translation from them.* Upon a matter of this kind no judicious person will defer to his authority: no sound scholar and divine will hesitate in pronouncing that Schleusner's has *much more* weight; and Schleusner assigns, as the third sense of πλειων, *melior, præstantior, excellentior*,—which meaning he establishes by many pertinent references to the New Testament and the LXX., and agreeably to which he thus translates and expounds the text before us "πλειονα θυσιαν, *præstantius* sacrificium quo Deus magis delectabatur." In the age of Wickliffe the rendering which Dr. Magee has judged proper to adopt, might be admissible. What reception it would obtain, on the part of any of the masters of our public schools, from a boy of a certain standing, we can be at no great loss in conjecturing.

According to this writer,

"Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or at least disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the general superintendance of God, and expressing his gratitude to the Supreme Benefactor, by presenting some of those good things, which he thereby confessed to have been derived from his bounty. In short, Cain, the first-born of the fall, exhibits the first fruits of his parents' disobedience, in the arrogance and self-sufficiency of reason rejecting the aids of revelation, because they fell not within *its* apprehension of right. He takes the first place in the annals of Deism, and displays, in his proud rejection of sacrifice, the same spirit which, in later days, has actuated his *enlightened* followers, in rejecting the sacrifice of Christ."†

Within the compass of our reading we have met with no similar example of gratuitous, dogmatical assertion and the true *odium theologicum!* Sooner than a class of persons whom Dr. Magee delights to vilify shall not be abused; sooner than they shall not be looked upon by the ignorant, the unreflecting and the prejudiced, who compose no small portion of mankind, as possessing "the spirit of the first-born Cain;" history is perverted for the purpose of constituting him the prototype of our author's antagonists! The clear declarations of scripture are set aside‡: the reveries of the imagination substituted

* Lewis's Hist. of Translations, &c. (ed.) p. 4, &c.

† P. 52, &c. ‡ 1 John iii. 12.

for evidence and facts. Cain is rejected, not because he was a murderer, but because his sacrifice was of vegetables! Such is the divinity, such the hateful, ridiculous arrogance, of a man who, it would seem, makes loud pretensions to *humility*, and ranks among the ministers of a *Protestant* church!

He forgets that although, for the most part, the death of an animal was prescribed on occasion of transgressions of the ceremonial law, yet in some instances, and those not a few, other sacrifices were accepted. It is therefore rather generally than universally true that *without shedding of blood there is no remission*; this being a proverbial expression which we should interpret comparatively and not literally.* Why the Levitical rites were appointed to the people of Israel, God himself has condescended to inform us; and with this information we are satisfied; "O that there were such a heart in them that they would fear me and *keep my commandments always, that it might be well with them and with their children for ever!*"†.

"The sacrifices of the law," argues Dr. Magee, "being preparatory to that of Christ; *the law itself being but a schoolmaster to bring us to Christ*; the sacred writers in the *New Testament* naturally adopt the sacrificial terms of the ceremonial service, and, by their reference to the use of them as employed under the law, clearly point out the sense in which they are to be understood in their application under the gospel. In examining, then, the meaning of such terms, when they occur in the *New* Testament, we are clearly directed to the explanation that is circumstantially given of them in the *Old*. Thus, when we find the virtue of atonement attributed to the sacrifice of Christ, in like manner as it had been to those under the law; by attending to the representation so minutely given of it in the latter, we are enabled to comprehend its true import in the former."‡

We transcribe this passage in order that our readers may compare it with a sentence which, though already quoted, we are now constrained to bring again before their eyes. Dr. Magee, when it suits his purpose, can make the following complaint:

"The nature of sacrifice, as generally practised and understood, *antecedent* to the time of Christ, has been first examined; and *from that as a ground of explanation the notion of Christ's sacrifice has been derived:* whereas, in fact, by *this* all former sacrifices are to be interpreted; and in reference to *it* only, can they be understood."‖

Thus we learn that the genuine import of Christ's sacrifice will be understood by attending to the minute representation of atonement under the law: and further that by Christ's sacrifice "all *former* sacrifices are to be interpreted; nay, that in reference to *it* only can they be understood!" These dialectics may be very convenient to the Dean of Cork: but they will scarcely pass with men who do not allow that orthodox divinity can excuse sophistical and self-destructive reasoning.

Quo teneam vultus mutantem Protea nodo?
* * * * * * * * *
Cum rapies in jus——
Fiet aper, modo avis, modo saxum, et, cum volet, arbor.

Dr. Magee does not always express himself with equal decision even upon the same topic. Though in two passages he asserts that the sacrifices of the law *were* designed to prefigure the sacrifice of Christ

* P. 56, &c. † Deut. v. 29. ‡ P. 60, 61. ‖ P. 42.

and that they *were* preparatory to it,* yet in a few sentences previous to these he had qualified the proposition, and was content with saying, "The Jewish sacrifices *seem* to have been designed, as those from the beginning had been, to prefigure that *one* which was to make atonement for all mankind."† We notice this variation merely as it proves that he writes with little consistency of plan or clearness of ideas, and that he is therefore far from being "the first of modern divines!" The questions, whether the Mosaic sacrifices illustrate, and whether they were intended to prefigure, our Saviour's death, are quite distinct. Let the Dean of Cork produce, if he can, scriptural authority for answering the latter in the affirmative.

"Of the several sacrifices under the law, that one," he remarks, "which *seems* most exactly to illustrate the sacrifice of Christ, and which is expressly compared with it by the writer to the Hebrews, is that which was offered for the whole assembly on the solemn anniversary of expiation."‡

The argument of the writer to the Hebrews shall be discussed hereafter. We confine ourselves in this number to Dr. Magee's. The use of the verb *seems*, by a theologian of *his* principles and pretensions, cannot but be suspicious: and, in agreement with the confident tone he commonly employs, he should be prepared to say *I know not* SEEMS. In truth, no case can be more unfortunate for his purpose than the ceremony of the scape-goat, which, instead of being slain, was sent into the wilderness, and whose situation and fate therefore have nothing analogous to the death of Christ.

With this observation we conclude our review of the two Discourses of the Dean of Cork on Atonement. To point out *all* their defects in reasoning and temper would extend the present article beyond our prescribed limits. His Notes, of which there is a great number and variety, will next come under our animadversion.

[The reader is requested to correct the following errors which crept into the *note*, p. 417 of the former part of this Review:—

For "Œvum" *read* Ævum.
"sorbiti" — sortiti.
"planè" — plenè —ED.]

ART. III.—*Scriptural and Philosophical Arguments to prove the Divinity of Christ, and the Necessity of Atonement.* By S. Drew, St Austell, Cornwall. 8vo. pp. 52. St. Austell, Hennah.

ART. IV.—*The Unitarian's Serious Appeal to the Great Body of Christian Worshippers, on the Important Subjects of the Divinity of Christ and the Necessity of his Atonement.* Intended as a Reply to Mr. Samuel Drew's Desertation (*Dissertation*) on those Subjects; and an Incitement to the Disciples of Jesus to enquire "Whether these things be so?" By Thomas Prout. 8vo. pp. 72. Plymouth, Jackson. 1813.

We have here the Unitarian controversy in the hands of two sensible but unlearned men, both we believe of humble occupations in life, and brought up in the Wesleian school.

Mr. Drew shews that he is accustomed to think, and many of his observations display acuteness; but why should he have assumed

* P. 60. † P. 59. ‡ P. 61.

the *philosopher?* He has yet to learn not only the construction of syllogisms, but also the meaning of terms. We recommend the following articles as necessary stock in trade, if he intend to pursue the metaphysical *line*, namely, an English Dictionary, a Treatise on Logic, and a competent and faithful surveyor of his manuscript. If he had been thus properly set up in his business, he would not have presented the public with these specimens of language and reasoning.

P. 8. "The Christian, who seeks happiness in God, not only enjoys his presence here, but *he has the fee-simple of felicity, in rich reversion in eternity.*"

P. 13. "'In the beginning was the word.' Now that which was in existence at the beginning, existed antecedently to the beginning; and that which existed antecedently to the beginning, must have been without a beginning; and that which was without a beginning must be eternal—and a Being who is eternal must be God."

P. 37. "Now a perfect being cannot err, and he who cannot err, can neither do nor say any thing that is wrong; and consequently, he can find neither inducement nor occasion to falsify his word. Truth, *therefore*, must be essential to the nature of that Being *who cannot possibly deviate from it.*"

P. 29, Mr. Drew argues that God could justly pardon transgressors "through *a medium*," and then after a parade of syllogisms, *concludes*, changing both the terms and the question, that "it is just in him *to accept the innocent in the room of the guilty*; and *consequently*, the injustice of the action wholly disappears."

P. 12. Where was Mr. Drew's New Testament when he could venture to put upon paper the following assertion, with the monstrous, but unmeaning, inference at the conclusion?

"His" (Christ's) "power—he declared was inherent; it was in himself. It was not derived. It was independant and essential to his nature. Christ was *therefore* either a great *impostor*, or his pretensions to that exalted character which he assumed, were real, and *consequently*, he was—*the Christ, the Son of God.*"

Pp. 16, 17. As Mr. Drew forgot scripture when he penned the last passage, so he forgot that passage when he wrote the paragraph, numbered 9, on these pages.

"The term Son includes a relative idea, which implies priority of existence in the Father, and subsequency of existence in the Son. He who is a Father, must as a Father necessarily be older than his son"—"It therefore does not appear that any being who is a son, can, as a son, be eternal."—"The term Son, according to the relative ideas which we attach to it, seems therefore *totally inapplicable to Christ, when we speak of his divinity.*"

After this, by what standard of orthodoxy will Mr. Drew prove himself *sound* in faith?

P. 28. Did Mr. Drew design the following as a "scriptural" or a "philosophical" argument?

"A finite Being can perform only a finite work. But Jesus, who 'heaved the mountain from a sinking world,' compressed *within the short period of three painful hours, those sufferings which it would otherwise have taken the millions of the human race an eternity to endure.*"

Mr. Prout seems to concede the character of *philosopher* to his friend Drew, but to smile somewhat archly at the application of philosophy to the doctrines of the Divinity of Christ and the Atonement! He appears to us by far the better reasoner, though he makes no affectation of logic or metaphysics; and without question he is incomparably before the philosopher of St. Austell in know-

ledge of the scriptures. A few brief extracts will convince the reader that Mr. Prout is fully equipped for the field, and more than a match for his assuming neighbour.

P. 7. Mr. Prout here gives the answer of common sense to all the arguments for mystery from our ignorance.

"It is vain for the Trinitarian to talk of our want of comprehension relative to the quintessence of a pebble on the shore or a blade of grass. When he can prove that three pebbles are but one pebble—that three blades of grass are but one blade of grass—then the cases will become exactly parallel; but this cannot be proved, because it is a contradiction."

Pp. 14, 15. Mr. Prout's criticism on John i. 1, goes farther towards the discovery of its meaning than some whole volumes that we have seen upon the *Logos*.

"'The apostle says, 'The Word was with God,' and common sense remarks upon it; if one real being be *with* another real being, there must be two real beings; consequently, if the word be the 'eternal God,' and the word was *with* God, it irresistibly follows, either that he was the same God with whom he was, which is absolutely impossible; or that there are two distinct and eternal Gods; which is a doctrine contrary to right reason, and the uniform language of divine revelation."

P. 20, On Mr. Drew's incautious admission, which we have already remarked upon, Mr. Prout observes with equal justness and force:

"In p. 16, Mr. Drew actually denies the Divinity of the SON OF GOD, and by one fatal stroke cuts the thread of his own argument to prove the Divinity of Christ.—For the titles Son of God and Christ, are only two names for *one identical being*; consequently, if the Divinity of the Son of God be given up, the Divinity of Christ must be given up also:—just as whatever is not true of Simon is not true of Cephas;—being only two names for the same individual being."

P. 38. The following is an acute, and by no means a common, though an obviously just, objection to the worship of Jesus Christ, as God.

"How very far men have deviated from the primitive simplicity of the gospel! Instead of praying to the Father in the name of Christ, they pray to Christ as God,—'O Christ hear us!'—and are not aware, perhaps, that they are violating his positive command and acting inconsistent with Christianity as a mediatorial scheme: *for if they pray to Christ, as God, they come to God without a mediator.*"

P. 59. Mr. Prout gores his opponent, quite philosophically, and we apprehend fatally.

"Mr. Drew has got into a dilemma, on one of the horns of which he must infallibly stick for ever and ever: for that which is finite cannot make satisfaction to infinite justice; therefore Christ, the man, could not give the satisfaction required:—that which is infinite and eternal cannot die; therefore Christ, the God, did not die on the cross and afford it:—it follows, neither the man nor the God, and therefore I conceive, not even the God man, ever gave any satisfaction at all."

P. 53. We wish the reflection we are about to quote could reach the understandings of those whom it most concerns:—

"'Strait is the gate and narrow is the way that leadeth unto life,' said our Lord: but how much narrower still is it made by our orthodox friends? Far from the generous latitude which it exhibits in the Evangelists—a man must measure exactly like themselves, in heighth and in breadth, or he cannot get along this narrow way—and little indeed must he be, both in his views of God's goodness, and in the benevolence of his own mind!"

Pp. 45—50, contain a new scheme of explaining the Proem of St. John's gospel, furnished to Mr. Prout by a friend: the prin-

ciple of it is, that the Logos, the word, was not the person of Jesus, but the message which he brought. The paper is very ingenious, but we are not satisfied that it is altogether in its proper place in Mr. Prout's pamphlet.

P. 39. Mr. Prout arraigns such as worship the man Christ Jesus, of "the unpardonable sin of idolatry." This is a phrase which, on review, his own sensible and candid mind will disapprove. It is clear that Unitarians joining in Trinitarian worship would be idolaters; but it may be well questioned whether Trinitarians, following their honest convictions, can be accounted such? At any rate, theological error is not of the nature of *sin*; nor, consistently with the charity and mercy of the gospel, can any *sin*, even though the most indubitable and flagrant sin of practice, be represented as *unpardonable*.

ART. V.—*The Prospect of Perpetual and Universal Peace*: A Thanksgiving Sermon for the Conclusion of Peace with France, preached at Essex-Street Chapel, July 3, 1814. by Thomas Belsham, minister of the Chapel. 8vo. pp. 36. Johnson and Co.

After a brief history of the overthrow of the restless and desolating power of Buonaparte, and an eulogy on the Treaty of Peace, Mr. Belsham argues the probability of the fulfilment of his text (Isaiah ii. 4. *Nation shall not rise up against nation, neither shall they learn war any more,*) in an unlimited sense, from the perfections of God, the nature of man, the actual and increasing improvement of the human race, the language of prophecy, and the certain establishment of Christianity over all the globe. The argument is weighty and the sentiment delightful.

POETRY.

Impromptu.

Occasioned by the Preaching of the Reverend B. Treleaven, in Poole.

Oh! Why TRELEAVEN, with such powers as thine,
Oh! Why not more, or why so much divine?
While thousands on thy words delighted hung,
And feared to lose one accent of thy tongue;
While mute attention fixed each moistened eye,
And beauty drooped the half-formed tear to dry;
While lips, half opened, scarcely dared to breathe,
And bosoms heaved with what was felt beneath;
Why, with such manly eloquence as thine,
Deprive thy SAVIOUR of his right divine?
Oh! Why—but hush!—Fair charity, return,
And warm my heart with love for him I mourn:
For though the doctrine I may disapprove,
The saint I honour, and the man I love.

POOLE, 1814.

Reply.

SPIRIT unknown! thy sweet effusion glows
With all that generous warmth, which freedom throws

O'er the expanding elevated soul,
Where holy joy and piety controul,
Where deep devotion views with rapturous eye
The faithful hand which points to bliss on high.
Fair charity has built her halcyon nest,
And shed her genial influence on thy breast;
Attentive to thy suppliant call, has flown,
And echoed all thy plaudits with her own:
For he whose eloquence engaged thy heart,
Will from her sacred altar ne'er depart;
For Christian Charity he warmly pleads,
Exclusively of sentiments and creeds;
And every man whose interests rightly tend,
Becomes his fellow-candidate and friend.
To thy repeated, anxious question—"Why?"
Would'st thou a candid, serious reply?
Consult our common oracle—and own
The glorious truth, that *God our God is one*,
Supremely, indivisibly, He reigns,
And independently His "right" maintains.
That "manly eloquence" which pleased thy ear,
Displaying Jesus' love, would force a tear,
But disciplined at Truth's imperious shrine
His Faith allows "*so much*," and dares not "*more divine*."

Sonnet.

To a Lord Spiritual,

On his proposal to re-enact, against the Impugners of the Trinity, all the PAINS *and* PENALTIES *lately repealed, except the punishment of Death.*

Tempora mutantur. OVID.
The time is out of joint. HAMLET.

Burgess! 'tis vain, thou liv'st an age too late,
Thy Church—ah! cease her perils to deplore—
'Gainst heresy her *Canons* idly roar,
So chang'd the times since Horsley bow'd to fate.
Polemic Horsley! who, in mitred state,
Each sect'ry's haunt explor'd with eagle-ken:
Then dying, as must die the small and great,
His *mantle* left thee, but denied his *pen*.
Yet would'st thou still a *holy office* gain?
Straight for St. Dominic, St. David quit,
Haste where King Catholic *regenerates* Spain;
All *pains* inflict, but spare the *burning* writ!
Then be yclep'd, for one humane condition,
Reforming Prelate of the Inquisition.

J. T. R.

The Forlorn Hope:

On a late Coalition against Mr. Smith's Bill.

Burgess, alarm'd for creed of Holy Church,
Lest witty heretics of *faith* should rob it,
Left by each mitred brother in the lurch,
Flies to his hope-forlorn, the *faith-ful* Cobbet.

IGNOTUS.

On the Re-establishment of the Inquisition in Spain.

[*From the Morning Chronicle.*]

To Spain, entranc'd in golden dreams,
Fair Freedom comes, and tempting seems
The heavenly apparition;
But ah! when, waking, Spain essay'd
To hold the all enchanting shade,
She clasp'd—the *Inquisition*.

P.

OBITUARY.

Mr. Abraham Follett.

On Sunday, July 17th, 1814, died at Sidmouth, in the 69th year of his age, ABRAHAM FOLLETT, Gent. one of the most respectable and useful members of the old dissenting congregation in that place. Sidmouth was not only the place of his birth, but of his constant residence, and few persons were better known, especially to its natives and older inhabitants, than he was. The eldest lineal, and only resident, descendant of a very ancient family, his acquaintance with the genealogies, estates, customs, and other localities of the town and neighbourhood, was very extensive—it is no wonder, therefore, that his advice was often asked, and that he frequently had it in his power to render essential services to those who would follow it. His judgment was sound, his prudence and discernment exemplary, and his word, when once given, always to be depended on. He was cautious in forming and giving his opinions, but he was always firm in what appeared to him to be right: he was always the advocate of order and peace, and as he came, at an early period, into active life, sustained, for a long time, an honourable and upright character in the community. At an age comparatively early, he married Anne the second daughter of Thomas Pearce, Esq. of Salcombe, also a dissenter, and who for many years discharged the duties of a county magistrate with uniform ability, activity, and integrity. To this valuable woman, who was eminently distinguished by the possession of the more amiable and domestic virtues, of whom he was deprived within a few years of their union, and to whom he was greatly attached, he was a faithful and tender husband. To his children, *nine* of whom survive to feel and to lament his removal, he was an affectionate father, a wise and able counsellor, and an experienced, judicious and steady friend. His advices and example were not lost upon his children, for his house was the abode of order and hospitality: his friends will long remember the kindness they uniformly experienced under his roof.

He had thought much, particularly in the latter years of his life, on religious matters, and was, from conviction, a Unitarian; but it was without a grain of bigotry or ill-will to those who differed ever so widely from him. His notions of religion were at all times too just to permit him in any case to separate it from morality, or to place mere faith in the room of good dispositions and good works.

It must have been their own faults if his fellow-Christians were not edified with the constancy and seriousness with which he united in the solemnities of public worship. If health permitted, he was always in his place; and it was no slight indisposition that could keep him from the house of God. In another branch of religious duty his example was also worthy of universal imitation—he was a constant observer of that sadly-neglected duty, *family-prayer*. He did not pray *extempore*; but this

did not prevent him from engaging in so proper and profitable an exercise as family devotion. He used a printed form: of these there are many excellent sets to be had; and the use of some or other of them, it is earnestly to be wished every head of a family who does not feel himself qualified to pray without one, would adopt. In all families it is desirable that such a provision should be made, as by that means, when, by absence or indisposition, the head of it is incapable of performing this important service, it may be discharged by any of the other members.

Though his habits were contemplative and sedate, and characterised by an almost instinctive aversion to any species of frivolity, yet, till he became the confirmed subject of a disease peculiarly distinguished by its effects on the spirits and by the irritability of its victims, Mr. Follett was one of the very few who, to great sagacity and decision of mind, united a remarkable gentleness and placidity of manners, and the most indulgent readiness to promote the happiness and vivacity of the young.

This worthy man had been spared to his family and the community for a long season. He had nearly attained the common boundary of human life—until the last few years his health was good—his life was peaceful and prosperous; and his death, though at length sudden and unexpected, was not particularly distressing. For several hours before his end, all pain had ceased, and a state of drowsy stupor terminated in a death so easy that the moment of his dismission was scarcely perceived. He died with most of his children about him, and with the consolatory reflection that by his prudent foresight and persevering industry he had comfortably provided for them all. Without any hostility to the establishment, he was a zealous and steady dissenter, and has left a proof of his attachment to the cause of nonconformity, by a liberal bequest towards the continuance of religious services amongst that body of Christians of which he was so consistent a member.

To fall asleep, and to fall asleep in Jesus, looking for a blessed immortality, is a subject not of sorrow but of joy. While it supports us amidst the ravages of time and death, may it stimulate us to be "followers of those who through faith and patience are inheriting the promises." B.

Mr. John Martin.

Died the 24th of July, 1814, JOHN MARTIN, farmer, of Newland, in the parish of Keymer, Sussex. Mr. Martin lived to a good old age in great respectability of character; loved in his family, esteemed by his servants, and venerated in his neighbourhood as a man of industry, temperance, justice, friendship, and benevolence. The deceased was of a remarkably cheerful disposition; so that his friends were always happy in his company. In his religious profession he was a Christian, a steady and firm dissenter of the Unitarian denomination, and a constant attendant on the public worship of the only living and true God, as performed at the General Baptist Meeting, Ditchling. Thus he lived to the 84th year of his age, in general health and prosperity, till, after about three weeks illness, which he bore with meekness, patience and resignation, he

departed from this stage of existence in hopes of one that will be happy and eternal. He was interred, on Thursday the 28th of July, in the burying-ground belonging to the above-mentioned meeting-house; when a sermon was preached on the occasion, by the usual minister, from Heb. ix. 27. "It is appointed unto men once to die." Let all that read these words so number their days that they may apply their hearts unto wisdom.

M. Griesbach.

We learn, with much regret, the death of this distinguished biblical scholar. The information is conveyed in the Review of "Schœll's Abridged History of Greek Literature," in the Appendix to the 73d volume of the *Monthly Review*, p. 450, in the following terms:—"A melancholy tribute of gratitude and admiration, which every critical student of the scriptuers will re-echo, is paid at the close of the preface to the memory of the learned *Griesbach*, who lately died at Jena, in which university he was the most eminent professor. His profound comparative knowledge of manuscripts and editions, and the singular sagacity and impartiality of his verbal criticism, have given to his text of the Christian canon an oracular value. The orthodox and the heretic bow alike to the unprejudiced indifference of his dogmatism; and, where inspiration appears not to guide, *Griesbach* is now allowed to determine."

An account of Griesbach has been given in this work, Vol. III. pp. 1—9.

Mrs. Elizabeth Waters.

On Tuesday the 9th instant died, in Bridport, much respected by those who knew her, Mrs. Elizabeth Waters, daughter of the Rev. Geo. Waters, who was a native of North Britain, was educated at one of the Scotch universities, and, though not a popular preacher, merited and gained the esteem and attachment of the discerning few, by his learning, piety and liberality of sentiment. When he came to England, he was settled as a dissenting minister successively at Exeter, Modbury, Falmouth and Ashburton, in the last of which places he finished his mortal course, at an advanced age. His son, the Rev. George Waters, was educated at the New College, Hoxton, and soon after his academical studies were finished, accepted an invitation to the pastoral care of a respectable society of Protestant dissenters in Bridport. The eldest daughter, who was for many years afflicted with a mental disorder, died a few months ago; the youngest is the subject of this obituary.

The minister whose public services she constantly attended, whenever the state of her health would permit, preached her funeral sermon to a numerous and attentive auditory, on the Lord's day after her death, she having been decently interred early in the morning. The following is the account which (with a few immaterial alterations) he gave of the deceased:

"The occasion which has suggested the subject of this discourse is the recent death of a member of this Christian society, nearly arrived to the age of man, threescore years and ten, Mrs. Elizabeth Waters, the sister of my worthy predecessor in the Christian ministry. To the credit of many of this congregation, the respect which they entertained for the memory

of their beloved and much-afflicted pastor was shewn by substantial acts of kindness to the near relative he left behind him in this town, while at the same time the piety and amiableness of her disposition attracted sincere esteem and conciliated pure friendship. Secluded from much intercourse with the world, she was neither exposed to its temptations, nor had an opportunity of making those active exertions in the cause of God, truth and mankind, to which many are called by the imperious voice of duty. In her limited sphere, however, she did what she could for the benefit of others; and an apostle has confirmed, what is in itself reasonable, that, 'if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.' She possessed such generosity of soul as would have rendered her, had she with the same disposition been blessed with an affluent fortune, very extensively useful in relieving human distress.

"Mrs. Waters was exemplary in the regularity and seriousness with which she attended public worship, never absent but when prevented by sickness, and generally in her place in the house of God at the beginning of service. Her life and conduct corresponded with her holy profession; and as she walked by faith in the great principles of the gospel, so she died in hope of the accomplishment of its glorious promises. With respect to her peculiar religious sentiments, I can state, from repeated conversations which have passed between us on these subjects, that she was firmly convinced of the truth of the leading doctrines of Unitarianism (in the strictest sense in which the term is used), considering them as the pure doctrines of the gospel, 'the faith once delivered to the saints.' She at the same time exercised the most amiable candour and enlarged liberality towards Christians of every denomination. Under the last illness of our beloved sister, which was attended with much bodily pain, her mind appeared as calm as a summer's evening. Her hopes of divine acceptance and future happiness were founded on the free grace and mercy of our heavenly Father, displayed in the most attractive point of view by his well-beloved Son Jesus Christ, the messenger of the glad tidings of salvation, while she was deeply impressed with a sense of the necessity of holiness of heart and life, as an essential qualification for the heavenly kingdom. Her religious principles did not fail her in time of need. She was enabled to bear the pressure of disease, not merely with that patience which restrains from murmuring and complaint, but even with the greatest cheerfulness, speaking often, with evidently heart-felt gratitude, of the goodness of God to her, and the kindness of her friends. Prepared to die, she did not wish to live, though she was disposed to say respecting the result of her disorder, 'it is the Lord, let him do what seemeth him good.' The strength of nature being at length exhausted, she sweetly 'slept in Jesus,' to awake to the enjoyment of an eternal life.

"Too great stress is often laid on the views of persons, their hopes, or their fears, on their death bed, as proofs of the soundness or falsehood of their peculiar religious principles. The former, however,

can be no certain criterion of the latter; as instances may be produced of many Catholic as well as Protestant Christians, of every denomination, who have left the world exulting in the confidence of salvation. It has been asserted, and often repeated, that the principles of Unitarianism fail to communicate soothing consolation and seasonable support to the mind in the near views of eternity. This, however, is founded in error. The death-bed scene of Mrs. Waters has added one more to the number of well-attested facts which tend to remove such a prejudice, and evince these principles to be as efficacious at least as those of any other class of Christians in affording peace, and animating with hope, in the last trying scenes of human life." T. H.

Rev. Benjamin Dawson, LL. D.

Lately, at the parsonage-house, Burgh, Suffolk, at the advanced age of 85, the Rev. BENJAMIN DAWSON, LL.D. fifty-four years resident rector of that parish.—*M. Chron. Aug. 6.*

Mrs. Phillis Means.

On Thursday, Aug. 11, 1814, died at Brockdish, near Harleston, Norfolk, Mrs. PHILLIS MEANS, wife of Mr. John Means, wine merchant, Rood-lane, London. By her particular request, she was interred at Worship Street, on the Thursday following, by the Rev. John Evans; who, on the Sunday Morning, improved the mournful event, in a discourse from 1 Cor. xv. 55th, 56th, and 57th verses. *O death, where is thy sting? O grave, &c.* Mr. E. concluded his sermon in these words—"Mrs. Phillis Means, who frequently worshipped with us in this place, was the third daughter of my venerable friend, and colleague, the Rev. John Simpson, many years afternoon preacher at Worship Street, but now residing at Riverhead, in Kent; and was in the 47th year of her age when she departed this life, to the deep and lasting regret of my much esteemed friend, her surviving partner, of her dearly beloved son, as well as of her numerous relatives and acquaintances. Her mind was at an early period impressed with the importance of revealed religion. And she employed her excellent understanding in the examination of the sacred writings, so as to form those rational and enlarged views which are so favourable to genuine piety. Her disposition, naturally kind and benevolent, rendered her an object of regard and affection to all who had the happiness of knowing her. Indeed her many virtues will be long remembered, and her memory sacredly cherished. Her removal was sudden and unexpected. She was on a visit to a friend, where she had arrived on the Tuesday, and was dead on the Thursday morning! The day preceding was cheerfully and pleasantly passed; for it was hoped that her health, which had been of late very indifferent, would have been amended and recruited, by an excursion to her native county. Her death was almost instantaneous; and so easy, as to remind me of Milton's line—

A gentle wafting to eternal life!

She had laboured under a disease, for which the faculty assured her there was no effectual remedy. But sudden death was no calamity

to her. It was in this manner she wished to die; and through the goodness of Providence her wish was gratified. For HER, indeed, whose faith was so steady, and whose practice was so exemplary, DEATH had no *sting*, and the GRAVE, viewing her mortal remains, hath no *victory!* JESUS CHRIST *hath brought life and immortality to light.* How joyful the consideration, that we shall *meet again* around the throne of God, and rejoice together throughout the countless ages of ETERNITY!" J. E.

INTELLIGENCE.

Address of the Sheffield Christian Tract Society, to the Congregation of the Upper Chapel, Norfolk Street.

Our society, consisting of scarcely more than twenty members, has been established about four years, during which period we have distributed upwards of 5000 tracts. These have been procured from the Parent Society in London, and as we wish you to aid us in a more extensive distribution, we take the liberty, before we solicit your assistance, to describe their valuable contents, confident that you cannot refuse it when made acquainted with them. Twenty-five are already published, and more are in preparation for the press.

No. 1, shews the superior excellence of religion, its utility even with respect to our worldly affairs, and the delight which all, not excepting the poorest, may feel in becoming the servants of the humble Jesus.

No. 2, is an Essay on Repentance, its nature, the absolute necessity of it, and the great danger of delaying it; and is well calculated for all classes of mankind.

No. 3, is an interesting Tale by the respected Cath. Cappe. It exhibits two striking characters, "Sir Francis and Henry," the one in high, the other in humble life. It depicts the wretched misery and baneful influence of the former, because unaccompanied by virtue, and the happy contentment and usefulness of the latter, because dignified by true religion. Henry is generally understood to have been the brother of Charlotte Richardson, a poor woman at York, who, patronized by Mrs. C. has published two volumes of simple and affecting poems. That the character is drawn from life, stamps a double value upon its efficacy as an example.

No. 4, "William and Jacob" is a serious dissuasive in verse, from that vice which most easily besets the uncultivated mind in seasons of leisure from active employment, that vice which opens the way to many others, the dangerous vice of drunkenness.

Nos. 5 and 6, contain a pleasing instance of the fact that early instruction in good principles is the best antidote against temptation and sin. Though vice may for a time allure, yet good principles generally succeed in regaining their influence over the unhappy transgressor who compares

his former comfort with his present misery, and becomes a "Returning Prodigal."

No. 7, "The Twin Brothers" evinces the superiority of "Good Conduct," or a steady perseverance under all difficulties, in what is right, over what is called "Good Luck," or those adventitious circumstances, so eagerly grasped at, which *seem* to promise a nearer road to happiness and respectability than the rough and narrow path of direct duty.

No. 8, is a Sketch by Margaretta Dreyer, of Norwich, and as it is one more particularly fitted than any other in the collection, to such as we are now addressing, we mean those who have it in their power to aid their poorer brethren, we shall pause more closely to examine it and to sift its excellence, satisfied if haply one should be attracted to follow the example it contains. It is the "History of Emily Willis," a young person, who, educated principally in fashionable accomplishments, had never been taught to think of creatures in humbler life than herself as worthy of her notice, or to imagine that their miseries could or ought to be alleviated by such as she was. Alas! how common is this thoughtlessness! what multitudes are there, who, untaught to bless, idle away their time in useless occupations or in vain amusements. These are ignorant that a thousand pleasures are inherent in active benevolence, or they would not lavish all their valuable moments on trifling affairs. These know not that the education and improvement of their poor brethren, the comforting of the afflicted, the relief of the necessitous are accompanied with satisfactions which far outweigh the alloyed pleasures of the world To see knowledge and industry, where once reigned ignorance and sloth; to view health and happiness dwelling with those who were once haunted by disease and wretchedness, is what the angels love to look into, but for a man to reflect that he has participated in effecting such a change, to know that many of the beings so benefitted are filled with gratitude to their benefactor, and above all to be conscious that God regards him with an approving eye. this is indeed a foretaste of heaven. But of this enjoyment thousands are deprived, not so much from want of inclination, or of opportunity, to be active in well-doing, as from a want of thought, and due consideration, that man is not made for himself alone, but that if he will not be an unprofitable servant, he must diligently employ himself in doing good wherever his hand findeth it to do He will soon discover that the harvest is plentiful, and that the labourers can not be too numerous. "Emily Willis" was providentially thrown into a sphere of life where she was made useful; in which objects were presented to her, whom she was taught that it was her duty and her privilege to benefit, and she soon found the luxury of doing good superior to every other luxury which she had ever previously tasted. O! that men would analyze the joys which are presented to their grasp, that they would carefully mark such as leave stings behind, and spurn them with contempt or indignation, but yield themselves wholly and cheerfully to such as are distinguished for

their permanence, and which give a satisfaction not to be repented of.

No. 9, is a short "Dialogue" aptly proving the necessity of leaving off little faults as well as great ones, and reproving the pharisaical, or misplaced confidence of those who think themselves good Christians because they are not thieves and liars, murderers, and adulterers.

No. 10, "The Orphan Sisters" pourtrays the evil of favouritism in those who have the care of children—displays the destructive effects of beauty combined with vanity, and the good consequences which result from fidelity and modesty, though unadorned by external advantages.

No. 11, "The Old Soldier" though too much in the style of a novel, and containing events rather too striking and *apropos*, is a pleasing history, shewing the tendency of propriety of behaviour to ensure respectability and comfort, and the evil consequences resulting from one heedless step.

No. 12, is "A Letter from a Son to his Mother," acknowledging and shewing the benefits he had derived from her early advice and instruction.

No. 13, is the picture of a man, "Henry Goodwin," contented under all troubles and mortifications. We extract a fine sentence, which is worthy of being engraved on every heart. "Remember, however, Sir," said the old man, "that by doing on several occasions rather more perhaps than the world would call my duty, I have acquired that content and peace of mind which no wealth could purchase."

No. 14, is "An Affectionate Address to the Poor," and is not inapplicable to such of the rich as are indifferent to religion.

No. 15, contains "Friendly Advice to the Unlearned," which would not be ill addressed to such as are skilled in worldly arts and sciences, but are unacquainted with religion.

No. 16, on "Cruelty to Animals" is a useful and affecting history.

No. 17, is Dr. Franklin's excellent "Way to Wealth," which cannot be too well known, because it teaches in a plain and familiar way, many lessons of prudence and economy, to a class not unfrequently deficient in both.

No. 18, "The Sick Man's Friend" shews the design of Providence in afflicting man with sickness, and the advantages which may be derived from it.

No. 19, "The History of Eleanor Williams," is a most interesting tract, peculiarly useful to female servants, as it exhibits an example of those principles and that conduct which will make them most respectable and trust worthy.

No. 20, is an Extract from a Sermon, containing the character of Elizabeth Markum, drawn from real life. She was celebrated in her neighbourhood as a "Good Wife."

Nos. 21, 22, 23, 24, and 25, are "Village Dialogues," of which we cannot speak too highly, as they comprise a most excellent collection of many things useful, both of a temporal and spiritual description. They show, too, how much good may be done by active persons even of small means, who are anxious for the improvement and welfare of their fellow-creatures. The Dialogues are remarkably well-written, interesting and

affecting. Would that they were in the hands of every villager in the kingdom. They would prove a most invaluable treasure. We can truly say the same of every one of the Tracts, of which we have presumed to give a sketch; and, imperfect as our sketch may be, we are convinced that it will more powerfully plead the cause we wish to serve than any reasoning of our own. It is indeed needless for us, when addressing a Congregation which has so zealously, and so charitably, established and supported two flourishing Sunday Schools; thereby proving undeniably their firm conviction, that "for the soul to be without knowledge it is not good." It is indeed needless for us to do more than merely to show that such useful Tracts are published, to induce you to promote their circulation. You have bestowed the power of reading, and you will not neglect to provide that proper books be put into the hands of those, at least, whom you have taught to use them. But your exertions are required in many other quarters also; and the Tracts, which we have mentioned, are such as, though intended chiefly for the lower class, may be said to suit all. The high and low, the rich and poor, the male and female, the young and old;—all ranks and all descriptions may derive from them instruction unmixed, we hope, with error; for the precepts they contain are in unison with the Book of Life, and recommend it as the best gift of God. We, therefore, boldly solicit you to contribute a subscription with ourselves—and to be active in distributing the Tracts you will receive for your money; knowing, as we do, that very beneficial effects have already resulted from them, and must inevitably farther result from their general perusal. The Subscriptions are proposed to be low, in order to interest more hands in the great work of distribution, and to spread wider the indescribable pleasure arising from the performance of a good action. Despise not, we beseech you, the plan which we propose, because the instruments we use are weak and feeble; for a single tract may be found sufficiently efficacious to arrest the vicious in his high career, to soothe the afflicted, and to arouse the lukewarm. God does not always speak in the thunder and the storm—he more frequently makes known his will by the still small voice; and the means we recommend to your adoption may be fruitful in blessings, when more ostentatious and more costly measures might be of no avail.

Signed by order of the Society,
SAMUEL FOX, Secretary.

N. B. Nos. 1, 7, 13, 14, 15, 18, 21, 22, 23, 24, and 25, are by M. Hughes. The rest, not before attributed, are either anonymous, or have initials only.

☞ The Subscriptions are from 6d. per month upwards. They are paid at the School-room, and Tracts to the amount delivered immediately. Subscribers, preferring to pay half-yearly, or annually, may do so, and receive their Tracts at the same time.

Southern Unitarian Society.

The Anniversary Meeting of the SOUTHERN UNITARIAN SOCIETY took place at Southampton, on Wednesday, June 29th. The morning service was opened by

the Rev. Russell Scott, of Portsmouth: after which, the *Humanity of Jesus* was ably maintained by the Rev. Mr. Gilchrist, in a sermon, which will shortly be made public. The Rev. Mr. Fox, of Chichester, introduced the evening service, and the Rev. Mr. Treleaven, of Dorchester, delivered a very energetic discourse on the Oneness and Supremacy of Jehovah from the apostolic declaration—that "to us there is but one God, the Father:" Both the services were respectably attended. Several new members were added to the society: and Mr. Fullagar was requested to fill the offices of Secretary and Treasurer for the ensuing year. The place of meeting next year was not definitely fixed: but Mr. Treleaven kindly promised to favour the society with a discourse on the occasion.

Dudley Double Lecture.

On Whit Tuesday, May 31st, the Annual Meeting of Ministers, distinguished by the name of "the Double Lecture," took place at Dudley. The Rev. Dr. Toulmin of Birmingham introduced the service with prayer. The Rev. Timothy Davis, of Coventry, and the Rev. Benjamin Carpenter, of Stourbridge preached: the former on Luke xxiv. 47, "—beginning at Jerusalem;"—the latter on Thessalonians iii. 8. "For now we live, if ye stand fast in the Lord." Mr. Carpenter concluded with prayer. Fourteen ministers were present, and the congregation was more numerous than it had been on a similar occasion for upwards of twenty years. Mr. Carpenter closed his discourse in these impressive and affecting terms:—"Every instance in which we find that our ministry has been attended with success, in which we behold our hearers adorning the doctrine which they profess, will cause us to 'live.' Not that the ministers of religion are less mortal than others, not that their lives are protracted to a longer period than those of their fellow Christians. No: probably their studies and their sedentary habits render their continuance upon earth of shorter duration. Of the ministers who usually attended this lecture thirty years ago, not one survives, except the person who now addresses you. Within that period nearly twenty ministers have died, who resided within twelve miles of this place, 'and I, even I only, am left alone to tell you.' I could recount the labours and expatiate on the worth of many of our venerable fathers and respected brethren: but they live, I doubt not, in the recollection of others as well as of myself. 'Our fathers, where are they? and the prophets, do they live for ever?' They have entered into their rest and their works do follow them. And soon the same observation will be made respecting us, at least respecting some of us. The places which now know us will know us no more. We shall leave our stations and our offices in the church of Christ, and our works, of whatever kind they are, will follow us.—And as this may probably be the last time that I shall address you on this occasion, I wish to record it, as the result of all my inquiries, and as what I trust is also the conviction of my hearers, that—love to God, charity to

man, purity and humility are the sum and substance of religion; and that he who possesses these, whatever mistaken opinions he may form, shall never fall, but an entrance shall be administered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ: but that he who lacketh these things, whatever his faith or profession may be, is blind, and cannot see afar off."

J. H. B.

Protestants in France.

It appears from the *Almanack of the Protestants*, of which an account is given in a French work, by Salgues, entitled *De Paris, &c.* published last year, and reviewed in the Appendix to the 73d vol. of Monthly Review, p. 528—537, —— "that Old France possesses seventy-eight consistorial reformed churches, and seven chapels of ease, which employ one hundred and seventy pastors. Most of these clergy also officiate in some neighbouring village, where the meeting for worship is held in the open air, or in a private house."

Slave Trade.

In the Morning Chronicle, Thursday, August 11, 1814, is a list of the petitions to the House of Commons, on the subject of the Slave Trade, which arrived in London from June 29 to July 30, 1814, amounting in number to 861, and containing upwards of 755,000 signatures.

General Association of the Unitarians of Scotland.

On Sunday and Monday, May the 1st and 2nd, 1814, was held at the Unitarian Chapel, in Glasgow, the second General Annual Association of the Unitarians of Scotland. Delegates were present from Edinburgh, Paisley, Carluke, Hamilton, Port-Glasgow and Dalry. The morning service on the sabbath was conducted by the Rev. T. S. Smith, of Edinburgh, who delivered a discourse on the doctrine of election. The Rev. J. Yates, of Glasgow, preached in the afternoon, on the Justice of God, and Mr. Smith the annual sermon before the association in the evening, from the first epistle to the Corinthians, viiith chapter, and 6th verse, "But to us, there is but one God, the Father." The object of the sermon was to shew that the doctrines of the Trinity, and the Divine Unity are incompatible.

After the morning service, the brethren from the country, and many of the friends in Glasgow, of both sexes, partook of some refreshment. About thirty persons were present. At the close of the afternoon service also, the brethren, to the number of fifty drank tea together.

On Monday the society met at one o'clock to transact the business of the association. The meeting commenced with singing and prayer, after which the report of the committee for the past year was read by Mr. George Harris. It commenced by tracing the origin of the society, and giving a short account of the last meeting. It stated, that in the course of the last year about thirteen hundred tracts, on the principles of Unitarianism had been distributed and sold by the association, the Glasgow, and Edinburgh Funds; that Mr.

Smith had in the last autumn taken a missionary tour through part of the West of Scotland, visiting and preaching to the brethren in many places; that there were at present twenty-two corresponding members of the association, and that intelligence had been received from sixteen of them respecting the state and progress of Unitarianism in their respective neighbourhoods. The report went on to impress on the minds of the members of the association, the importance of having a permanent missionary in Scotland, hoping that this might be accomplished even at present, if some aid could be procured from the London Unitarian Fund. An account of the state of the funds of the society was then given, and the report concluded by earnestly exhorting the members to establish in their respective neighbourhoods, Penny Weekly Societies, in aid of the important objects of the association.

The following intelligence respecting the state of Unitarianism at the undermentioned places is extracted from the report of the committee.

At Dundee, "the state of the society is nearly the same as it was last year. Upon the whole, however, it is increasing; slowly it is true, but still it must be said to be in a flourishing condition. We are very unanimous."

At Tillicoultry, there are a few friends, who seem disposed to support any measures that may be adopted by the association.

At Edinburgh, "the prospects of the society are encouraging. The evening lectures delivered during the last summer appear to have produced some effect on the public mind. Many who used to have an unfavourable opinion of the society, are now heard to speak of it with respect, and indeed a great deal of that odium, which was formerly attached to the name of Unitarian is removed, and we trust it is still daily diminishing. We attribute this welcome change partly to the passing of the bill in favour of Unitarians, partly to the society having acquired a more organized state, and partly to their having obtained lately a much more respectable place of worship than the one they formerly occupied. There are now hardly ever less than two hundred hearers of an afternoon, and often more than that number. Mr. Smith is forming a Sunday school for the instruction of the youthful part of the congregation, and any others who will attend, in the principles of morality and religion, and he designs to deliver, during some of the summer months, an evening lecture once a fortnight, at Leith."

At Jedburgh, and in the neighbourhood, there are several friends to the cause, who rejoice in its prosperity, and who are willing and anxious to do every thing in their power to promote it.

At Melross, "there is a small society, the number of which has been lately reduced by emigration and death."

At Falkirk, "there are some who make an open avowal of their attachment to the rational and benevolent principles of Unitarianism, but there are still more who embrace the principles, but do not confess it, for fear of being put out of the synagogue."

At Carluke, "there are about fifty, who are favourable to the

principles of Unitarianism, and there is a general disposition in the place to hear the doctrines stated and insisted on. The cause languishes here for want of a leader or preacher, and if it were possible we would earnestly pray that the association could send a proper person to help us. Could a man of prudence and ability settle here, or at Lanark, and take a circuit through four or five of the neighbouring parishes, once a month, the cause might receive the greatest service from such a measure. On Sundays, at present, we must either stop at home, or should we go to church, we must hear many things very disagreeable."

At Glasgow, the cause is in a flourishing state. The respectable and learned pastor there writes, "In complying with the request of your committee, that I should send an account of the progress and prospects of the Unitarian congregation in Glasgow, I am far from being oppressed either with dissatisfaction as to the past, or with despondency respecting the future. Since the time when I first became connected with them, they have, I trust, been advancing steadily, not only in numbers, but respectability, in knowledge, in liberality, and in all moral and religious attainments. Although large accessions of avowed Unitarians cannot be expected, there is reason to believe, that the firm, yet modest avowal of their principles by our congregation, may be of far greater service to the cause of truth, by exciting and aiding the spirit of inquiry among serious Christians of all denominations, and thus introducing the holy and cheering views of Unitarianism into the heart of the most orthodox sects. It is generally remarked that the unjust and unthinking asperity with which Unitarians have been regarded is now fast wearing away, and that those who have any religious conviction at all, are little averse to a serious examination of our opinions. On considering the behaviour of our orthodox brethren, so far as it has come under my notice, I think we have in general great reason to admire them for their moderation. One of the greatest improvements that have lately taken place in the circumstances of our congregation is, the introduction of a vestry-library, which is much used. Any donations of book or pamphlets either on religious, or any other useful subjects will be gratefully received."

At Paisley, "the state of the society is very nearly the same as it was last year. We cannot say that our regular attendants are increased, nor can they be expected to increase much at present. Perhaps, however, the labours of Mr. Wright, whom we expect some time with us, may awake to a sense of duty some of the lukewarm brethren in the same faith. That his labours may have this happy effect is our ardent wish, as well for the spread of the truth, as for their sakes, whom we consider deficient in a consistent and conscientious avowal of the truth. The brethren have established a fund in aid of the association, designated, the Paisley Unitarian Fund, and Mr. Wright is expected to preach a sermon in behalf of this new institution."

At Port Glasgow, "the avowed professors of rational Christianity

are comparatively few in number. Several, however, are on the search after truth, and there is great reason to hope that the small seed sown, will in time produce a plentiful harvest. Bigotry and intolerance are gradually dispelling."

At the close of the report Mr. William Ross, delegate from Carluke, was elected president of the meeting; and on the motion of the Rev. J. Yates, seconded by the Rev. T. S. Smith, and carried unanimously, the committee for the ensuing year to consist of the following persons in Glasgow:

James Ross, James Hedderwick, Thomas Mochrie, John Lawson, C. Plenderleith, James H. Burns, Allan Glen, William Shirley, Treasurer, George Hurris, Secretary.

Thanks were then voted to the last committee, and particularly to Mr. Smith, the secretary, for his very able and unwearied services; Mr. Smith was unanimously requested to print his sermon preached before the society. The two following motions were carried unanimously, after which the meeting adjourned. Resolved, "That this meeting, earnestly recommend to all the societies and individuals connected with it, to pay a most strict attention to the time set apart for public worship, in the respective churches." Resolved, "That the Secretary of the association be requested to write to the secretary of the London Fund, to know if the Fund would contribute, and how much, to the support of a permanent Missionary for Scotland; and likewise that the friends at Carluke and Lanark be requested to inform the committee how much they can contribute to that object."* G. H.

Ordination of the Rev. Thomas Sadler.

On Sunday, August 31, 1814, the *Rev. Thomas Sadler* was settled as pastor over the flourishing congregation of General Baptists at Horsham, in Sussex. He had been assistant preacher for several years to his much respected father-in-law, the Rev. John Dendy, who, having laboured amongst them for a considerable period much to their satisfaction, was removed from them during May last, in the 60th year of his age. The Rev. Sampson Kingsford was invited to co-operate in the business of the day, but on account of the distance was obliged to decline it. The Rev. John Evans was therefore requested to take both the services: he addressed his former pupil, the minister, in the morning, from 2 Tim. iv. 5, *Make full proof of thy ministry*; and he preached to the people in the afternoon from 1 Thess. v. 13, *Be at peace among yourselves.* Three deacons were also chosen and settled among them. The whole concluded with the administration of the Lord's supper, in *remembrance* of the absent Saviour,

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* At five o'clock, the members and friends to the association dined together at the George Hotel, George's Square, the Rev. James Yates in the chair. Seventy-one persons sat down to dinner. After dinner two hundred and thirty-seven copies of Mr. Smith's sermon were subscribed for; and Mr. Yates was requested, by the Glasgow and Edinburgh Unitarian Funds to write a reply to Mr. Wardlaw's Discourses, just published, on what he has termed the "Socinian Controversy."—Ed.

and for the promotion of that *love* which ought ever to subsist between brethren. The meeting was crowded, numbers coming from distant parts of the country; and every thing being conducted in a spirit of harmony and affection, bade fair for the welfare and prosperity of the church *Be ye kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit, serving the Lord.*

The Address of the Three Denominations of Dissenting Ministers to the Prince Regent.

On Thursday, July 28, 1814, a Deputation of Dissenting ministers waited upon his Royal Highness the Prince Regent, at Carlton House, with the following Address on *the restoration of peace.* Dr. John Rippon read the Address, and the whole deputation were most graciously received.

THE ADDRESS.

May it please your Royal Highness,

We, his Majesty's dutiful and loyal subjects, the general body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, humbly approach your royal highness to offer our cordial congratulations on *the restoration of peace* among the most powerful nations of the world. We adore the hand of Providence in the events which have recently occurred, and which have crowned *the regency* of your royal highness with unparalleled splendour.

As ministers of the God of *love* and *peace*, we cannot but feel a peculiar satisfaction in the termination of a dreadful war, which has for many years convulsed and desolated Europe; and we hope and trust that the period will speedily arrive, when the hostilities in which we are still unhappily engaged shall cease, and the reign of universal harmony and concord be established.

Nor do we less rejoice in those principles of equity and moderation so honourable to your royal highness's government, upon which peace has been concluded. May the great event which calls forth our congratulation, prove an era, from which the powers, who have now sheathed the sword, shall date the commencement of a lasting reconciliation! And may the nations of Europe have henceforth no contention, excepting that of rivalling each other in most effectually cultivating the arts of peace, the progress of civil and religious liberty, the advancement of true religion, the diffusion of the holy scriptures, the education of the poor, and all those benevolent objects which have employed the anxious attention of his majesty's subjects, even in a season of war, privation and calamity, and in their zeal for which they have proposed an instructive example to the whole world.

As *Men*, as *Britons*, as *Christians*, and above all as Christian Ministers, we have considered it as one of the greatest glories of his majesty's reign, that Britain, the first of commercial nations, has voluntarily decreed the abolition of the African Slave Trade. We cannot, however, conceal from your royal highness, that the renewal of it by France, which, in its consequences, threatens to defeat the great object which our

country had in view, has thrown a shade over those days of hope and rejoicing, and would have even damped the ardour of our present congratulations, had not our minds been relieved by your royal highness's declared determination, to employ your unremitting exertions at the approaching congress, for the total and universal abolition of that detested traffic. From the character and conduct of the sovereigns who shall there be assembled, we likewise trust that the rights of our Protestant brethren in Catholic countries, will become the objects of care and protection.

None of his majesty's subjects are, Sir, more truly attached to those principles which placed the august house of Brunswick on the throne of these realms, or more loyal and affectionate towards our sovereign's person and government, than the Protestant Dissenters; and it is with grateful pleasure we acknowledge, that a considerable accession has been made, during his majesty's reign, to the privileges which we and their other ministers enjoy. At all times shall we be found zealous in recommending, by precept and example, those principles and that conduct with which the well being and improvement of society are essentially connected, and which may render those under our influence good men and good subjects.

To *the King of kings* have our earnest supplications been incessantly addressed, for the removal of the indisposition under which his majesty labours, and for his restoration to the consolations of his family, and to the discharge of the duties of his high and important station. Our prayers are also constantly offered up for the blessing of God on your royal highness, that you may long enjoy a life of health, usefulness and honour; that in every circumstance which can lighten the weight of government your personal felicity may increase; and that when you are removed from presiding over a *free, united* and *flourishing people*, you may be admitted to the possession of an immortal and unfading crown.

Subscribed by order,
and on behalf of the General Body,

John Rippon, D. D.
Thomas Taylor.
Thomas Morgan.
Joseph Brooksbank.
Joshua Webb.
Thomas Thomas.
William Newman.
Joseph L. Towers.
John Pye Smith, D. D.
John Coates.
William B. Collyer, D. D.
Joseph Barrett.
Robert Aspland.
William Austin.
John Hawkesly.
Thomas Griffin.
James Gilchrist.
George Smallfield.

Answer of the Prince Regent to the Address.

I receive *with great satisfaction* your congratulations on *the restoration of peace*, and on the prospect now happily afforded to the nations of Europe, which have so long suffered from *the calamities* of WAR.

The sentiments which you have expressed towards his majesty, are highly acceptable to me.

I rely with confidence on your

steady attachment to his majesty's person and government; and you may be assured of my firm adherence to those principles of Civil and Religious Liberty, which led to the establishment of the House of Brunswick on the British throne.

Manchester New College, York.

The following congregational collections have been made for the benefit of this institution:

	l.	*s.*	*d.*
At Elland, by the Rev. Josiah Townsend	1	1	0
At Gainsborough, by the Rev. J. and C. N. Heineken	5	0	0
At Newcastle on Tyne, by the Rev. Wm. Turner	8	9	0
At Chesterfield, by the Rev. Geo. Kenrick	15	1	0
	£29	11	0

The following Benefactions have been likewise received.

Joseph Gundry, Bridport .	5	0	0
Rev. Mr. Austis, Ditto . .	2	0	0
Geo. Wm. Wood, Esq. Manchester	31	10	0
John Taylor, Esq. Moseley Hall, Birmingham . . .	100	0	0
Robert Phillips, Esq. Park, near Manchester . . .	200	0	0
	£338	10	0

GEO. WM. WOOD.

Unitarianism in Southampton.

(In a Letter to the Editor.)

Southampton, July 6, 1814.

MY DEAR SIR,

I cannot withhold from you a short account of our proceedings in this town, relative to our attempt to introduce the belief and worship of the *One* God in opposition to the present (almost general) practice of worshipping *three* Gods, and which I conceive to be both irrational and unscriptural, dishonourable to God and injurious to man.

I have deferred the relation of this account till the present week, in consequence of the meeting of our friends from the neighbouring towns, that I might be able to speak of our state and prospects with greater certainty.

You know, my friend, that I am in principle a Unitarian; and after a residence of nearly twelve months in this place, I could not meet with any society of Christians with whom I could cordially unite. I therefore determined to erect a temple to the one only living and true God.

I was informed that there was not a single *Unitarian* in the town besides myself, and the acquaintance I had formed with a few respectable families rather tended to confirm this account. Nevertheless, I was resolved to bring the matter to issue—I knew that I could lose nothing, and might gain much. I therefore advertised in our weekly paper, that a meeting would be held, of such persons who were desirous of assisting in the formation of a society for the worship of God upon the principles of the Unitarians.

I was surprised, but not in the least discouraged, that only one person in Southen, and one from Rumsey, attended this meeting.

I called another meeting, but with no greater success, if success it may be called. But recollecting the encouragement of our great Master, "that where two or three are gathered together" in support of his cause, he has promised his assistance, I determined, in conjunction with my associates, to open a place of worship. I will candidly acknowledge that if I had not been satisfied in my own mind that truth was on my side, and would sooner or later prevail, and triumph over all opposition, I should have given way, and been borne down by the current of popular opinion and prejudice.

This consideration supported me, and I took a large room in the town, and opened it on the first Sunday in November last, by advertisement in our weekly paper, and not being able from the paucity of our labourers to procure assistance, I resolved to officiate myself.

I had a very respectable auditory, which has continued to the present time.

There is no deficiency of *zeal* or candour, and I have the pleasing reflection of having done much good,

considering our scanty means. We have now taken a small building in the centre of the town, which we are fitting up, and hope to be able to perform divine service therein, in about two months.

I mention these particulars, chiefly for the encouragement of our friends who are dispersed throughout the country, to excite a proper spirit in them, and no longer to attend places of worship where the true God, in *unity* forms no part of the service.

Ever yours,

B. TRAVERS.

An Oration, delivered at Southampton, on the 7th July, 1814, upon laying the first stone of the Unitarian Chapel, the day appointed by Government for a General Thanksgiving on account of the Peace.

My Christian Friends,

Our most grateful acknowledgments are justly due to Almighty God, the Sovereign Ruler of nations, in having granted rest and peace to the contending powers of Europe. Let us join the general triumph with hearts of joy and songs of praise.

And can we fix upon a day more appropriate than this, for laying the first stone of a temple which is to be set apart to the worship of the one only living and true God?

To others, there may be Lords many, and Gods many—but it is our peculiar privilege, our unrivalled distinction, that, discarding all mysteries, and deprecating the belief of doctrines which have no foundation either in reason or in scripture, we profess our conviction of the unoriginated existence and providential care of the great Jehovah and of him alone, who is the Creator of all things, visible and invisible, the King of kings, and the Lord of lords, and to whom be ascribed as is most justly due, all honour and glory, thanksgiving and praise, through the endless ages of eternity.

And let no one presume to say, that because we refuse to receive for doctrines the commandments of men, which assert the divinity of Jesus Christ and the Holy Ghost, and claim for these two persons equal homage with God the Father (who is God over all, blessed for evermore) that this is not a Christian church; for it rests upon the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone, and it *shall* stand, and become a holy temple to the Lord, for it is fitly framed together.

To your enlightened understanding, your persevering zeal, and your liberal exertions, is this building to be ascribed, which has for its object the glory of God and the happiness of our fellow creatures, by the diffusion of Christian truth.

Most gracious God, we humbly bow at thy footstool, and earnestly implore thy blessing upon this our pious undertaking. May our united exertions echo back the joyful tidings of the gospel, which proclaim peace on earth and good will to man. Our Father, &c.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A great question has been under discussion for a considerable time in the house of commons at Paris, and its termination is no small indication of the power of the ministers, and the little progress that France has made towards the acquisition of rational liberty. The question was the liberty of the press: a question, on which our readers will find no difficulty, if they have studied the admirable work of Milton on this subject; and, if they have not done it, we recommend it to their instant perusal. It is a satisfaction, however, that this great question has been discussed on a theatre of such consequence: for many of the eloquent speeches delivered on this occasion are ordered to be printed; and as the French language is universal in Europe, all its nations will feel an interest in the debate.

The liberty of the press is like the liberty of speech, a power that may be abused: but because of the abuse are we to impose such shackles upon it as shall prevent the freeman from uttering a sentiment which may hurt the feelings of base and corrupt minds? What should we say to the father of a family, who, to repress the sallies of a lively child, should order, that before speaking aloud it should come first and whisper every thing to him? The child would evidently be brought up to speak grammatically correct, and its words would be moulded to its father's wishes: but adieu to the liveliness of imagination, and to every thing that charms us in youth. Thus shackled in its infancy, it would pass through life in chains. The freedom of the press requires exactly the same restraints as freedom of speech. We do not gag the mouth, but we make it answerable for its words: and in the same manner ought a man to be answerable for the utterance of his mind, whether he does it by the voice or by committing his thoughts to paper.

But the French have determined otherwise by a majority of fifty-seven votes in a house of two hundred and seventeen. It is something, that the minority was so strong, that there were eighty persons who had the courage to oppose the minister. In the debate the minority had evidently the advantage, and their arguments will be felt for a short time by the volatile nation: but it is not impossible that they will soon be accustomed to the system established by law, and hug their chains. The minister gave way a little to make his dose the more palatable; and having gained his point so far, he is more likely hereafter to increase, not to diminish his restraints.

The censorship is established for all writings of twenty sheets and under. The opinions of the members of the house are free. The law is limited in its duration to the end of the session of 1816.

Thus the crown is in complete possession of all the news-papers and periodical writings; and we may judge of the effects of such a law, by considering what would be our state, if every pamphlet relative to the Bank, the India-house, the Slave Trade, the test act, and a variety of important discussions, had been previously to publication submitted to an agent of the minister. The exercise of this power will doubtless be lenient at first; but, as the Bourbons feel their strength, it is not to be expected that they would permit

the publication of an article in their news-papers reflecting upon the administration of government.

The expediency of a censorship is justified on the present situation of affairs, and the evils produced by the freedom of the press in the first stages of the revolution. But they, who argued from the abuses committed at that period, forgot that this evil arose not from the freedom of the press, but from the evil dispositions of a people who had just broken their chains, and who were smarting under the yoke of the tyranny they had so long endured. It is not uncommon, even in England, to judge of these atrocities abstractedly, not considering the state of the people by whom they were perpetrated. Had France enjoyed the same freedom that has prevailed in England since the revolution, no such revolution as theirs could have taken place. But they had been kept by the court as much in ignorance as possible. The news-papers that went into the provinces were meagre publications dictated by the minister of the day. To speak freely on the measures of government was a crime, and a Bastille was held out *in terrorem* to the people at large. Hence secretly publications were diffused among certain classes, and discontent was excited. Subjects were not fairly argued; and the slave, when he broke his chains, acted as slaves ever will do, and affording a lesson to tyranny by which, if it is corrected, the horrible sufferings of king and people may be beneficial to the future generations.

In such a question it was natural that England would be frequently alluded to, and the minister gave a curious account of our government, which, according to him, is the strongest in the world. "The parliament (he says) exercises an overruling authority, before which every one must be silent, every thing gives way. This power is exercised by the majority, which gives the law, seizes upon all places, engrosses all power. This majority makes the law, the accusation, the sentence, and finally executes it. Against such an energy of authority, it is necessary to give the people a kind of compensation; or a government so vigorous, if not pressed upon by another force, would no doubt end by destroying itself. England maintains the liberty of the press by means which we know not how to imitate. The prisoner there lives and dies in prison, abandoned by all. Such modes ought not to be envied. Here the prisoner is an object of interest. He receives the visits and the consolations of friendship. In France liberty is more moderate, and our manners are gentler. In England the laws repressive of defamation are supported by terrible means. Libel is punished by sentences which ruin individuals, which cause them to die in prison: for offenders are often subjected to fines beyond all proportion to their fortunes. In France the judges are more mild, they sometimes look to the accused alone, they consider the deplorable situation of his family." Such is the opinion publicly declared by a minister of France on our law of libel. Let us lament that their censorship will prevent a fair trial being made on this subject between the two countries. If their judges are really milder than ours, we should be very glad, that ours might take a lesson from them: for justice ought to be administered with mercy; and the malice of the libeller is not so injurious to society as malice if it is found in the seat of justice.

A still more melancholy subject intrudes itself in the affairs of France. The veneration of the present sovereign for the pretended mother of God has already been noticed: it has displayed itself in a still more offensive manner. There is a day in the Romish calendar, fixed for the festival of the Assumption of their blessed Virgin, mother of God, into heaven. This festival for many years has fallen into disuse; by a proclamation of Louis the XVIIIth it is

revived with all its pristine absurdities. France, he tells his people in this proclamation, has been for ever consecrated "to the mother of God, as a special patroness." On which account he orders that "on the day of the assumption of the most holy Virgin there shall be a procession, in all possible splendour, in which the several judicial and military authorities shall take part, in all the parochial and other churches of the kingdom." They, who have not seen a procession, are to be informed, that this splendour means the habiting of the priests in rich garments; the dressing out of all their dolls, particularly the doll that represents the mother of God; the lighting-up of the altars in the church, and dressing them out with ribbands and garlands; the carrying about of large lighted wax candles; and all this is accompanied with singings and genuflexions, and all the pomp and parade of ancient idolatry. We call this an enlightened age; but what must we think of France, if it can be brought again to this mummery? However, let not the Protestant boast too much; for, if he adores the humble Jesus as God, how can he be offended with the Romanist for terming his mother the mother of God. The moment we quit the true faith, the belief of one only God, the God and Father of our Lord Jesus Christ, the door is open for every idle conceit which can be engendered by a depraved imagination.

The two houses addressed their sovereign on his exposé, and received a most gracious answer, in which he speaks agreeably with the ancient forms of the love he bears to his subjects, which is that of a father to his children. This idea frequently occurs in their history, and is suited only for children. For a king and a father are two different characters. The glory of a father is to bestow favours upon his children, and for their benefit he deprives himself of many gratifications. But the king does not bestow on his subjects, but receives from them the means of his own subsistence. If he lives honestly and justly upon his allowance, and his patrimony, this is what his subjects require from him; and the places in his gift, if they are not conferred on worthy objects, are so many instances of breaches of trust. The kingly character is a very exalted one, and if truly supported is worthy of all commendation: but it is a trust, and is to be judged as all other trusts, and it is the glory of a king to have in view at all times the benefit of his subjects, by performing the duties of his trust with honesty, loyalty and integrity.

If France presents to us so discouraging a prospect, what are we to think of Spain, where the sufferings it has undergone have not taught the people to entertain true sentiments of liberty. The horrible tribunal of the Inquisition is set up again, and the proclamation of the king for this purpose has reached this country. The very name of this wicked institution carries with it every thing distressing to an honourable mind: yet the manner of its re-establishment is more particularly degrading to the troops of Great Britain, which performed such gallant deeds for the restoration of the sovereign to his country. The king feels, it seems, the dignity of his title: as the Catholic king he must support the Catholic religion; and his subjects have been in great danger from the contamination of the soil by the number of heretics, who had for several years past been so intimately mixed with his people. To prevent the mischiefs, that must have arisen in the royal apprehension, a strict search must be made after heresy: and now is the time to prevent its taking deep root. We are brought in fact to contemplate the origin of this iniquitous tribunal; and, if they follow the precedent set before them, dreadful will be its effects. But we will hope that the times are too enlightened to bear the horrid

scenes, which were then displayed, and in fact, the proclamation speaks of some new regulations to take place in the conduct of this unholy office. Public burnings will hardly be revived; but who can say, how many persons will be doomed to wear out their lives in the dungeons of the office, and to suffer the tortures of the secret tribunal. Soldiers are bad missionaries, yet surely the Spaniards, who have fought side by side with the heretic cannot but feel some compassion for the sufferings he may undergo from the unrelenting malice and savage barbarity of the priest.

From these melancholy results of the peace, our eye is turned to the North, and there as great a wound is inflicted on civil, as in the south on religious liberty. The war is begun between Sweden and Norway, and state papers of high importance have been given to the public, stating the communications between the allied powers by their commissioners and the king of Norway. On the part of the former it is stated, that "the cessation of Norway was guaranteed by the four powers, allies of Sweden. That decree of policy was irrevocably fixed. The allied sovereigns consider the union of Norway and Sweden as one of the bases of the new system of equilibrium, as a branch of indemnities, which it is impossible to replace by any other." To this the king replies, "that the Norwegian nation, delivered from the oath of fidelity to the king of Denmark, and not acknowledging his power to cede them in full sovereignty and property to the king of Sweden, wish to avail themselves of those rights, which, in similar cases, belong according to public opinion, to every nation." His majesty, however, foreseeing the evils of a conflict, is willing to resign his pretensions, but only into the hands of the diet, at whose will, if so expressed, he will instantly abdicate the throne; but if they refuse the union with Sweden, his fate shall not be separated from theirs. The commissioners are very unfortunate in the support of their cause, for they talk in one place of "the resolution of the prince to place himself at the head of an *illegitimate* opposition is the sole cause of the misfortunes of his true country." How the defence of a country against the invasion of a country by a foreigner can be called an illegitimate opposition we do not see. The allied powers had no more right to give up Norway to Sweden, than they have now to give up Tartary to the Emperor of China. By the very constitution of Norway it was impossible in the king of Denmark to transfer his sovereignty to any other person. The pretensions, therefore, of the allied powers rest entirely on the sword, and the defence of every country by its natives is legitimate, in opposition to any army, that shall attempt its conquest. If the English were justified in defending Spain against the usurping Buonaparte, and the Spaniards have been praised for the gallant defence of their country, what shall we say of its blockade of Norway, and how much higher will the Norwegians stand, if they should, against such an unequal force, maintain their independence. Fearful are the odds; but if Norway can stand its ground this summer, the voice of the people may be heard in the approaching congress, and Europe be spared the disgrace of imitating Buonaparte in the worst of his actions.

These are not the only consequences of the peace, at which the friends of humanity must shudder. Already the French papers have entered into the calculation of the sacrifices to be made by Africa for the next five years; and they estimate the demand of Domingo alone at ten thousand Africans, to be torn from their country. How are Christians to justify themselves for such wicked deeds. In vain may the French present themselves in humble prostration to their patroness,

the mother of God, but genuflexions and prostrations will not cover the blood of the Africans spilt upon this occasion. The return of peace was delightful. The destruction of the sceptre of the tyrant was received with universal joy. But when we contemplate the Inquisition in Spain, the restoration of superstition in France, the invasion of Norway, the prison ships of the slave trade, and the wars excited in Africa, Europe seems to be unworthy of its blessings, and we fear that that cannot be lasting, which is contaminated by so many horrors.

Sicily presents itself again to our notice, as tending to form itself into an independent kingdom under a new constitution. The king has met his parliament, and made an address to it in a manner similar to that of our king on the opening of a parliament: and his Lords and Commons are to deliberate on the formation of new laws, and the correction of abuses. Time will shew how far they are capable of enjoying the new species of liberty that is held out to them: but there are peculiar difficulties in that kingdom from the nature of its nobility and its subjection to the priesthood. It is one thing to have the forms and another to have the spirit of a good government. The king speaks well. "Henceforward," he says, "Sicily has a written constitution, destined to establish order in the movements of power, that they be not thrown into confusion; to assign limits to the various functions, that they do not invade each other; to fix the grand point, where private rights and public wants should meet to protect civil liberty, and the full and entire security of persons and property." By their fruits ye shall know them. If the parliament makes good laws, and the people submit to them, the state of Sicily will be much meliorated: but it is not the assimilating of the forms of one government to that of another, which carries with it the advantages real or supposed of the latter. It remains to be proved how far their House of Commons is a representative of the people, or it may be merely a cover for ancient despotism.

The commissioners for England and America are assembled at Ghent, but still the war goes on. Our prayer is, that the existing differences may be accommodated, and that two nations speaking the same language, descended from the same common ancestors, agreeing together in so many customs, and united by the ties of mutual self-interest, may both be persuaded, that peace is better than war, and reason a better arbiter than the sword.

THE

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HISTORY AND BIOGRAPHY.

Historical Account of Students educated at the Warrington Academy.

(*Continued from p.* 390.)

We are now arrived at a period in the history of the Warrington Academy, in which it will be difficult with propriety to add many particulars concerning the individuals educated in it, since so many of them are still acting their parts on the stage of life. Such particulars, however, as have been learned concerning the parts they are acting, and the places where, will continue to be inserted.

1772.

231. Robert Robinson,* C. Manchester.

Brother of Nos. 100, and 195, and partner with the latter, died about ten years ago.

232. E. Burton, Shrewsbury?

233. — Kynaston, Shrewsbury. Went to Cambridge?

234. Sir John Scott, of Ancram, N. B.

235. Richard Waring, Lees Wood?

236. John Heywood, L. Liverpool.

Went to Christ's College, Cambridge, where he was a pupil of Dr. Paley, A barrister many years on the Northern Circuit: now resides at Wakefield as a provincial counsellor, and an active magistrate. One of the city counsel at York, and a trustee of Lady Hewley's fund.

237. — Coape, Arnold, Notts.

1773.

238. — Moorhouse,* M. Skipton.

Went to Edinburgh; died while a medical student there.

239. William Adair, London.

Went into the army; married the heiress of Robert Shafto, Esq. of Benwell, Northumberland, whose noble library he of course possesses. Resided as a country gentleman at Newton Hall, near Durham; now somewhere in the south of England.

240. Pendlebury Houghton, D. Ealand.

By the mother's side descended from ancestors respectable for their sufferings in the cause of religious liberty. Henry Pendlebury, in particular, was an eminent minister in Lancashire, at Turton, Horwich, and Holcombe, from which last place he was ejected by the Act of Uniformity (Cal. ii. 400, and

Cont. 562). A Treatise of his on Transubstantiation, was published by Archbishop Tillotson, and one on the Sacrifice of the Mass by Mr. Houghton's father; who entered Dr. Doddridge's academy in 1747, and on his tutor's death removed, with Messrs. Urwick, Clayton and Cappe, to Glasgow. On his return from thence he settled at Platt, in 1758 removed to Hyde, 1761 to Namptwich, 1771 to Ealand, 1782 to Wem, and about 1788 followed his son to Norwich, where he died.—Pendlebury Houghton, as has been mentioned, Vol. VIII. p. 170, continued at Warrington one year after the completion of his course as assistant classical tutor to Dr. Aikin, then settled as minister at Dob-Lane, near Manchester, whence in 1781 he removed to Shrewsbury, in 1787 to Norwich, as colleague with Dr. Enfield, on whose death, in 1797, he became sole minister; in 1808 he succeeded Mr. Jervis, in Princes Street, Westminster, but in 1810 returned to Norwich. In 1812 he removed to Liverpool, where he is now the colleague of his old fellow-student, Mr. Yates. At Norwich he published a volume of sermons, to a second edition of which were added some "Essays on the Natural Arguments for a Future State,"* and a Sermon for the Norwich and Norfolk Hospital, which is one of the best infirmary sermons ever published.

241. Gilbert Kennedy,*C. Manchester.

A merchant in Manchester; died 1794.

242. Edward Lomas,*D. Macclesfield.

Settled at Derby, removed to Newcastle-under-line, died 1804.

243. Edward Moulson,* Chester.

244. — Maquay, Dublin.

1774.

245. Thomas Rawlins,* D. Houghton Tower.

Came to Warrington from Daventry; after three years settled at Rivington, removed to Wharton, where he died 1787.

246. — Bordley, London.

Became a pupil of Mr. West, the historical painter.

247. Newman Knowlys,L.

Now common serjeant of the city of London.

248. William Wright,D. Bath.

Went to Oxford, and probably became a clergyman.

249. John Hankinson,*D. Hale.

On the name of this excellent and amiable young man let the writer be permitted to drop the tear of affectionate regret; which he persuades himself will also be shed by many of his fellow academics, when this brief memorial shall call him back to their remembrance. The writer's attachment to him, indeed, though founded on sincere esteem for the purest moral worth, which could not fail to be immediately observed, might almost be said to be hereditary. Soon after his first entrance into the academy, in September 1777, he received

* Dedicated to the friend of his early youth, James Caldwell, Esq. of Linley-Wood, Staffordshire; a gentleman who sets a most laudable example (it is feared too little followed by those who, like him, reside in places where there is no opportunity of joining in public worship which they can thoroughly approve), of himself officiating as the priest of his family and household in the religious observance of the Lord's Day, in a manner most agreeable to his views of gospel truth.

from his father the following remarks, among others, on the report which he had sent him of those of his new associates with whom he seemed likely to form a particular intimacy.—"The Mr. Hankinson whom you call your friend I suppose to be of Hale or Ashley, in Cheshire, and of the same stock as was a Mr. Hankinson, a minister of great abilities and character, who died early in life at Wirksworth, in Derbyshire, and whom my father succeeded there. One of this family, if I remember right, married a sister of Mr. George Whitelegg, who was my class-fellow at Mr. Antrobus's school, in Knutsford, and class-fellow also for four years at Dr. Latham's; afterwards preached a short time at Partington, but fell into a consumption, and died at his father's house, at Hale-barns-green, almost forty years ago. He was a grave, serious, valuable young man, whom I loved much, and with sincere regret attended his interment in Bowden churchyard. Is your friend a descendant of this sister of my friend (whose meek and modest countenance before her marriage I well remember to this day)? If so, I heartily wish he may inherit all the abilities, virtues, and piety, of his worthy predecessors, and enjoy a much longer life and usefulness in the church of Christ than they did; and may your friendship be more durable, as well as improving, than mine with poor George Whitelegg!"

Alas, this benevolent paternal wish was not destined to be realized. The writer's amiable friend was, like his predecessors, cut off in early youth. Though not of first-rate natural talents, and perhaps below par in classical and mathematical acquirements, he had devoted very fair abilities, under the direction of a sound judgment, and with the most persevering application, to the studies peculiar to his profession, so as to qualify himself for becoming a scribe well-instructed to the kingdom of heaven, and capable of bringing out of his treasure, as occasion required, things new and old. And he pursued his studies, and afterwards adorned his doctrine, with such strict propriety and amiable simplicity of conduct, as gained him the universal respect and esteem of his fellow-students, and the warm attachment of those, whom he served, for so short a time, in the capacity of a Christian minister. At the close of his academical course he was chosen to succeed the Rev. Thomas Threlkeld (No. 15) at Risley, a small but respectable country congregation, five miles from Warrington; Dr. Enfield and he, at the same time, with the full concurrence of both societies, making an arrangement for their alternately supplying Risley and Warrington. During the only winter season in which he continued in health, they also alternately kept up a Sunday evening lecture at Warrington. But the seeds of the fatal hereditary disease, which had deprived the world of his excellent uncles, in two former successive generations, were, meanwhile, striking root; and after a gentle gradual decay, supported with a sweet and patient resignation, illustrative of the excellent principles of that gospel which it was his uniform desire to teach both by precept and example, and beautifully affecting to all beholders,

he closed his short but exemplary life, May 17, 1782, in the 25th year of his age.

Farewell, gentle shade! May thy early associate be found worthy to rejoin thee in a better world; where such separations may no more be dreaded!

250. — Watson, Liverpool.

251. — Hardcastle, Bradford, C.

252. — Grand, London.

253. John Doddridge Humphreys, L. Tewksbury.

Grandson of Dr. Doddridge, an eminent attorney in his native town.

254. Nathaniel Heywood, C. Liverpool.

A banker in Manchester.

255. Sydney Hollis Foy,* Castle Hill, Dorsetshire.

A youth of great promise; who, if it had pleased the Supreme Disposer, would probably have made a considerable figure as a patriotic senator and an active magistrate. At the close of three years residence, having delivered an admirable oration on War at the annual meeting of the trustees, he completed his education at Cambridge; but died in early youth during his travels on the continent.

256. — Simpson, Leicester?

1775.

257. Boyle Moody, D. Newry.

Went from Warrington to Glasgow; settled as minister in his native town, where it is believed he still resides.

258. Robert Jackson, D. Newry.

Also went to Glasgow, and became a minister somewhere in Ireland?

259. George Daniell, M. Yeovil.

Went to Edinburgh, and after his graduation in Sept. 1782, settled at Salisbury.

260. John Gallaway,* Portaferry.

Died of a fever, at Warrington. Dr. Enfield published an excellent funeral address to the students on the occasion of his death (See Vol. VIII. p. 431). There is an elegant monument erected for him in the chapel, on which he is described as closing "a short, but amiable life, unsullied by vice, distinguished by genius, and devoted to science, on the 8th of Feb. 1777."

261. Charles Vaughan,* C. London.

Went to Jamaica, where it is believed he died.

262. — M^c^ Dowall, Edinburgh.

263. Richard Anthony Markham, Leeds.

Became very eminent for his botanical knowledge, changed his name to Salisbury, for a long time had extensive conservatories at Chapeltown, near Leeds; now resides at Mill Hill, Middlesex: well known as a distinguished member of the Linnæan Society, and by his botanical writings.

264. — Bond, London.

265. Ebenezer King, L. Newbury.

Went to Gray's Inn. A barrister.

266. J. Aspinall,* Clithero.

Went into the army, and died in the East Indies.

267. Henry Aspinwall,* L. Ormskirk.

A solicitor in London; died Oct. 1810.

268. — Jefferies, Clapham.

269. John Pinney, Crewkhorn.

270. Benjamin Naylor, D. Manchester.

Settled at Sheffield, where he was many years a very acceptable

minister. He published a Fast Sermon on the re-commencement of the French War, 1802. Commercial engagements afterwards obliged him to relinquish his profession, and return to his native place, where he now resides.

271. John Newman, C. Banbury.

272. John Ritchie,* Glasgow.

Went into the army, killed at St. Vincents (Major in the 91st), 1795.

1776.

273. Thomas Crompton,* M. Derby.

This amiable young man while pursuing the study of medicine, first under Dr. Percival's direction, afterwards at Edinburgh, died Sept. 1781.

274. George Frederick Parry,* L. Cirencester.

Entered at Gray's Inn, and engaged in the practice of the law? died at Surinam.

275. Robert Arbuthnot, Edinburgh.

Son of the Mr. Arbuthnot, so often mentioned in Sir W. Forbes's Life of Beattie: went into the army?

276. Adam Inglis,* L. Cramond.

Son of Sir John Inglis, of Cramond: studied the Scots law, and became an advocate at Edinburgh. Died of a fever Sept. 1, 1794.]

277. Ellis Leckonby Hodgson, C. Liverpool.

Several years a merchant in his native place. Now resides near Tadcaster.

278. Thomas Crossley, London.

279. J. White, Pontefract.

1777.

280. William Turner, D. Wakefield.

After four years removed to Glasgow; came to Newcastle-upon-Tyne Aug. 24, 1782, and was ordained Sept. 25, as minister at Hanover Square Chapel in that town.*

281. Benjamin Dunbar, Caithness.

Now Sir Benjamin Dunbar, bart. of Hempriggs. An active and spirited promoter of improvements in his native county.

282. Philip Holland,* M. Bolton.

After two years went to Edinburgh, graduated in Sept. 1782, and settled as a physician at Hull, where he died 1788. Dr. Alderson, in his Essay on Contagion, gives a very favourable report of his medical abilities.

283. Richard Codrington, M. Bridgewater.

Went to Edinburgh, where it is believed he graduated.

284. Edwood Chorley, M.

Went to Edinburgh, removed to and graduated at Leyden: has long been an eminent practitioner at Doncaster.

285. John Harrison, D. Warrington.

In 1782 settled at Lancaster; and about 1794 published an excellent set of Forms of Public Worship, which are too little known. In 1796 he removed to Kendal, as successor to the Rev. Caleb Rotheram (see Vol. V. p. 474).

286. Thomas Lees, London.

287. William Sneyd, Kiell, Staffordshire.

Went into the army, where after remaining for several years, he engaged in agricultural pursuits; and is now an extensive farmer at near Newcastle-under-line.

288. Thomas Robinson,* D. Sankey.

* For an account of the history of that congregation, see Vol. VI. p. 513, 526.

Preached for some time at Partington, but afterwards quitted the profession, and became clerk to the Sankey canal. He died some years ago.

289. Samuel Vaughan,C. London.

Settled at Cork in the victualling business.

290. John Hanbury Beaufoy, London.

291. William Miller, Philadelphia.

292. Hugh Bailye,D. Lichfield.

Went to Oxford; is now a clergyman in Staffordshire: one of Miss Seward's correspondents?

293. E. G. N. B. Mussel, London.

Went into the army.

294. Nathaniel Alexander,D. Londonderry.

Went to Cambridge: now bishop of Clonfert.

295. George Curry,C. Londonderry.

296. John Moneypenny,C. Liverpool.

297. Robert Patrick, Belfast.

298. Edward Corry, Newry.

Brother to the Right Hon. Isaac Corry, the Irish chancellor of the exchequer.

299. Samuel Peshal, Worcester.

Went to Oxford, and it is believed into the church.

300. Hon. Archibald Hamilton Cathcart.

Went to Glasgow, thence to Oxford, became a clergyman. The young person to whom Professor Leechman made the impressive address when on his death-bed. He has several preferments, particularly the rectory of Kippax, Yorkshire, on account of which he was prosecuted at York Assizes for non-residence a year or two ago.

301. Joseph Cookson,* Newcastle.

Went into the army; well known on the turf, particularly as the possessor of the famous race-horse, Diamond: died 1799.

302. William Bruce,D. Dublin.

Son to a very eminent Irish Dissenting minister of the same name, who, it is believed, wrote the life of Dr. Duchal, prefixed to his posthumous sermons. Mr. Bruce had studied in the university of Dublin, of which he was A. B., and then at Glasgow, before he came to Warrington. On leaving Warrington he settled as a minister, at Lisburn, in the county of Antrim; afterwards removed to Strand Street, Dublin, from which he was called back to the county of Antrim, to be minister of the first Presbyterian congregation at Belfast, and president of a new scheme of education, under the title of the Belfast Academy. He has now for many years been highly eminent in both these capacities, and as an active promoter of every public-spirited design. Many years ago he received the diploma of D. D. from his Scottish Alma Mater.

(To be continued.)

MISCELLANEOUS COMMUNICATIONS.

Account of "Master Balsom," the Exorcist.

July 26, 1814.

SIR,

Looking lately into your Sixth Volume, I was reminded of a promise, yet unperformed, to send you another account from Clarke's Lives, of a supposed dispossession which might suitably follow the exploit of *Bold Rothwel* (Vol. vi. pp. 75 and 130). This account is in "The Life of Master Robert Balsom, who died A. C. 1647."

In 1644 he was chaplain to the garrison of Wardour Castle, of which Ludlow was governor, for the parliament. In the General's Memoirs (8vo. 91—107) he is frequently mentioned with respect. According to Mr. Clarke, "a little before the castle was delivered up [to the royal army], as they were in treaty about the surrender of it, Master Balsom walking upon the roof of the castle, heard three soldiers say, that they had sworn upon the bible to take away the life of one in the castle. He asked one of them, who is that ye mean? Is it our minister? They replied, yes, for he is a witch; which they affirmed upon this ground, because the castle had divers times been very strangely relieved with provision: at one time, with a herd of swine, coming down to the gates, which they took in; and at another time, by some deer and conies, the siege being then not close, but straightening them at a distance." Lives, p. 399.

"After the surrender of the castle, and the enemy's entry, they presently seized on Master Balsom, and clapt him up in a close low room. Afterwards they carried him in a cart to Salisbury—and that night a council of war was called, by which he was condemned to be hanged. The next morning he rose about five o'clock—about six, the officers came into the room to bring him forth to execution. While he was preparing to go with them, he heard a *Post* ride in, asking hastily, Is the prisoner yet alive? who brought with him a reprieve from Sir Ralph Hopton [the King's General], to whom he was carried to Winchester." Having encountered a very brutal reception from "Sir William Ogle, the governor, he was brought to Sir Ralph Hopton, who spake to him thus: *Master Balsom, I little thought one day that you should have been my prisoner, and I cannot but wonder that such men as you should be engaged in rebellion against the king.* To whom he replied, *Sir, I cannot but wonder that such men as you should call this rebellion.* After about half an hour's discourse, he committed him to his own marshall, with this charge, *keep this man safe, but use him well.*"

Master Balsom seems to have been held in some consideration with the royalists, as appears by the following pleasant story. While he was at the marshall's (who, "after some little rough entertain-

ment, used him at length with much seeming respect) a gentlewoman came to him with a bottle of sack, urging him to preach a recantation sermon the next morning before the lords, promising that, if he would do so, the king would make him a doctor. He replied, Sure, you do but mock me, for should I preach upon such short warning, the lords would never hear such *extempore* stuff; but if you be in good earnest and would make me a doctor indeed, then let me have the same law you used to give your doctors, viz. a quarter of a year's time to make a sermon, and by that time you may know more of my mind."

Master Balsom was presently removed to Oxford, where, on his arrival, his life was threatened by "a company of the queen's followers [probably soldiers of a regiment called the queen's]. He was conveyed to the castle. Awhile after he set up an exposition-lecture, in the prison twice a day, to which not only the prisoners and some of the soldiers, but divers courtiers, and many out of the town often came. Being prohibited, once or twice, to go on in this exercise, he answered, *If ye are weary of me, I am not willing to trouble you any longer, ye may turn me out of your doors when you will.* After some months of imprisonment, he was released by exchange, and was sent for by the Lord General *Essex*, to be chaplain in his army, with whom he continued during his command."

Master Balsom on quitting the army, became a preacher at Berwick, where he remained till within two years of his death. During his abode there two things were very remarkable." A child, whose malady "neither physicians nor divines" could discover, was instantaneously cured in consequence of Master Balsom having "moved some Christians to seek God with him by fasting and prayer." The other remarkable circumstance was the alledged dispossession, in the following narrative:

"A Scottish lord, by name, the lord of Granson, took up his habitation for a time in Barwick, and brought with him his family; in which, amongst others, was the steward of his house, formerly reputed a godly man, who was very much afflicted in mind: Master Balsom came to visit him, and administered some comfort to him for that time; but two or three days after, he being sorely afflicted again, Master Balsom was sent for, who finding him very much weakened and worn out by the violence of temptation, began to speak comfortably to him; but perceiving that no words of comfort should fasten on him, he whispered to him in his ear to this purpose: I doubt there is something within that you would do well to discover; whereupon immediately the man's tongue swelled out of his mouth, insomuch that he was not able to speak. Master Balsom continued speaking to him till at length, to the astonishment of those in the room, being many, and some of them persons of quality, a shrill voice was heard, as from out of his throat, (having not any use of his tongue) to this purpose: What dost thou talking to him of promises and free grace? He is mine. Master Balsom, apprehending it to be the voice of the devil, replyed;

Balsom. No, Satan, thou dost not know any man to be thine while there is life in him.

Satan. But this is a notorious wicked wretch, and therefore is mine.

Balsom. The blood of Jesus Christ cleanseth us from all sin.

Satan. If God would let me loose upon you, I should find enough in the best of you, to make you all mine.

Balsom. But thou art bound, Satan.

And so turning himself to the people with a smiling countenance, he said,

What a gracious God have we, that suffers not Satan to have his will upon us!

Then the devil began to curse and swear, and blaspheme the Trinity in a most fearful and horrible manner.

Balsom. The Lord rebuke thee.

Satan. But this man is mine, for he hath given himself to me, and sealed it with his blood.

Balsom. I do not believe that the father of lies speaketh truth, and I do believe, how confident soever thou art, that thou wilt lose thy hold before to-morrow morning.

The devil continued to curse and swear, further, saying,

Satan. How canst thou endure to hear thy God blasphemed! I will never give over blaspheming so long as thou stayest in the room.

Balsom. I will pray for him.

Satan. Wilt thou pray for a man that is damned?

Balsom. I will go home and pray for him, and get all the force I can in the town to join with me.

After this, there being no more voice heard, Mr. Balsom went home about 11 o'clock at night, where he found in his house divers Christians, which he intended to have sent for, waiting for him, and upon the sight of them he spake to them to this purpose: Friends, I wonder at the providence of God in bringing you hither at this time, for otherwise I must have sent for you; and so declaring to them what had happened to the afflicted man, he desired them to spend some part of the night with him, in seeking God for him, which accordingly they did; the next morning Master Balsom going to visit him again, found him in a comfortable condition; and asking of him how he did? he answered, through the goodness of God, I have overcome, and am now as full of comfort, as I was before of trouble; and so continued all that day cheerful, but in great weakness, and the next morning died, no disease appearing upon him."—Lives, &c. p. 402, 3.

This narrative, like the preceding, is too fair a specimen of that inclination to the *marvellous* which runs through Mr. Clarke's writings. I looked into Calamy's *Account*, expecting to have found a censure of this propensity from a grave historian, especially as he well exposed the delusions of the *French prophets*, who, in his time, pretended to supernatural assistance. I looked, however, in vain. Calamy appears to have been no *critical* historian of the *nonconformists*. In Mr. Clarke, he finds nothing to censure. His works—"though not calculated for the nice and curious, yet, have been very useful to persons of a middle rank, who, by the help of his industrious pains, have got much profitable knowledge, they could not otherwise have had an opportunity of gaining." (2d ed. p. 12.) To this judgment the late author of the Noncon. Mem. (i. 101) appears to give an unqualified assent. Could these sober-minded writers believe that marvellous tales, worthy of monkish chronicles, the incredibility of which "the nice and curious" would detect, were yet "useful to persons of middle rank," and a source of "profitable knowledge." In this connection it would be unjust not to quote an author of our time, who has shewn a more discriminating judgment. I refer to the late Robert Robinson, in one of his notes to Claude's Essay, published in 1779. Robinson was *then* an *orthodox* believer, and took every fair occasion to controvert the opposite doctrines, especially those of the Unitarians. He, however, had the magnanimity to expose folly, wherever detected. He says (ii. 118) "there are many *extraordinary* and extravagant tales told in Clarke's Lives of the Puritans."

Notwithstanding this great blemish of *credulity*, so visible in Mr. Clarke's works, published during the time of the common-

wealth, and the protectorate, he appears to have lost no credit with his party, the presbyterians. He was chosen to present their address to King Charles in 1660, and was one of their commissioners in 1661, at the Savoy conference. Nor is there any reason to doubt, that, according to Calamy, he was "a man of great plain-heartedness and sincerity."

It would not be difficult to shew that *credulity* and an attachment to the *marvellous* were by no means peculiar to *Puritans* and early *Nonconformists*, but, on the contrary, were sanctioned by the opinions and conduct of their most determined enemies.

R. G. S.

Dr. Walker on the Quakers.

Bond Court, Ang. 9, 1814.

The Editor of the Monthly Repository having inserted [p. 439—441] the Yearly Epistle of the Friends, induces me to think, not only that he may in candour receive any criticisms thereon, but also remarks on the people with whom it originates, and on those friends who may be considered in the world as implicated in it, whatever may be its statements, erroneous or correct; while, however, they bear no part in its compilation, either personally or by deputy.

In limine, let me offer a sort of classification of this most characteristically marked sect.

In principle they are

I. Real Quakers, professing to rest only on the word, inward light, or spirit, equally given to every human creature. These are not at present united in any association for holding meetings for worship.

II. Bible Quakers, subjecting their doctrines to the compilations of the priests, successively of Jerusalem and of the see of Rome; writings known only to a part of the nations, tongues and languages. These are organized and enforce attendance on their meetings for worship, under the penalty of excommunication. Thus, they may figuratively be said to whip their members into the temple.

The Quakers are

A. In outward appearance or dress, antiquated, simple; in speech, peculiarly correct; in conduct, peculiarly strict.

B. In characteristic peculiarities, not distinguishable from the people of other sects.

These two orders or *genera* (A. and B.) are found in both the classes, I. of Real Quakers, and II. of Bible Quakers. Moreover there are Real Quakers yet partial to an outward letter; and Bible Quakers who secretly condemn such partialities as inconsistent with the real principle.

Some of the organized Quakers hesitate not to say of a sectarian brother, not of the organization, "He is no Quaker," who, on the contrary, declares, perhaps, to inquirers, wherever he goes, "I am a Quaker." The unorganized Quakers are generally more modest than these. They presume not to pronounce on any man professing to be a Quaker, whatever may be his renunciation or retention of the outward marks of such profession.

If in this comparison of the Quakers organized with those yet unassociated, the observations be

correct, the difference may be easily accounted for. The laws of the organization are unequal. They are not the same for the native and the stranger, or the proselyte at the gate. The majority of the heterogeneous mass, more I believe than a thousand to one, brought under organization, are Quakers by inheritance. They are instructed to consider themselves as members of a family, (less than the family of mankind!) like a cast of the Hindoos, or like the Hebrews, however dispersed among the Gentiles. They have not been called on to submit themselves to any catechism, to make any profession of faith whatever, and their secret notions on religious subjects, while they submit to silence and to outward forms, are as diverse as all the subjects of the polemicks of Christianity.

In the consciousness of heterodoxy and want of strictness of conduct an immense majority of these never make objection to the reception of applicants into their organization, never meddle with all the other transactions of the church. It is, *in re*, an oligarchy or aristocracy which governs in their Israel. A sanctimonious aristocracy is the most desperate of all tyrannies. It ever, in its persecutions, thinks it does God service; whether, exercising the *auto da fe*, in consuming with the torch the living body of the reprobate; or, in breaking his heart by shutting him out from all the solace which he pants to find in the congregation of the faithful, the visible church.

The epistle of this year says, "The judgments of the Lord have indeed been in the earth; and many have learned righteousness." Indeed? Is the pontiff,—about to re-establish the order of Jesuits,—are all his followers and supporters —of the "many" who "have learned righteousness?" Are King Ferdinand, with his Inquisition, and Lord Castlereagh, with his consent to the multiplication of subjects for the discipline of the whip and chain in the West Indies, of the happy number?

"We of this island have cause to be doubly thankful." Why so? "we have been preserved," &c. then how can we have learned righteousness? or, ought other nations to be trebly, quadruply thankful, instead of doubly?

"In what way shall we evince our sense of these unmerited favours?" "manifest our grateful feelings," "by endeavouring through the influence of redeeming love and power, to live more and more in the spirit of the gospel, and thus to become examples," &c. It is not necessary to evince or manifest, &c.—commune with thy own heart and be still:—besides,

"He sees with equal eye, as God of all,
"A hero perish and a sparrow fall."

"Great indeed are the benefits of a regular attendance of our religious meetings, and of waiting upon God."

I suspect, on the contrary, that little indeed, or rather none, or less than none "are the benefits of a regular attendance of our religious meetings," without "waiting," &c. "If we become thus sensible we shall be earnest that all the branches of our families may partake with us."

The *we*, then, and the *us*, whether the Yearly Meeting addressing, or the Quarterly and Monthly

Meetings addressed, are evidently, only, in this instance, of the character or description addressed in the tenth commandment, save that the female heads of families are also by compliment understood to be included in the merely masculine movements of the meeting; of which kind may be considered the issuing of the annual salutation.

To shew the fitness of the associated friends being termed Bible Quakers, take the following extract from their epistle of 1796. "Let us consider, brethren, what is the cause of our dissent from the prevailing opinions and practices of the age. Is it not that we most surely believe that our faith is more consistent with the evangelical purity of the primitive times; and our manners less liable to promote an attachment to a world that passeth away?"

The prevailing opinions and practices of the age, on the contrary, embalm as it were, preserve, or continue, in one shape or other, the different ceremonies of the primitive Christians, while Quakers, in renouncing many "beggarly elements," have rejected the most of the ceremonies, though so many of them cling to the book, or the name of the book which enjoins the observance of them. Pure Quakerism must always unequivocally answer Nay to the interrogatory of the epistle of 1796.

JOHN WALKER.

Quaker Missionary Notice.

The following printed notice was lately circulated at Yarmouth by the Quakers. It is communicated to the Monthly Repository, for the sake of inquiring how far it is agreeable to the principles of the Friends, and of remarking that if such a missionary step be not inconsistent with the respectability of the Quakers, the like notification and procedure cannot be unworthy (as has been sometimes insinuated) of Unitarian travelling preachers.

A. B.

Yarmouth, (6th Month) June 18, 1814.

The Public are respectfully informed that the Society of Friends, by desire of one of their Ministers, propose holding *A Meeting for Worship* at the Theatre, to-morrow Evening, at Six o'clock, when the Company of any inclining to attend will be acceptable.

The Deluge.

Liverpool, Aug. 29.

Sir,

I should be glad to see the subject of the *deluge*, as recorded in the book of Genesis, discussed in your Repository. Much has been said and written about the natural evidence for the truth of that phenomenon, resulting from the discovery of marine substances, on the summits of mountains, and also from the nature of "our lime stone, and other calcareous rocks, formed evidently by subsidence in water."

Dr. Collyer, amongst the Calvinists, and the Rev. Jos. Townsend, M. A. of the Establishment, have treated of the subject. The latter writer, who is Rector of Pewsey, Wilts, has lately published an expensive Quarto,* in which he attempts to establish the

* The Character of Moses established for Veracity as an Historian recording Events from the Creation to the Deluge. 4to. 3*l*. 3*s*. boards. Longman, 1813.

veracity of Moses, considered as the historian of the deluge, by an appeal to the chalk hills of this country; the strata of which are in some instances "stated to be six hundred and fifty feet" thick.

It should be kept in mind, however, that the rains fell, only forty days and forty nights, and that the whole period from the commencement of the flood, till the conclusion, when "the waters were dried up from off the earth" was only 318 days; a space of time which I apprehend few Geologists will consider sufficient for the formation of "mountain limestone or other calcareous rocks by subsidence in water." As if aware of this difficulty, the rector of Pewsey *conjectures* that the term *days* in scripture, may mean *periods*, of an indefinite duration: this conjecture, however, appears to be perfectly unfounded; for it is distinctly stated that "in the six hundredth year of Noah's life, were all the fountains of the great deep broken up, and the windows of heaven were opened." And, that in "the six hundredth and *first* year, was the earth dried." An antideluvian year has sometimes been considered shorter, but I believe, never longer than a year of our present calendar.

But it is said that the proofs are palpable, that much of our habitable globe has been, once, covered with water. Granted. Yet this admission proves nothing with respect to the deluge, as recorded by Moses. Whether that deluge was universal, does not seem well ascertained: the object to be accomplished was the destruction of a people who inhabited the neighbourhood of the Tigris and the Euphrates. But it is not clear that it would be necessary to deluge the American continent, in order to destroy the people of Asia. We have, however, an account of an universal deluge, competent to the production of all the effects which have been ascribed to the flood, from which Noah and his family escaped. I allude to the account of the state of this globe (as given in the first chapter of Genesis,) before the "waters were gathered together." "And the earth was without form and void, and darkness was upon the face of the *deep*." "And God said let the waters under the heaven be gathered together, unto one place, and let the *dry land appear*"—"And God called the dry land earth."

We are not told how long this globe was "without form and void," presenting only the dark face of its waters: this might have been its state for an indefinite length of time, for it is possible that what we call the *creation*, was only a regenera ion of things; the converting of Chaos into order; and that harmonious distribution of earth and water which we may suppose took place when the Almighty commanded the ocean, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

H. B.

Egyptian Writing.

SIR,

In a very ingenious paper on the Fall of Man, page 392 of your valuable Repository, I find the following passage:

"We have reason to believe that Moses was the first amongst the Israelites who made use of

written characters, which he had learned in the schools of the Egyptians under the patronage of the daughter of Pharaoh."-

This assertion of the use of written characters by the Egyptians has been frequently made, but I confess for my own part, that I have never seen any reason to acquiesce in it. On the contrary there appears to me to be very strong reasons for believing that at the time of the Israelites sojourning in the desert the Egyptians could not possess the knowledge attributed to them. But as this is a question of fact, and the writer of the paper from which the extract is taken, asserts positively, that Moses had learned the use of written characters in the schools of the Egyptians, I shall be much obliged to him for the authorities on which this position is built. That in the schools of the Egyptians hieroglyphicks were used I do not doubt, but the passage from hieroglyphical characters to the use of letters is by no means an easy one, and requires an analysis of sounds far beyond the reach of the Egyptian philosophy.

Your constant reader,

W. F.

Prophecy of Buonaparte.

Sir,

I apprehend that few of your readers can attend less than myself, to the many attempts that are made to explain the prophecies, and to find their fulfilment in particular circumstances and characters. Their explanation is found most to my satisfaction in the events by which they are accomplished. But I am led to notice a pamphlet published by Jordan and Maxwell, in the year 1807, on account of the singular opinions of the writer and their very striking application to recent political events. It is entitled, "Daniel's Evening Vision compared with History, in which is disclosed a Prophecy concerning Buonaparte. By the author of La Revolution-Vision. Printed at Paris." In the Preface, dated August, 1806, the writer says, "The opinion which the author has formed from the prophetic writings concerning the high destiny of Buonaparte, if true, is wonderfully sublime, and must be interesting in the highest degree. It appears to him, what at present seems almost impossible, that he will be subdued by the coalition powers, and in the desperate and humble situation in which he will be placed, he will give the most profound consideration to the book of Prophecies, in which he will read his past extraordinary history, and learn, that he is commissioned by heaven to pave the way for the reign of the saints, who will revolutionize the world in righteousness and set up the empire of reason, truth, and virtue." And in page 17, "If the mighty conqueror's mountain stands strong, and apparently immoveable, it may suddenly vanish. Nothing seems to be impossible in the revolutionary world. Although the coalition is broken, and almost dissolved, it is not annihilated, and it may coalesce again and conquer." Again, "when his great work is done in the civilized world, the sovereignty and the greatness of the kingdom will be given to the people of the saints of the Most High. Yet he will

not be UNCROWNED, for he will receive from God and from man the vast dominion of the uncivilized world, where he will set up the standard of truth *for all nations*, and *gather together the dispersed of Judah from the four corners of the earth.*" The sentiments of the writer of this curious pamphlet seem to be, that the revolutionary war, was on the part of France, a war of sacred liberty and justice; that the coalesced powers were the "abomination of desolation;" that Buonaparte is the "little horn" destined to sit upon the ancient throne, and to hold the iron sceptre; and that he quenched the spirit of liberty and threw down its temple, and carried on the war no longer for liberty, but to establish his power and to make peace. Those who like myself, understand nothing of the mode of explaining the prophecies yet to be fulfilled, must allow, however sceptical, that the writer of the above extracts, has at least made a very fortunate guess.

D. E.

On the Title Reverend.

SIR,

In the present very liberal and free-thinking state of the public mind we are not perhaps to be surprised at the indignation which is felt by some men when the ministers of dissenting congregations assume to themselves a distinction and a consequence which raises them above the level of a society of which, in truth, they are no other than ordinary members. There seems to be a doubt of the propriety of their affixing to their names the title of *reverend*, for no other reason than because it is their business to address a congregation of Christians upon subjects of morality and religion.

It is probable that in the early ages of the Christian church the preachers were not known by any title distinct from other men; they were contented with blending with the multitude, and being known amongst them only as helpers of their devotion and their joy. But the simplicity of new establishments generally changes into some degree of ceremony and form as well in religious as in civil governments. The religious hierarchy first gave birth to the titles of a Christian ministry. Assuming to themselves distinct offices, and enjoying certain religious and civil privileges, which had till that time been shared by the priests of heathen deities, it became necessary to designate the ministers by appropriate titles, and to mark by those titles the elevation to which they were respectively raised. The first titles of Christian ministers implied the services in which they were engaged. They were the servants of the church. And, when the superstitious devotion of mankind had thrown the wealth of nations at their feet, they still affected to retain the titles of servitude; and he who stood highest in the scale of eminence styled himself "The servant of the servants of God." Most of the names still preserved in our established church are indicative of servitude, while they in fact are used as titles of distinction, and convey to the mind of the people a feeling of respect and veneration. In every established church some appellatives are employed to distinguish the ministers

of religion; and where can be the impropriety of this? Every class of men have a name by which they are known; and in all our old governments there are political titles which distinguish those whom in consequence of their services or their employment it is thought right to distinguish from the mass of the people. The business of religion has in all ages and amongst all people, been esteemed the most interesting and important of all, and they who have been entrusted with the interests of religion have always been looked up to with a degree of respect and attention which has not been shewn to other men, and which their office has been thought to demand. Hence it has happened that some title of distinction has been applied to them; and it has not unfrequently happened that amongst the plainest people the strongest marks of devotion have been attached to the ministers of religion.

It is long since the first preachers of Christianity have been designated by the title of Saint, and amongst ourselves the ministers of the establishment have received by general consent the title of *Reverend*, which I think may be traced to the same signification; and if the proper meaning of the word Saint or Sanctified be considered, I cannot conceive what objection can be shewn against the use of this word. For if the vessels of the sanctuary, which were made of gold, or silver, or copper, or of earth, as chance might direct, were made holy to the Lord, that is, were set apart for devotional purposes, and thus were sanctified; surely the man who devotes his youth to the pursuits of learning and especially to the study of the holy scriptures, and his after-life to the established exercises of religion, and the education of the public mind, may, without the slightest impropriety be regarded as holy unto the Lord, as sanctified, as reverend.

Some portion of respect has always been attached to the vessels of the sanctuary, even amongst ourselves; to the plates, cups, &c. which are consecrated to a religious use, and why would you refuse to those men who direct to the decent and proper use of these vessels an appropriate respect? Our brother presbyterians, with all their contempt of show and splendour, in religion, and with all their care to scout the superstitions of the church of Rome, and place their ministers in their proper rank, yet carry their respect for the clerical character in some places farther than we: in Scotland they title them the Reverend; on the Continent, and especially in Holland they invariably accost them in the streets and speak of them in society with the appendage, *Domine*; which title is reserved in the sister kingdom for the præcentor or clerk of the church, who is a man of education, and appointed to the office of educating the youth of the parish.

And if an established clergy are to have a distinction given them from other members of the community, and are expected to shew by their dress and their general demeanour to what class of men they belong, why are not Dissenting ministers also to be distinguished in a similar manner? Are they not as much the ministers of religion as these? Are they not

as respectable and as much deserving of reverence? And is it not as expedient they should be separated from the bulk of society by an external distinction as the ministers of an establishment? It is a compliment, Sir, paid to their office, not to themselves.

I may be told, "Yes, this may be allowed when they are spoken of by others and when they are addressed by others, but it is not decent for ministers to call themselves Reverend, or to call each other by this name, because it is assuming *to themselves a character* which is not seemly."

If I thought I made pretensions to any sanctity myself which the people of my congregation are not in possession of; if I thought I was claiming any of the devotion of my flock, or if my conduct could be interpreted as saying, "Stand off, for I am holier than thou;" that title should never pollute my name, nor should my character go into the world stained by so foul a blot. But I regard the title of *Reverend* as no other than an appellative by which the world has thought proper to make known that I am a minister of Jesus Christ; it is a name given to a class of men for the simple purpose of shewing what is their employment; and, if I am ashamed to have it known that I belong to this class, or if I were afraid that any superstitious act would arise amongst my neighbours towards my person, because I assumed the title of *Reverend*, I ought for the same reason to dress myself in a green coat and tie up my hair in a tail. Instead of appearing in sober black, and observing that decency of demeanour which my station seems to demand, I ought to appear in gayer clothing, and be seen along with my genteeler neighbours and friends at the theatre and the ball-room. But there is a decorum which becomes me; that decorum, I observe, in order that I may contribute to procure for society the advantages of the order of men of which I am one; and, while I abstain from attending the theatre and the ball-room, out of respect to the character I bear, I dress myself in sober black, and with the consent and at the desire of my fellow-Christians I venture to call myself *the Reverend* ———.

Thus, Sir, I have, rather too verbosely, perhaps, made the inquiry, *Cui malo*—where is the harm of it? It is now fair to ask, *Cui bono?* And to this I might, under many circumstances, be inclined to give the same reply,—there is no good in it. It rises out of those innocent laws of society which have neither good nor evil in them. To many names the adfix *Reverend*, or the adjunct *D. D.*, can be of no possible utility; and were my fame as well established as that of some whom I know, or were I in my circumstances independent of the world, I might equally despise both those titles. But the presumption is gone forth into the world, whether just or not that world may judge, that the dissenting minister, like the clergyman of the church, is a man of education and ability; and a school established under his name, and a book published by him, meet generally with patrons and purchasers. But how shall it be known in a populous town that the schoolmaster is a dissenting minister, or that a book on any subject of education has been pub-

lished by him, if he rejects and haughtily renounces the harmless designation by which the world chooses to know that he is a minister? I acknowlege that the name of my much-esteemed friend and master, who now fills in the metropolis the station the most honourable amongst the worshippers of one God in one person, needs no ornament to rivet the attention of men to what he issues from the press,—and if the name of the venerable author of the Cyclopædia had not the laurels of learning to adorn it, his labours would not be the less esteemed: some others too may obtain currency for their thoughts by their simple names; but all are not so happy either in their natural endowments or in their acquired popularity, yet all of us have a right to live; and if any advantage can accrue to us from a title which the world voluntarily gives us, which in the present enlightened state of the public mind cannot produce any evil, and which at last is no more than a mark of distinction, what need can there be for so much anger and so much snarling when a man calls himself

The Rev. Thomas or John Such-an-one?

Evil Self-destructive.

Sir,

I have been reading Mr. Belsham's Thanksgiving Sermon, for the conclusion of Peace with France; and discover, among many sentiments which I understand and admire, one, which I wish to understand better than I at present do; viz. The tendency of all evil to its own destruction. In page 10, the following words occur: "All evil is, in its own nature, self-destructive, and necessarily tends to its own extermination." And in the 11th, "Bad passions, which naturally tend to their own extinction," &c.

Probably some other persons as well as myself would be interested and edified, by an *elucidation* of the sentiment just mentioned, in your valuable Monthly Repository.—Whether this be done, by the pen of Mr. Belsham (which I should prefer) or by that of any other gentleman, it would be highly gratifying, Sir, to

A CONSTANT READER.

On Charity and Day-Schools.

Aug. 23, 1814.

Sir,

One of the most important subjects of human attention, is *the means of promoting the true welfare of the poor*: and it is useful and interesting to read those observations upon it with which the public are favoured by persons who unite considerable practical knowledge with benevolence and talents. Among this class of writers Mrs. Cappe deservedly stands high. Her *Thoughts on various Charitable Institutions* are particularly valuable. I admire the zeal, energy and success with which she reprobates the custom, still, I fear, too prevalent, of placing out indigent female children as apprentices: I venerate the Christian philanthropy with which she appeals to her own sex in behalf of hospitals, &c.; and I cordially wish that her remarks on the best method of managing *Benefit Societies*, were weighed with the regard they merit.

But I must be permitted, Sir,

to acknowledge that I cannot in one instance subscribe to her reasoning, or be of opinion, with your reviewer,* that on the "material point" of day-schools claiming a "decided preference" to charity-schools she has "fully made out her case." Indulge me in an examination of her arguments on this head.

Mrs. C. asks (p. 24), "What is the ground of the conclusion that the ancient charity-school where girls are boarded and lodged, is more desirable for the few individuals that are benefitted by it, than the modern improved system of day-schools?" And she afterwards puts the following questions (p. 25): "Are the girls necessarily better taught to read and write, to cut out, make, and mend their clothes? More thoroughly instructed in their duty as reasonable and accountable creatures? Are habits of order, cleanliness and useful subordination more effectually inculcated in the former than in the latter situation?"

To the three last inquiries I answer generally, we may well presume that the *better* and more effectual instruction will be found in those seminaries where the greater share of time and attention is devoted to this object—to the arts of reading, writing, &c. and to the formation of "habits of order, cleanliness and useful subordination." Charity-schools therefore in which, from the nature of the case, the pupils are always, or for the most part, under the eye of a skilful and conscientious teacher, have, thus far, a rational claim of superiority to day-schools.

Mrs. C. (ib.) believes "it must be conceded, that in respect to that general experience so essential to the prudent conduct of the children of the poor in future life, the advantage is decidedly in favour of day-schools, united with a home education." She is of opinion that where the supply even of the plainest food is "constant and regular, without any care or foresight on the part of such children, or, as far as they can perceive, on that of any other person, they have no idea or apprehension of those occasional hardships and distressing privations to which the lower ranks even in this favoured country, are frequently subjected; and as they, therefore, can have no knowledge of the actual state of human life in their humble station, of its various trials and vicissitudes, they cannot have formed an early habit of guarding against, or of patiently enduring them."

Facts, and facts alone, can determine the question now at issue between the respectable writer and myself. And certainly within the sphere of my own observation it has not been found that the poor girl who has received "a home education," is of necessity "enabled to struggle with and surmount misfortunes" by which a girl, of the same class, educated in a charity-school, is "completely overwhelmed." If we allow for an unavoidable disproportion in the number of those who are trained by the one and of those who share in the other kind of education, inquiry will perhaps shew that foresight and mental activity are in no unequal degree the growth of both situations. After all, instruction in moral and religious

* Vol. IX. 426.

duties and the acquisition of "habits of order, cleanliness and useful subordination," would seem the *primary* ends to be pursued in educating those female children from among whom most of our menial servants must be taken. If the experience of difficulties, with a view to becoming victorious over them, were of the *first* importance, indigent children should perhaps be left to struggle with their circumstances in a greater degree than is usually judged advisable: in this case it might be more than doubtful whether the *regular supply* of a dinner, on the plan recommended by Mrs. Cappe,* would not prove a dangerous indulgence; and much might then be said in favour of that vagrant and unsettled life which one description of the poor prefer for themselves and their children.

I am therefore apprehensive that were the principle of this argument of the author of the Thoughts, &c. capable of being sustained, it would conclude against all our attempts to *educate* the children of the poor, whom, however, duty requires us to place, as far as we are able, beyond the hurtful influences of their station—its temptations and its wants. In her next paragraph she laments the multiplication of very baneful evils in those schools where indigent children are lodged and boarded but not carefully superintended. There are, doubtless, many instances of this want of care. Still, I have reason to believe that the cases are much more numerous in which institutions of this sort are wisely regulated as well as generously patronized; nor can we legitimately argue from the abuses witnessed in some of these benevolent seminaries against their general utility.

The humane and sensible writer pleads with eloquence (27, &c.) for the cultivation of "the tender charities that bind together parents and children, brothers and sisters." Of these charities I also am the advocate: nor do I think that schools in which poor girls or boys are boarded and lodged and judiciously governed, will obstruct the growth of the social and relative affections. Parents and children, brothers and sisters, are not necessarily debarred by means of such institutions from intercourse with each other. And the members of *every* family, whether in the higher or lower ranks of life, must submit, for a time, to mutual separation. I fear, besides, that the fire-side of numbers of the poor in South Britain is far from witnessing the correctness of morals, the discipline of temper and the exercise of tenderness which give HOME its best charms and its substantial benefits. "*The Cotter's Saturday Night* of the Ayrshire Bard," is a truly delightful and instructive picture. We know, too, that it was drawn from an original. Yet I presume that it is realized in very few of the habitations of those whose offspring enjoy the advantages of charity-schools.

I grant that it may be difficult for the matron of such a school to "feel exactly" for the children of it "as if they were her own." However, it were too much to say that this measure and kind of sympathy are impossible. I am mistaken if I have not met with

* P. 31.

examples of maternal love and care in the superintendants of some of these seminaries; and, even conceding that their affection for their charge yields to a mother's, most of them possess a judgment and a steadiness of temper which better qualify them than the bulk of parents in humble circumstances for the work of education.

But Mrs. C. rests "the final appeal" with the parents themselves. "Where," she demands (29,) "shall we find one, among the virtuous, honest and industrious, who, having the privilege of sending their children to a day-school, would not much rather retain them, and more especially their little daughters, under their own roof, till they are of age to go to service, than consign them, almost during infancy, to a charity-school?"

Alas! in the present condition of society many a virtuous, honest and industrious parent is unable to maintain his children. Hence the importunate desire he expresses to procure for them the advantages of a charity-school where they may be lodged and boarded. I am describing a state of things which I have repeatedly witnessed; though I feel great pleasure in adding, that a conviction of the beneficial superintendance which some of these seminaries exercise over the inmates of them, has not unfrequently stimulated the desire.

I think, with Mrs. C., that "the benevolent exertions of our humane and pious ancestors are to be held in estimation." The schools which they founded and patronized, were particularly calculated for the wants of their country at the period when they lived. An increased and increasing population demands additional and, on some spots, other means and opportunities of instruction. If, therefore, the ancient and well regulated charity-school, is likely to paralyze our exertions in supporting the institutions set on foot by "a Raikes, a Lancaster, and a Bell," let it be abandoned. To me, I own, it appears that *in every large town and neighbourhood there is ample scope both for charity and day-schools*: sufficient opulence and usually sufficient public spirit may be found in such situations for both; while each plan embraces rather different objects of benevolence, and may be considered as requiring and admitting some variety of talent.

It is allowed by Mrs. Cappe herself (30,) that "to orphans the fostering care of a well-regulated charity-school might surely prove a real blessing." And orphans, and *those who resemble orphans*, are exceedingly numerous: The children of persons once in the middle classes of society, but now reduced to poverty, might, I presume, be received into asylums of this kind with particular advantage and propriety. Let charity-schools be limited to cases that are judiciously selected from the vast number of applicants for this assistance; while day-schools are necessarily more popular and less discriminating. Thus they will be usefully distinguished from each other, like hospitals and dispensaries, to which they are, in many respects, severally analogous.

I have been the rather solicitous, Mr. Editor, to put in this plea for those charity-schools in which a comparatively small number of

female children are wholly maintained, because it is my happiness to reside near one of this character which is so conducted as to prove, in Mrs. Cappe's language, "a real blessing." With much esteem for her and for yourself,

I am, Sir,

Your constant reader,

N.

Additional Thoughts on the Fall.

Plymouth, Aug. 20, 1814.

SIR,

May I request you to insert the following Thoughts on the Fall, in addition to those you have inserted in the Repository for July last. (P. 390—397.)

When expressions are employed by the writers of ancient books which convey a doubtful meaning to us of the present day, there can be no fairer mode of criticism with respect to such expressions than to compare them with similar ones which have been employed by the same writers. Now, if we think for a moment, what could the writer of the book of Genesis mean by putting into the mouth of Adam the words, "*I was afraid, because I was naked,*" we must be at a loss to affix any meaning to them. There is nothing in the story which can lead us to suppose, that the sin he is there said to have committed could induce any shame on the ground of his nakedness, nor does it offer any reason why he should not appear before his Maker till he had provided for himself some kind of garment. I am therefore led to believe that the writer meant something different by the words from what we at first sight suppose.

There are several places in scripture where this very extraordinary expression is used; but in these cases the use of it is definitive, and it is not possible we can mistake what the writer intends by it.

In Exodus xxxii. 25, it is written, *And when Moses saw that the people were naked (for Aaron had made them naked unto their shame among their enemies), &c.* The crime of which they had been guilty, and on account of which it is here said that *the people were naked,* is related in the preceding verses; it was the crime of idolatry, the worshipping of the golden calf, which Aaron had made from the golden ear-rings of the *women of Israel.* And, we are informed in the following verses, that those who committed idolatry were put to death for their sin.

2 Chronicles xxviii. 19, *For the Lord brought Judah low, because of Ahaz, king of Israel, for he made Judah naked, and transgresssed sore against the Lord.* Of this Ahaz we read in the beginning of the same chapter, that "He walked in the ways of the kings of Israel, and made also molten images for Baalim," that "he burnt incense in the valley of Hinnom, and burnt his children in the fire, after the abomination of the heathen."

The only passage I shall add to these, is in the Revelations, xvi. 15, *Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* The subject of this very mysterious piece, still more mysterious than is the third chapter of Genesis, is, however, clear enough for us to know what is meant by it. It is therein repre-

santed, that the nations worshipped a beast which rose out of the sea, on whose head was written *Blasphemy.* All that dwelt on the earth worshipped him, excepting those whose names are written in the book of life. Let the Revelations be read from the 13th chapter, and let it be particularly remarked, that in the middle of the 14th are these words: *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, &c. saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water, &c.* What can we here understand, but that they are blessed who had not been guilty of the sin with which the great body of the Christian world had defiled themselves, and that by *walking naked and exposing their shame* is meant, being guilty of worshipping some other God besides Jehovah?

And let us once more revert to Genesis, where we read, *And God said, who told thee thou wast naked, hast thou eaten the fruit which was forbidden thee?* To be naked, and to have sinned in the way here referred to, are synonimous: they point to the sin of idolatry. I think, therefore, I am warranted in concluding, from these very words, which in their literal sense mean nothing, that it is intended to represent, that Adam and his wife had been guilty of idolatry, and that for this sin alone they lost the indulgences which they enjoyed in their earthly paradise. I know not what impression the observations previously made, united with these corroborating circumstances, may make upon your readers, but, as far as presumptive evidence can go towards establishing a fact, may I not think that little short of proof has been adduced that *The sin of Adam was idolatry?*

And now, let the object of the mission of the Anointed be considered, the solemn declaration he made to the scribe, *Hear, O Israel, the Lord our God is one Lord, and thou shalt worship the Lord thy God, &c.*, the whole tenour of his practice, and the whole strain of his preaching, together with the sentiment of the apostle Paul, that *as by man came death*, the punishment of the highest offence against the Majesty of heaven, *so by man came also the resurrection of the dead*, which is the reward of those who worship God in spirit and in truth—we discover a beautiful whole contained in the sacred volume, clearly traced in the first and distinctly marked in the last of its divisions; and we learn that the great object of that volume is to establish the worship of the ONE living and true God, who will not give his glory to another, and who will mark with distinguished favour those who honour him as God, and are obedient to the clear voice of his word.

I. W.

Calvin and a Calvinist.

A correspondent, who gives us his name, if we choose to make use of it, and on whose testimony we can rely, informs us that he lately heard the Bishop of London deliver a charge to the clergy at Bishop Stortford, which he com-

menced by stating the *infallible* position, "That all present must be fully convinced, that the established church of England is the grand bulwark of Christianity and the pillar and ground of truth;" which assertion was shortly followed by an attack on the Unitarians, whom he represented as little better than infidels!

The same correspondent met, in the course of the day, an 'evangelical' clergyman, who, *charged* to the full with theological zeal, declared "the whole story of Calvin's procuring the murder of Servetus to be an *unfounded lie*;" and precipitately quitting the room in which he had made this declaration, said, "he would not remain in a company where the story was told!" What text or version of the History of Geneva does this good man read?

Loyal Piety.

Sept. 2, 1814.

SIR,

During what, unhappily, we must now call the *first* American war, I remember to have read a sermon, published with this title, *The Bible and the Sword.* The preacher was a clergyman of the church of England, named Fletcher, or *Flechiere*, a native of Switzerland; respected for his piety, and purity of character, and well known by his able defences of Arminianism, and of Mr. John Wesley against his Calvinistic opponents. This sermon was designed, as you will suppose, to bring religious feelings to the aid of the government in prosecuting the war against the Americans.

I was reminded of that extraordinary association, *the Bible and the Sword*, by procuring, a few days ago, two sermons, preached towards the close of George II's. reign. The preachers were eminent nonconformists, and are held in honourable remembrance for their talents and virtues. The first published of these discourses has the following title:

"Britons invited to rejoice and to thank God, for national Blessings. A Sermon preached at Exeter, Aug. 27, 1758. The Lord's Day after receiving the Account of the taking of the Islands of Cape Breton and St. John. By Mic. Towgood."

The text is from Ps. cxviii. 27. The Psalmist, whom, I apprehend, the preacher supposed to be David, he considers as having composed a "song of triumph" to celebrate "some victory which he had gained over very numerous and powerful enemies." In a note upon the 10th verse of this psalm Mr. Towgood indulges a thought which, probably, never entered the mind of the German Hero, that the King of Israel, in his military character, was a *type* of Frederic of Prussia. Mr. T. says, "Never perhaps, has this scripture been more remarkably fulfilled, than it is at this time, in that unparalleled *hero*, our great *ally*, the monarch of Prussia. Supported by the hand of heaven, he hath not only withstood, but gloriously triumphed over one of the most powerful and tremendous *confederacies* that ever was formed against any prince upon earth."

Historians have remarked the fond attachment of pious Protestant Christians to that infidel hero, the friend and companion of Voltaire. I have in my possession a still

stronger proof of this point than I have quoted. It is in an original letter written to my honoured father, by Mr. Pearsal, a Calvinistic minister, and dated from his residence, at Taunton, June 1, 1757.

The King of Prussia, on May 6, in that year, had fought the battle of Prague, against 100,000 Austrians, with an army of Prussians nearly as large. "This battle, which began about nine in the morning, continued, including the pursuit, till eight in the evening, and was one of the most murderous of the century. The Austrians lost 24,000 men, of which 5,000 were made prisoners. The loss of the Prussians amounted to 18,000. After the defeat, nearly 50,000 Austrians took shelter in Prague. In four days the whole city was surrounded with lines and intrenchments—and the King flattered himself, that as Prague was very populous, the addition, to the inhabitants, of so numerous a garrison would render the reduction of the place by famine the more certain." (Towers's Fred. i. 513, &c.) Such is the *historian's* account of that dreadful event and its horrible accompaniments. Let us now attend to the *divine*. The pious letter-writer thus breaks off from the private topics of his correspondence, and, *fond of his theme*, refers to his Protestant-hero, forgetting that he had never named him.

"I should think myself deficient, if I did not congratulate you and all well-wishers to the Protestant interest, upon the glorious victory obtained in Bohemia. This is the Lord's doings, and marvellous in our eyes. Well! so far the Monarch of the Universe has employed him for good; and may he still, if it be his pleasure; but let us never consider any man but in subserviency to the Divine Being. This gentleman's furniture is great, but he is but a babe, if left in the exercise of his abilities! how soon may he be nonplust! how soon may a well-laid scheme prove abortive through some intervening unforeseen accident! The malice, the ignorance, the oversight, the indolence, the death, of one person may ruin all? But especially we may find it so, if his breath be stopped, and all his thoughts perish with him! *We are pleasing ourselves with the situation of this great man, while Prague is shut in and so great a booty is enclosed; but it is too much to hope that they will fall into his hand. Indeed the last victory exceeded our hopes; and there is nothing too great for a God to do; but alas, I fear we are not prepared for such a mercy!* But this we see by present and former operations of Providence, that when God's time comes and his will determines, and his word pronounces the decree, enemies the strongest shall melt away, and the most numerous armies shall be as withered leaves in winter at the foot of the oak. Let us then pray and wait."

Though only the sentence which I have distinguished by italics was necessary to my purpose, I have quoted the whole paragraph, which happily expresses some very just sentiments, lest I should do any injustice to the writer. He had not long to wait for farther intelligence, though the great booty with which he would have re-

warded his hero was unattained. The following account is from the Annual Register, 1758.

"On the 29th of May, 1757, at Midnight, after a most dreadful storm of rain and thunder, *as if it were to display how much more ruinous the malice of men may be, than the greatest terrors of nature*, on the signal of a rocket, four batteries, which discharged every twenty-four hours 288 bombs, besides a vast multitude of red-hot balls, began to pour destruction on that unfortunate city, which was soon in flames in every part. Twelve thousand of the most useful mouths were driven out of the city. The Prussians forced them in again" (p. 17). Such were the scenes which a man of reflection, like Mr. Pearsal, might have anticipated before he pleased himself with the situation of the King of Prussia besieging Prague. It is truly mortifying to have been obliged to turn from a Christian minister to an anonymous chronicler, to find a single sentiment of compassion upon such a subject. Yet I am persuaded the letter-writer, as I am sure as to his correspondent, was quite unconscious of indulging any disposition which opposed itself to *peace on earth*, or *good will among men*. It was then the fashion among Protestants to consider all wars in which their governments engaged against Roman Catholic powers, as *holy wars*, or, in Jewish phraseology, *wars of the Lord*. Thus they too easily degraded into a partizan the "Father of all the families of the earth," and in their views of Providence with reference to *national* objects were sometimes almost as *Pagan* as those who assigned the *hills* and the *vallies* to the care of rival deities. But it is time to return to the pious preacher, whom I have left too long, rejoicing over the capture of Cape Breton and St. Johns.

Those islands in the Gulf of St. Lawrence had been just taken from the French by a British force. The inhabitants were thus subjected to governors of *a strange speech*, and to the controul if not the licence of a foreign soldiery. These circumstances of human affliction were calculated to moderate a Christian's triumph on national successes. Yet, strange to say, these are not suffered to intrude through the thirty pages of this Thanksgiving Sermon. "The horror and desolation" of war are indeed described and deplored (p. 14.), but, as appears from the connexion, only as these have "overwhelmed other fertile and happy countries, nearly allied to us." It would indeed be impossible to know from this sermon that the love of *enemies* bore that high place which I have no doubt it did in the preacher's creed. They are mentioned, but it is when inviting his audience to "say, with the great warrior in our text"—*thou hast saved us from our enemies*, &c. (p. 18)—where in a note the preacher lends his too respectable aid to national vanity by quoting, from an anonymous letter-writer, a contrast between the "bravery and ardour in our officers and soldiers," and "the pusillanimous and dastardly behaviour of the enemy."

Thus the pulpit preserved, a century after it had acquired, the character of *drum ecclesiastic*. Britons had yet to learn that wars are sometimes *sins of government*, which, by general acquiescence

may become *sins of the nation*, or, according to a justly admired poet, that

War is a game which, were their subjects wise,
Kings would not play at.

An account of the other sermon I must defer, and remain,

Yours, &c.

N. L. T.

Public Feeling on the Slave-Trade.

July 29, 1814.

SIR,

I am persuaded that you will never divert your pages from the important subjects which generally occupy them to the entertainment of political discussions, however advantageous these, if well-timed, and in a suitable place, may frequently become. There is, however, one subject too long regarded as a merely political or rather commercial question which has, at length, in this country, assumed its proper and highly moral character. You will expect that I am about to mention the African Slave Trade, the reviving horrors of which are now very properly exposed to the public indignation, through our cities and villages,

From old Balerium to the northern Main.

I was lately led to observe how the past century has improved the public knowledge and feeling upon this subject, by reading a well-worn pamphlet, dated June 30, 1714, and entitled, "The Assiento Contract considered, as also the Advantages and Decay of the Trade of Jamaica and the Plantations with the Causes and Consequences thereof. In several Letters to a Member of Parliament." The Assiento, as you will recollect, was an article in a British treaty with Spain, at the close of Queen Anne's reign. By this contract the subjects of Great Britain were allowed, for thirty years, "the liberty of importing Negroes into the Spanish West Indies," to the number of at least 4800 yearly. With this limited privilege my author is extremely dissatisfied. He would have Great Britain monopolize the traffic, and says, that "all that the persons, to whom the settling of a contract was left, had to have advised was for us to require and demand of King Philip, that the British nation should have been the only nation or people that should have supplied the Spanish West Indies with Negroes." The neglect of such a satisfactory arrangement he attributes to the influence of France, of which he is extremely jealous.

By this letter-writer it appears, that the Spaniards had been supplied from Jamaica yearly, with three or four thousand Negroes, while there remained on that island a population immensely disproportionate, "the Negroes being upwards of 80,000, and the white people not above 2000." As a natural consequence the Negroes are described as a perpetual subject of alarm, and to be restrained only by military force. My author states, "that the African Company, between 1680 and 1688, employed 259 ships, being 28 ships per annum, and delivered into the plantations 46,396 Negroes, being 5155 per annum." He goes on to state the more advantageous result of an open trade, for which he is an advocate, and

by which "the Negroes imported into Jamaica, Barbadoes and Antigua only, amounted in three years, from 1700 to 1702, to 42,000." Against some writer, who opposed him on the subject of this trade, though apparently on points of *political œconomy*, and not from any moral scruples, he is very severe, describing him as entertaining "villainous designs," and as justly "odious to all men of true probity and virtue." This is the only occasion on which *probity and virtue* are named, or indeed considered, through the 50 pages of this pamphlet. Humanity is quite out of the question. The great mortality among the Negroes during the passage, and while kept for a market, is indeed mentioned, but only *commercially* as a *set-off* against the profit on sales, like the staving of rum puncheons, or a salt-water damage to bale-goods.

Reflecting what feelings on this subject Britons have lately discovered, even in spite of the apathy displayed by their government, and what is their *present* jealousy of France, we have at least one satisfactory answer to those, if there are any, who say that *the former times were better than these.*

MERCATOR.

Birth-place of George Fox.

Hinckley, Aug. 5, 1814.

Sir,

We are informed that no less than seven famous cities contended for the honour of having been the birth-place of the oldest and greatest of poets—

Smyrna, Chios, Colophon, Salamis,
Rhodos, Argos, Athenæ.
Orbis de patriâ certat, Homere, tuâ.

At this distance of time, and in the absence of the necessary documents, it is, perhaps, impossible to decide to which the honour ought to be awarded.

But where the birth-place of eminent and extraordinary persons can be ascertained, it ought to be carefully preserved. I have been led to make this observation by reading, in Mr. Parsons's second edition of his Abridgment of Neal's History of the Puritans, the account he gives of the founder of the sect, called Quakers, who, he says, was born at Drayton, in *Lancashire*. Whereas it is well known, that George Fox was born at Fenny Drayton, a village in *Leicestershire*, about six miles from Hinckley. In this place he preached his first sermon, under a large tree; which, with the village itself, has been held in veneration by his followers, who have made pilgrimages there, to contemplate the birth-place of their founder; and no less happy did he deem himself, who could obtain a piece of the tree, under which Fox first held forth, than a pious Catholic in possessing a bit of the true cross. I have known Irish Quakers, very lately visit Drayton, out of respect to the memory of George Fox; but alas! like the wood of the *true* cross, the tree at Drayton has disappeared.

As there have been other editions of Neal, it is highly culpable in the abridger to suffer this error to disgrace the present. The edition of Neal, published some years since, by my honoured

frend Dr. Toulmin, I could never procure—I am, therefore, unable to say how the fact, with regard to Fox's birth-place, is there stated; but from his general accuracy, I am inclined to think, it is correctly stated. If, however, I am mistaken, and the venerable historian should have occasion, in his forth-coming History of the Dissenters, to allude to G. Fox, he will not, I am certain, be displeased at my setting him right. Should Mr. Parsons publish a third edition of his Abridgment of Neal's Book, the information here conveyed may not be unworthy of his notice. In looking into my edition of Hume's History of England (that of 1807), I perceive the same error defaces that elaborate work. The birth-place of G. Fox is correctly fixed by Dr. Calamy in his Account of the Ejected Ministers, published in the year 1713; and by the late excellent and Rev. Samuel Palmer, of Hackney, in his Nonconformists' Memorial, printed in 1803, both of which are before me. It seems surprising, therefore, that Mr. Parsons should not have availed himself of these sources of information, which are open to all.

Although there is not a Quaker in the village of Drayton at the present day, yet the inhabitants are not backward in informing strangers, that G. Fox was born, and preached his first sermon, there,—and they would not wish to be deprived, by the blunder of history-writers, of the honour, which they derive from these circumstances.

I am, Sir,
Your obedient servant,
J. B. BRISTOWE.

Blundering Bigotry in Storer's Cathedrals.

August 13, 1814.

SIR,

As I have been just casting my eye over the 6th Number of Storer's Cathedrals, I have observed the following curious note, not without some degree of surprise:

"Gibbon, in his famous Chapter on Monastic Life, observes with more truth than usual, 'a cruel unfeeling temper has distinguished the monks of every age and country; their stern indifference, which is seldom mollified by personal friendship, is influenced by religious (superstitious) hatred, and their merciless zeal has strenuously administered the holy office of the inquisition.' We concur, however, with a most ingenious and learned defender of the Christian faith, who has ably exposed the puerilities of Unitarianism, that Gibbon's work, independent of its gross obscenity—'appears not a faithful impartial history, but a disgusting tissue of misrepresentations and falsehoods, disguised under studied embellishments of language, and dictated by pride, ignorance and malice.'—Jones's Ecclesiast. Researches, proving Philo and Josephus Christians. We hope this writer will not forget that orthodoxy and sound judgment, in every department of knowledge, are much more nearly allied than [is] vulgarly supposed."

Now, Sir, it so happens that the able writer of the Eccles. Res. is himself an Unitarian, and that the main object of his book is to demolish that Gothic and barbarous system of Christianity miscalled orthodoxy—a system

far more dark and dismal than any corner of any of the old cathedrals graphically described in the publication from which I have extracted the note. It is impossible that the writer of the note should have read Mr. Jones's book, except indeed the preface, whence he has extracted a line or two. But then if he had read only the preface with as much sound judgment as orthodoxy, he would have known his man better.

What, Sir, are the *puerilities* of Unitarianism? The Unitarians are advocates neither for bells, nor altars, nor sacred vestments, nor confirmation, nor feasts and holy-days, nor religiously exact observance of forms, &c. &c. Is the word *Unitarianism* in the above note a misnomer? Should it not be *Trinitarianism?*

From the manner in which Gibbon and Unitarianism are here associated, would not a reader ignorant of Gibbon's sentiments naturally conclude, that Gibbon was an Unitarian, or ignorant of Unitarianism conclude that Unitarianism is infidelity? This can only arise from one of three causes —want of charity—or of knowledge—or of honesty. Of which will the writer of the note make his choice?

It should appear, Sir, that the malediction of Unitarianism is a *gainful* trade, for many engage in it. Some indeed have, it is said, been made bishops and deans as a reward of their zeal in the good cause. "They have THEIR reward." I would, however, beg to suggest one thing to the friends of the good old cause of orthodoxy —that the benevolent spirit of Christianity is to the full of as much consequence as those things which they choose to call its peculiar doctrines.

When I began this communication to you, Sir, I meant to mention some other instances of this kind of attack upon Unitarianism, but my paper is, I find, too small, and I perceive that the task is unnecessary, for who can be ignorant of the numerous imputations which are heaped upon us in every corner of the land? Some such instances I may probably make the subject of a future communication.* We Unitarians are, in one respect, in the situation of Esau. The hand of every man is against us, and our hand is against every man—but with this difference: nothing will satisfy them but to plunge us in the gulf of eternal perdition,—after all their errors and wanderings we wish them safe in heaven at last.

A Friend of Justice, Truth and Candour.

CHILLINGWORTH.

"The Bible—the Bible only."

No. XII.

Decorum and Pomp in Religious Worship.

For what, if our devotion towards God, out of a desire that he should be worshipped as *in spirit and in truth* in the first place, so also *in the beauty of holiness?* What if out of fear, that too much simplicity and nakedness in the public service of God, may beget in the ordinary sort of men a dull and stupid irreverence; and out of hope, that the outward state and glory of it being well-disposed and wisely moderated, may ingender, quicken, increase and

* This we shall be glad to receive. ED.

nourish the inward reverence, respect and devotion which is due unto God's sovereign majesty and power? What, if out of a persuasion and desire that Papists may be won over to us the sooner, by the removing of this scandal out of their way; and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their church-service, in case it were not removed? I say, what, if out of these considerations, the governors of our church, more of late than formerly, have set themselves to adorn and beautify the places *where God's honour dwells*, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are warping towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sands, I presume, every man will grant, had no inclination that way; yet he, forty years since, highly commended this part of devotion in Papists, and makes no scruple of proposing it to the imitation of Protestants; little thinking that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorying of Papists, should have been censured for it, as making way, and inclining to, Popery. His words to this purpose are excellent words, and because they shew plainly that what is now practised was approved by zealous Protestants so long ago, I will here set them down.

"This one thing I cannot but highly commend in that sort and order: they spare nothing which cost can perform in enriching, or skill in adorning the temple of God; or to set out his service with the greatest pomp and magnificence that can be devised. And although, for the most part, much baseness and childishness is predominant in the masters and contrivers of their ceremonies, yet this outward state and glory being well-disposed, doth ingender, quicken, increase, and nourish the inward reverence, respect, and devotion, which is due unto sovereign majesty and power. And although I am not ignorant, that many men well-reputed have embraced the thrifty opinion of that disciple, who thought all to be wasted, that was bestowed upon Christ in that sort, and that it were much better bestowed on the poor (yet with an eye, perhaps, that themselves would be his quarter-almoners); notwithstanding, I must confess, it will never sink into my heart, that in proportion of reason, the allowance for furnishing out of the service of God should be measured by the scant and strict rule of mere necessity (a proportion so low, that nature to other most bountiful. in matter of necessity hath not failed, no not the most ignoble creatures of the world); and that for ourselves, no measure, of heaping, but the most we can get; no rule of expence, but to the utmost pomp we list: or that God himself had so enriched the lower parts of the world with such wonderful varieties of beauty and glory, that they might serve only to the pampering of mortal man in his pride; and that in the service of the high Creator, Lord and Giver (the outward glory of whose higher palace may appear by the

very lamps that we see so far off burning gloriously in it) only the simpler, baser, cheaper, less noble, less beautiful, less glorious things should be employed: especially seeing as in princes' courts, so in the service of God also, this outward state and glory, being well-disposed, doth (as I have said) ingender, quicken, increase, and nourish the inward reverence, respect and devotion, which is due to so sovereign majesty and power: which those whom the use thereof cannot persuade into, would easily by the want of it be brought to confess. For which cause, I crave leave to be excused by them herein, if in zeal to the common Lord of all, I choose rather to commend the virtue of an enemy, than to flatter the vice and imbecility of a friend."

No. XIII.

Catholics salvable.

All the controversy remaining now, is not simply, whether Protestancy unrepented destroys salvation? as it was at first proposed, but, whether Protestancy in itself (that is abstracting from ignorance and contrition) destroys salvation? So that, as a foolish fellow who gave a knight the lye, desiring withal leave of him to set his knighthood aside, was answered by him, that he would not suffer any thing to be set aside that belonged unto him: So might we justly take it amiss that conceiving as you do, ignorance and repentance such necessary things for us, you are not more willing to consider us with them, than without them. For my part, such is my charity to you, that considering what great necessity you have, as much as any Christian society in the world, that these sanctuaries of ignorance and repentance should always stand open, I can very hardly persuade myself so much, as in my most secret consideration to divest you of these so needful qualifications: but whensoever your errors, superstitions and impieties come into my mind, (and, besides the general bonds of humanity and Christianity my own particular obligations to many of you, such and so great, that you cannot perish without a part of myself) my only comfort is, amidst these agonies, that the doctrine and practice too of repentance, is yet remaining in your church; and that, though you put on a face of confidence of your innocence in point of doctrine, yet you will be glad to stand in the eye of mercy as well as your fellows, and not be so stout, as to refuse either God's pardon or the king's.

No. XIV.

Warning to the Clergy.

Lastly, what will become of me, and you (beloved fathers and brethren of the clergy), we to whom God hath entrusted the exercise and managing of three or four of his glorious attributes: for to us is committed the gospel of Christ, which is the wisdom of God hidden from the world; and to us is committed the gospel of Christ, which is the power of God to salvation, and which worketh mightily in them which believe, even according to the mighty working whereby he raised Christ from the dead; and to us is committed the gospel of Christ, even the dispen-

sation of the riches of his glorious mercy and compassions.

What then will become of us, if we, notwithstanding these great engagements, these inestimable prerogatives, shall turn this wisdom of God into foolishness, by exalting and deifying our own carnal wisdom; if we shall weaken and make void this Almighty power, by the violent opposition of our sinful lusts and affections: finally, if we shall be too sparing and niggardly in the dispensing of these his mercies; if we shall render his goodness suspected to our hearers, as if those frequent and plentiful offers of pity and compassion were only empty, histrionical expressions, and not professions of a mind heartily and sincerely inclined to us.

I will tell you what will become of us; and I shall the better do it, by telling you first, what an excessive weight of glory we, especially, shall lose by it. "They that be wise" (saith Daniel) "shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Not as those vulgar, ordinary stars, that have light enough only to make them visible; but like those more noble lights which are able to cast a shadow through the whole creation, even like the sun in his full strength. And the preferment we are likely to gain, is very answerable to our loss; we shall be glorious, shining firebrands, of the first magnitude, in whose fearful horrible destruction, God will shew what he is able to do.

No. XV.

Herctick and Schismatick.

An *Heretick* therefore I conceive him, that holds an error against faith with obstinacy. Obstinate I conceive him, who will not change his opinion, when his reasons for it are so answered that he cannot reply; and when the reasons against it are so convincing that he cannot answer them. By the *faith* I understand all those doctrines, and no more, which Christ taught his apostles, and the apostles the church; yet I exclude not from this number the certain and evident deductions of them.

A *Schismatick* I account him, (and *Facundus Hermianensis* hath taught me to do so,) who, without any supposition of error in the conditions of a church's communion, divides himself either from the obedience of that church, to which he owes obedience, or from the communion of that church to which he owes communion.

No. XVI.

Necessity and Socinianism—extremes.

I told you, I remember, my text was a law, and I repent not of the expression, though I know not how, since our divinity has been imprisoned and fettered in theses and distinctions, we have lost this word Law; and men will by no means endure to hear that Christ came to command us any thing, or that he requires any thing at our hands: He is all taken up in promise: all those precepts which are found in the gospel are nothing, in these men's

opinions, but mere promises of what God will work in us, I know not know, *sine nobis*, though indeed they be delivered in fashion, like precepts.

These, and many other such dangerous consequences, do and must necessarily arise from that new-invented fatal *necessity*; a doctrine that fourteen centuries of Christianity never heard of. If we will inquire after the old and good ways, we shall find the gospel itself by its own author called a law: for thus saith the Psalmist in the person of Christ: "I will preach the law, whereof the Lord hath said unto me, Thou art my son, this day have I begotten thee." (Ps. ii. 7.) And how familiar are such speeches as those in our Saviour's mouth: "This is my command: a new commandment I give unto you: ye shall be my disciples, if ye do those things which I command you?" Among the antient Fathers, we find not only that Christ is a lawgiver, but that he hath published laws which were never heard of before; that he hath enlarged the antient precepts and enjoined new; and yet now 'tis *Socinianism* to say but half so much.

No. XVII.

Christian Paradoxes.

He, by whom all things were made, even the eternal almighty Word; he, which thought it no robbery to be equal with God; became his own creature, and submitted himself to be trod upon, reviled, hated, despised by the worst of all creatures, cruel, ungodly and perverse sinners: He, of whose fulness we have all received, did utterly evacuate and empty himself of his glory and majesty, denying to himself such things, which he would not even to the most despised creatures. ——— So poor he was, that he was forced to borrow tribute-money of a fish, and was fain to strain himself to a miracle to get the fish to bring it: so poor, that he was forced to borrow a young colt of strangers, never known to him: *Say*, saith he, *the Lord hath need of him.* A strange unheard of speech! The Lord that created the world, and can as easily annihilate it, yet he hath need, and hath need of a colt, the foal of an ass.*

No. XVIII.

Arianism.

In a word, whosoever shall freely and impartially consider of the thing, and how on the other side the antient Fathers' weapons against the *Arrians* are in a manner onely places of scripture, (and those now for the most part discarded as impertinent and unconcluding,) and how in the argument drawne from the authority of the antient Fathers, they are almost alwayes defendants, and scarse ever opponents; he shall not choose but confesse, or at least be very inclinable to beleeve, that the doctrine of *Arrius* is eyther a truth, or at least no damnable Hæresy.

* The above is from Chillingworth's Fourth Sermon: but the reader should consult the *Note* on Chillingworth's Sermons in the *Brief Memoir*, *M. Repos.* for April, p. 214.

REVIEW.

" Still pleas'd to praise, yet not afraid to blame.—POPE."

ART. I.—*British Pulpit Eloquence.*

(*Concluded from p.* 492.)

Jeremy Taylor is succeeded in this selection by HENRY MORE, of whose discourses " one octavo volume was published after his death, in 1692, by his friend Dr. Worthington." The subject of this Fourth sermon is *Pure Religion*, from James i. 27; and the reader of it will, probably, justify the present editor in claiming for the preacher, notwithstanding " some extravagancies, and too many metaphysical ideas, philosophical allusions, and learned expressions," the praise of " much true and spirited eloquence." We can quote only the following short specimen:

" Let not our souls 'cleave unto the dust,' nor be 'spilt upon the ground,' as the prophet David sometimes complains; but be as the rayes of the sun, which though they reach to the earth, sink not in the earth; but being fast fixt in their fountain, or not, the sun itself, do alwayes move whither he carries them. Let us also acknowledge our own original which is from above, and move with God and 'the Lamb,' wheresoever they go. Let us be so pure as not to drown ourselves in the muddy stream of this transient world: let us be so charitable as to wade in it, that others be not drowned." P. 197.

Henry More was a philosophical divine, who discovered no ambition beyond the desire of intellectual and moral improvement. His biography cannot fail to please and instruct, though his life affords not the interest produced by a variety of condition. He was born in 1614, and " bred up to his 14th year," as he relates, " under parents and a master that were great Calvinists, but withal very pious and good ones." He was soon patronized by an uncle, who did not even *spare the rod* when his nephew disputed against Calvinistical predestination, which More, not very accurately described, as synonimous to *fate*. Calvin's predestination may propose an *end* unworthy the *Father of all*, and by *means* unbecoming his perfections, as they are revealed in the scriptures; yet, we apprehend, it is something very different from the heathen fate, to which Jupiter himself was subject.

More's " mighty and immoderate thirst after knowledge," his fond, but unfounded, expectations of " poetical immortality," his devotion to privacy, and indifference to clerical emolument or distinction, so obstinate that even *mitre* and *crozier*, glittering in his sight, could not gain his acceptance;—for an account of these we must refer, or rather invite, our readers to the biography before us, confining our quotations to the last scenes of this Christian philosopher.

" Dr. More possessed a vigorous constitution of body and enjoyed through life a regular state of health; his nature sunk at last, exhausted rather by intense application of mind than by old age. He expired, after an illness of some months, on the 1st of September, 1687, in his 73rd year, and was buried two days after in the chapel of Christ's College. Disease had in some measure affected his spirits, but his dying frame was pleasant and instructive. The re-

trospect refreshed him, as 'an aromatick field,'* and 'it was to him a very great pleasure to think that, when he was gone out of the world, he should still converse with it by his writings.'† He resigned himself with humility to God through Jesus Christ; declaring with his expiring breath his confidence in the gospel, and his joy in the prospect of the divine society to which he was about to be introduced in heaven.

In person, Dr. More was thin and inclining to tallness; of a serene countenance, pale but clear complexion, bright and piercing eye, and well-proportioned body. He was temperate, as well from natural inclination as from religious principle. Some eminent instances are on record of his charity. And on the whole he has left a reputation for exemplary meekness, benevolence and piety." Pp. 168, 9.

It may be added to the account of More's Dialogues (p. 170), that in one of them he has been supposed to teach the Universal Restoration, to which Dr. Rust, who favoured that opinion, might possibly refer when he described More as "a man whom after ages would better understand."

Henry More "had constantly refused to subscribe the Covenant." The divine who succeeds him in this selection had gone farther, for, like Chillingworth, he had borne arms for the king. This was RICHARD ALLESTREE, "the son of Mr. Robert Allestree, a gentleman of an ancient, but decayed, family in Derbyshire."

From a grammar school, in his 17th year, he "entered a commoner of Christ Church, Oxford, in 1636, under the tuition of Mr. Richard Busby," who, as master of Westminster School, "is proverbial for the severity and success of his discipline."

"Thus fortunate a second time in his tutor, young Allestree made in a few months such improvement in learning and displayed such talents, as drew the notice and secured the patronage of Dr. Samuel Fell, Dean of Christ Church, by whom he was made student of the college, 'which title,' says his biographer and friend, Dr. John Fell, Bishop of Oxford, the son of the Dean, 'he really answered by great and happy application to study.'‡ In proof and in reward of his merits, he had no sooner taken the degree of Bachelor of Arts, than he was chosen Moderator in Philosophy; which office was renewed year by year, until the civil wars threw the University, with the rest of the kingdom, into disorder." Pp. 200, 201.

After sharing in the various fortunes of the Civil War, Mr. Allestree was at one time employed, like Cowley, to pass as a confidential messenger to Charles II. from the royalists in England.

"On his return, finding his friends Mr. Dolben, afterwards Archbishop of York, and Mr. Fell, afterwards Bishop of Oxford, who had been banished the university, residing there privately and exercising their functions according to the rites of the Church of England, he joined their society and continued to assist them in the ministry, till Sir Anthony Cope, a young gentleman of considerable family and fortune in the county, prevailed upon him to live in his family, with liberty to go or stay as his occasions required. Here he remained for several years, the terms of his residence in the family allowing him to undertake journies, without notice, on behalf of the king and his friends.‖ He managed this service with great courage and dexterity and was held in great esteem in the exiled court. On his return from his last expedition of this sort, he was discovered and seized at Dover, and after being brought up to London and examined by a Committee of the Council of Safety, was lodged

* 'His own expression. Life, p. 77.'
† 'Life, p. 220.'

‡ 'Account of Allestree's Life, in the Preface to his Sermons.'

‖ 'See the Life of Dr. Barwick, (English.) 8vo. 1724. p. 239, Note, and the Letters in the Appendix, *passim*.'

as a prisoner in Lambeth House, then used as a state jail, where through ill-usage he fell into a sickness which had nearly proved fatal." P. 204

"Soon after the king's return, Mr. Allestree was made Canon of Christ Church, Oxford;" and—"undertook one of the lectures in the city, designed to strengthen the Church of England, as it had before been weakened, by 'popular preaching;'* of this lecture which he upheld for several years he would never receive the salary, but ordered it to be distributed amongst the poor." P. 205.

In the year 1665, the Provostship of Eton College was conferred upon him.

"His health, and particularly his eyesight failing, he resigned the divinity chair, in the year 1679, and had the satisfaction to be succeeded by his friend Dr. Jane; but neither this step, nor the use of mineral waters, nor journeyings to which he resorted, could restore his constitution, broken by hard study. His disorder growing upon him terminated in a dropsy, under which he expired at London, whither he had come to be near his physicians, on the 28th of January, 1681; he was attended in his sickness by several dignitaries of the church and other friends, and bade adieu to them and to the world with great equanimity and constancy of mind." Pp. 205, 6.

"The most striking peculiarity of Dr. Allestree's character was indifference, amounting almost to contempt, of riches; of which various instances are on record." P. 206.—"'The character of his happy genius' is thus summed up by his biographer [Bishop Fell]: 'memory, fancy, judgment, elocution; great modesty and no less assurance; a comprehension of things and fluency of words; an aptness for the pleasant and sufficiency for the rugged parts of knowledge; a courage to encounter and an industry to master all things.'" P. 207.

"The Sermons of Dr. Allestree," says his present biographer, "may be characterized rather as not inconsistent with his reputation than as fully sustaining it; though they are not without some sentences and passages of considerable beauty, many of great force. His strength is, however, too often coarseness, and the public taste must have been much less refined in his day than in our's, for no polished or learned audience could now bear the gross descriptions (in reality, highly coloured pictures) of vice, which abound in all his discourses. He sometimes introduces tales from historians and travellers for the sake of illustration† Generally, he may be recommended for simplicity of subject and unity of plan; excellencies of the first class in a preacher." Pp. 207, 208.

The sermon of Dr. Allestree, which the editor has selected, is *The Christian's Light*, from Matt. v. 16. The following we think well worthy of quotation:

"Light was the very first emanation of God in the creation, he said first 'Let there be light.'‡ And it is the most spiritual and pure of all visible corporeal beings, its motions seem instantaneous, and by a kind of omnipresence it fills the medium, and appears entire in every part of it: yea, farther, it is not liable to stain or sulliage, sun shine is as bright upon a cottage as a palace, a dung hill as a bed of roses, you may extinguish light but not defile it. No expression comes near the clearness of light, and this our holiness is to strive after." P. 216.

Benjamin Calamy, the preacher next selected, was remarkable for having "conceived an early affection for the Church of England, and continued, throughout the whole of his life, its zealous advocate, although he was born among the Nonconformists, and his family were distinguished in that class of people."

* 'Biog. Pref.'

† 'A story is told in the Seventh Sermon from the *Voyages of Mendez Pinto*, the belief of which is thought [Biog. Britann. Kippis. I. 149,] to convict Dr. Allestree of ignorance and credulity. It is candidly urged by Dr. Kippis, that the error was the fault of the times, and it may also be pleaded that the story is pertinently and rhetorically introduced.'

‡ 'Gen. i. 3.'

There were two circumstances in Dr. B. Calamy's Life from which he could derive no honour. One was a flattering dedication of his "Discourse about a Doubting Conscience, in 1683," to Judge Jefferies, who had already shewn himself a creature of the court. The other was his apparent neglect of Thomas De Laune, who, for answering that Discourse, was condemned to an imprisonment in Newgate, where he died. Dr. B. Calamy appears to more advantage in his attentions to Alderman Cornish, giving evidence in his favour on his trial, visiting him in Newgate, and making an unavailing intercession with Jefferies for his life.

"In reward of his services to the Church of England, Dr C. was admitted in 1683 to the vicarage of St. Lawrence Jewry &c. But his preferments only served to mark the vanity of all human expectations, for in the Autumn of 1685, his health declined, affected, it is thought, by the course of public events, and he died of a pleuretic fever, in the month of January, 1686, being little more than 40 years of age." P. 234.

"The volume of Dr. B. Calamy's sermons has passed through many editions, and is still read and admired." As a divine he has been mentioned with high approbation by Bishop Burnet, Archdeacon Echard, Dean Sherlock, who preached his funeral discourse, and Mr. Granger. Dr. C's. present editor says, "that as a sermon-writer he is characterized by constant good sense, by sound judgment in the selection of his subjects, simplicity in his plans, and ease, clearness and purity of style." The sermon here selected is *On Evil Thoughts*, from Matt. xv. 19.

The Seventh sermon occupies one hundred pages of the volume before us, a disproportion of which a reader will not complain, as it is by ISAAC BARROW, and his admired Spital-Sermon, *On Bounty to the Poor*, which "took up three hours and a half in the delivery. It was received, notwithstanding its length, with universal approbation," and, in Tillotson's judgment, "there is nothing extant in divinity more perfect in its kind: it seems to have exhausted the whole argument, and to have left no consideration belonging to it untouched." Our limits will allow only the following quotation:

"Our good man is not a Doson, or Will-give, (like that king of Macedon, who got that name from often signifying an intention of giving, but never giving in effect;) he not onely purposes well, and promises fairly for the future, but he hath effectually done it, and perseveres doing it upon every fit occasion. He puts not his neighbour into tedious expectations, nor puts him off with frivolous excuses, saying to him, (as it is in the Proverbs) 'Go and come again, and to-morrow I will give, when he hath it by him:' he bids him not have patience, or says unto him, 'Depart in peace,' when his need is urgent, and his pain impatient, when hunger or cold do then pinch him, when sickness incessantly vexeth him, when present straits and burthens oppress him: but he affordeth a ready, quick, and seasonable relief.

"He hath dispersed and 'given,' while he lives, not reserving the disposal of all at once upon his death, or by his last will; that unwilling will, whereby men would seem to give somewhat, when they can keep nothing; drawing to themselves those commendations and thanks, which are onely due to their mortality; whenas were they immortal, they would never be liberal: no, it is he hath freely dispersed, not an inevitable necessity will extort it from him; it cannot be said of him, that he never does well, but when he dies; so he hath done it really and surely." P. 294.

The reader, if we mistake not,

will be entertained and edified by a perusal of the Memoir which precedes this sermon. For the length of it the editor makes an unrequired, though sufficient apology, deeming with Tillotson, that his "author was one of that small class of incomparable divines 'of whom either not a little, or nothing at all ought to be said.'"

Dr. Barrow died in 1677, in his 47th year, and it is remarkable that he is the fourth divine in this selection who never numbered fifty years, but they remembered that "the night cometh in which no man can work," and were "made perfect" in a short time. It would be difficult to name the scholar and divine whose life and writings, as exhibited in the Memoir before us, afford more proofs than those of Dr. Barrow, of the height of excellence to which the mind may attain by judicious and unremitting cultivation. We have only room for the editor's comparison between Barrow and an illustrious predecessor, in the present volume.

"In some traits of eloquence, Barrow resembles Jeremy Taylor; but his beauties and his blemishes are neither of them so striking as those of that father of the British pulpit. Barrow delights in description, but does not attempt personification and the bolder figures of rhetoric, of which Jeremy Taylor had so complete a mastery. There is a splendour in Barrow's style, but without those flashes of genius which in Jeremy Taylor so often seize the mind, and suspend it in astonishment."*—Pp. 284, 5.

Dr. Barrow is followed in this selection by "JOHN WILKINS, born in 1614, who, though he attained to one of the highest dignities in the Church of England, has been denominated, by friends and foes, a *Puritan Divine*." † On his ordination he became chaplain to Lord Say, who, with his three sons, took the part of the Parliament against Charles I. Unlike the divines before-mentioned, Wilkins took both the *Covenant* and the *Engagement*:

"But his political predilections did not divert him from his studies: he continued to apply himself closely to the mathematics and natural history; and, disdaining to tread in the beaten tracks of philosophy, he struck into the new road pointed out by the great Lord Bacon.* For the sake of making experiments and discoveries, he promoted a philosophical meeting in London, which led eventually to the establishment of the Royal Society.". P. 390, 1.

The earliest of this author's writings were philosophical. On their appearance they attracted attention. We have now before us, printed in 1640, *the third impression* of "The Discovery of a New World." These works are still respected for their ingenuity. They are also respectable for the devotional turn with which the author concludes his *airy* speculations. He, however, soon appeared before the public in a manner more directly suited to his profession.

During the Protectorate, Dr. Wilkins married the widow of Dr. French. This lady, whose daughter married Tillotson, was the sister of Cromwell, with whom Wilkins ventured to plead "in behalf of an episcopal national church." On the *Restoration* he soon obtained preferment, and in 1668 was made Bishop of Chester. He promoted the toleration of

* 'See our Memoir of Jeremy Taylor, p. 77.'

† 'Granger. Biog. Hist. Vol. III. p. 248.'

Dissenters, and discovered, as a senator, an independent spirit.

"Whilst he was pursuing this truly Christian career of independence and charity, and was in perfect health in all other respects, 'a known infirmity, from an unknown cause, that had been easier to cure than it was to discover, stole upon him and soon became incurable.'* He languished for some days, during which he was visited by his distinguished friends,† who found him sensible of the approach of death, but neither surprised nor dismayed, maintaining serenity of mind and decency of behaviour, and expressing his cheerful hopes of eternity; and expired, at Dr. Tillotson's house, in Chancery Lane, London, on the 19th of November, 1672." P. 398, 9.

The Sermon of Bishop Wilkins here selected is, on *Hope of Reward a proper Christian Motive*, from Heb. xi. 26. In the Editor's opinion, "his sermons are plain, artless, judicious; designed rather for the understandings than the affections of his hearers."

The 9th and concluding Sermon in this Selection is, on *The Difference of Times with respect to Religion*; from Ps. xcv. 7. by BENJAMIN WHICHCOT, the friend of Tillotson, whose Funeral Sermon has supplied the principal materials to the present biographer.

"Dr. W. published nothing. He was an extempore preacher, and the volumes that bear his name are compiled from his short manuscript notes, and from the papers of short-hand writers who attended his church and took down his notes." One volume has a Preface now known to have been written by the noble Author of the *Characteristics*, and for which the Earl has been deemed by many, a sceptic rather than an unbeliever. "Dr. Whichcot closed a useful and happy life by a calm and Christian death, in the year 1683, and the 73d of his age."

From the impartiality observed on the incidental mention of questions between Conformists and Nonconformists, in these biographies, it were difficult to guess to which class this anonymous Editor belongs. It is, however, remarkable that the preachers were all *Conformists*. Some divines of the *Separation* will doubtless appear in a Second Volume, which, we trust, the editor will have encouragement and inclination speedily to publish. A work like the present must have been often desired by persons of religious curiosity. Such will find an agreeable variety in the sermons selected, while the biographical introductions bring before them the preachers in connection with many of their contemporaries, who were learned and pious, but not remarkable for pulpit eloquence. Here, as on every occasion, is seen how a chronological order of biography excels the alphabetical.

Since the art of writing with tolerable correctness has been common, it is to be regretted, for the sake of a reader's valuable time, that the art of *discreetly blotting* has been so little cultivated. We think the present Editor has avoided the fault of prolixity,

* 'Dr. Lloyd's Funeral Sermon, ut sup. pp. 31, 32.'

† 'Not many months after the death of Mr. Willoughby, Mr. Ray lost another of his best friends, Bishop Wilkins; whom he visited in London, on November the 18th, 1672, and found him near death, by a total suppression of urine for eight days; and the next morning, Nov. 19, about four of the clock, that great man died, to *Mr. Ray's unspeakable loss and grief*, as he expresseth it.' Select Remains of Ray, ut sup. p. 40.'

brought much valuable information into a narrow compass, and discerned no small judgment in selecting his materials. His scrupulous attention to mark his authorities adds to the value of his work, and assists a reader still further to pursue any favourite subject.

It would be unjust to close this article, which, from the variety of subjects has extended beyond our design, without commending the typographical execution of the Volume and its general correctness. R. B.

ART. II.—*A Farewell Address from a Tutor to his Pupils*: By the late Rev. Radcliffe Scholefield, of Birmingham. Stourbridge; Printed and sold by J. Fowler—Sold also by Sherwood and Co. Paternoster Row, London; and may be had of all other Booksellers. 1814. 12mo. pp. 32.

We can with great confidence recommend this manual of moral and religious admonition as very judicious in point of design and execution, and very useful in its tendency. The class of young persons for whom it was primarily intended, and to whom, we may hope, it will be not a little beneficial, are those who have the pursuits of commercial and of civil life in view. Accordingly, the advice offered them by the author has reference to the following inquiries:

"1st. What is necessary in regard to general conduct, and which is equally applicable to every other station in life; and

"2d. What may enable *youth* to shine [hereafter] in the mercantile world, and carry *them* with honour and success, through the cares and fatigues, or the snares and temptations which attend it."

The counsel presented, under the above heads, in this well-printed and low-priced tract, is evidently dictated by a solid judgment and a pious and affectionate heart. We shall transcribe the introductory remarks and the conclusion:

"You are now going, my young friends," writes Mr. S. "to launch your little barks upon the great ocean of human life. The time you have spent with me has been intended to prepare you for doing it with the greatest advantage and success."

"To carry on the allusion, you have been providing and laying up your stores, wherewith to traffic; endeavouring to learn their nature and value, how you may bring them into the world with the greatest credit to yourselves, and render them most useful and worthy of regard and esteem to your fellow creatures."

"The stock of knowledge which you have acquired, and the principles you have cultivated, may be considered as the cargo which you carry out, and which (though immediately bartered for other commodities), is, in the end, destined to bring in a large increase of treasure. For this purpose, reason guided by judgment and conscience, may be considered as occupying the station of a pilot, and your passions, as the sails, to waft you with greater speed and pleasure over the ocean of life. Preserve but the first steady at the helm, and it will steer you safe [*safely*] amidst the snares and dangers to which you are exposed, and will teach you when and where to slacken the canvass—when to cast or weigh anchor: while, if you suffer it to sleep, or be off its guard, the necessary consequence will be, that your passions will either droop, losing all their power of enabling you to prosecute

your voyage, and, as it were, becalming you in your passage, or drive you headlong at the mercy of the winds and waves upon some of the numberless shoals, rocks, or quicksands, which lie in your way, and shipwreck all your hopes and desires."

Mr. S. takes this solemn and parental leave of his pupils:

"And now, my young friends, I commend you to the care and protection of that God who, while you serve him, will never forsake you."

"With regard to each other, distance of place will, probably, soon separate us; the mighty ocean may divide some of us, and death must finally break every connexion; but the God of your fathers and your own God ever lives. Serve him with a perfect heart and a willing mind, and you secure a lasting friend.—Permit me to add, that till the pulse of life shall cease to beat, you have ever an earthly friend, who will ever rejoice to hear of your happiness, to whom you may, at all times, without reserve, unbosom all your cares and perplexities, who has a mind capable of being candid to your failings and inadvertencies, who can pity, and will be ever ready to give you the best advice in his power, should you ever be ensnared in the toils of vice; and who, as a proof of your affection, and one of his last requests, begs you to peruse this paper once a month, or as much oftener as you please."

A good likeness, in shade, of the venerable author, is prefixed to these pages. He was, for many years, the much-respected minister of the Society of Protestant Dissenters assembling at the Old Meeting-house, in Birmingham, in which town he died, June 21st, 1803. In one of the subsequent Numbers of the *Monthly Magazine*, for that year, an excellent sketch is given of his life and character: there would be much propriety, we conceive, in its accompanying a future impression of the *Farewell Address*.

ART. III.—*Letters to the Rev. J. Kinghorn, on the Doctrine of the Divinity of Christ.* By I. Perry. 8vo. pp. 96. J. Johnson and Co. and Eaton. 1813.

Mr. Kinghorn, a minister of the Baptist denomination, at Norwich, lately published a pamphlet in defence of the Divinity, or rather Deity, of Jesus Christ: the work before us is an answer to that publication by Mr. Perry, also minister of a congregation, at Norwich, who recently, we believe, exchanged the Calvinistic system and Trinitarian worship, for the faith and worship of the Unitarians. We have not seen Mr. Kinghorn's pamphlet; but we learn from these Letters that it consists chiefly of a string of unexplained texts; the explanation of which is the main object of Mr. Perry's publication, which is therefore quite intelligible without the work which gave rise to it, and is, indeed, as much an answer to Trinitarian writers in common as to Mr. Kinghorn. In his exposition of scripture the author discovers his acquaintance with the best biblical critics, and displays learning and solid judgment. He has taken up most of the difficult passages of the Bible, relating to the Trinitarian controversy, and has, we guess, convinced Mr. Kinghorn himself, that the popular acceptation of the sacred writings is not always agreeable to their real meaning.

The Letters contain also some general observations and reason-

ings, which entitle the author to no mean praise, for thorough acquaintance with theology, and an accurate discernment of the human mind.

The following is, we fear, a true picture of the state of mind in which the greater part of the professors of religion read the Bible:

"So unacquainted are many with the state of their own minds, that it requires much pains to convince them, that the terms which they use to express the articles of their faith, are not to be found in the scriptures; and that almost all the language in which they converse on religious subjects, is either destitute of meaning, or full of contradictions where a glimpse of meaning can be discerned. Bad metaphysics are wrought into the very texture of their minds, and mistaken, either for simple and evident truths, or for sacred and inexplicable mysteries. Obscure terms, into the meaning of which they have never once inquired, are the most familiar to their ears. While a thousand plain passages of scripture, which teach the most sublime and interesting doctrines, lie neglected and forgotten, a few difficult texts occupy all their attention, and become numerous in appearance, from incessant repetition. Interpretations of scripture to which they have been long accustomed, seem to them perfectly natural, even when most remote from the conceptions of those to whom the language of the sacred writings was first addressed, and at variance with the design of the speaker. They consider the most complicated system of religion, as all simplicity, exclusively the gospel of Christ, and the religion of the poor; plain truth as infidel philosophy; and common sense as an enemy to saving faith. Objections which arise in their minds against sentiments the most shocking to their best and most natural feelings, they instantly repel, as temptations to apostacy. Dangerous books, blasphemous notions, awful delusions, are the appellations under which they hear the writings of the most pious and illustrious men proscribed. In this state of mind, impartial reading and inquiry are regarded as criminal. Yet under every disadvantage arising from the prejudices of education, the influence of popular opinions, the dread of opprobrious names, and of evils far more serious in the estimation of those who possess an enlightened mind and a feeling heart, many who have embraced the doctrines of Unitarianism have been at first excited to inquiry, by that impatience of arbitrary restrictions which is natural to the soul of man; by observing the repugnance of reason to the absurdities of human creeds; and by contrasting the simplicity of scripture with the comments of their teachers. The reading of Unitarian writings has been their last resource." Pp. 4, 5.

Mr. Perry contends boldly and successfully that Unitarianism is not, as its adversaries seem to imagine, of modern date; and he thus beautifully describes and illustrates the revival of it, after the Reformation:

"All sects, Sir, have flattered themselves that the general principles of their systems are as eternal as truth, and their peculiarities as ancient as the founder of their religion. Catholics wish to refer Protestantism to a recent and impure origin, in the reign of Henry the VIIIth. Trinitarians confine their views of Unitarianism, to this side of that deluge of barbarism and superstition which overwhelmed the moral world, at the destruction of the Roman empire, and extended to the era of the Reformation; and from which some sects arose sooner than others. The tops of rugged rocks and barren mountains first appeared; but the extensive plains

and fertile valleys, destined for the abode of man, rose last to view. The gloomy raven was the first to quit the ark, and was not long in finding a resting place: but the peaceful dove hovered over the scene of desolation, returned and lingered, till it brought the olive branch, to give the assurance of safety to mankind. The sun itself could not, at first, penetrate the misty atmosphere, purify the air, and restore the unclouded face of the heavens." P. 7.

Every one versed in theology must have observed how much the advocates of reputed orthodoxy have, of late years, lowered their tone of speech: upon the altered character of modern controversy, Mr. Perry remarks,—

"A reader of modern controversy, after he has perused a defence of some doctrine, has frequently to commence again to inquire what has been proved. The systems and definitions of early writers, from their variety and inconsistency, gave satisfaction to no party, and constantly exposed their authors to refutation. Modern writers of the same denomination have been taught by the fate of others to be so guarded, as to render it almost impossible either to understand or refute them. This mode of conducting controversy has some advantages. To contend against modern doctrines, is like fighting with aërial forms; when you imagine that the sword passes through their very vitals, they close again. The phantoms sustain no injury: they elude all pursuit, and mock at all force. When their real nature is understood, they will cease to create any alarm. I am struck with the difference between the doctrine of the Trinity as it appears in the writings of real Trinitarians, and the divinity of Christ as asserted in later publications. The more ancient doctrine had something venerable in its appearance, to a mind prepared to view it with respect and approach it with timidity. Ancient orthodoxy presented to the imagination the illusion of a vast and gloomy castle, situated on the inaccessible rock of mystery, enveloped in the shades of superstition, and rendered more awful by the thunders of persecution. Modern orthodoxy is an edifice of contracted dimensions, and of inferior workmanship, placed in a lower site; and when the fogs which generally surround it are a little dispersed, it appears to be in a state of dilapidation. Could some of the old champions of the faith held sacred by our forefathers arise from their tombs, I know not whether they would prefer modern Orthodoxy to modern Unitarianism." Pp. 28, 29.

'What does Unitarianism leave in Christianity'? is a question often tauntingly put by Calvinists and Trinitarians. Our author anticipates it and supplies the following satisfactory answer, at the conclusion of a series of criticisms:—

"Be not alarmed, Sir, lest we should leave only a small portion of reality in the Bible. We leave there a God of boundless perfection; a providence that extends over all, that watches even over the fall of a sparrow; the immortality of man; the promise of forgiveness to the penitent: the pure and perfect precepts of Jesus; his lovely example; his resurrection from the dead, and a heaven as *spacious* as the heaven of Calvin; and we have never threatened our opponents with exclusion from the general assembly of the just and good. We give all the honour to Jesus which is consistent with his own declarations, and with the unity, supremacy, and infinite perfection of his Father. We attribute no less to one God than others to three persons." Pp. 73, 74.

We must allow ourselves to make only one more extract; and

we shall select a paragraph in reply to the common accusation against Unitarians of *degrading Jesus Christ*.

"You have observed, Sir, that 'one thing is plain, that it is the very essence of our system to lower the Saviour.' It is equally plain, that it is the very essence of Protestantism to lower the Virgin Mary. She does not appear among us in the exalted character of the Mother of God. In this case I believe you would reply, 'Truth is our object: our notions of the dignity of the Virgin are not subject to our choice.' Is it not the glorious peculiarity of God to have no equal? Even heathens have claimed this privilege for one of their deities.* Can you suppose, Sir, that any number of persons or gods may be admitted without affecting the honour of the Father, or that so small a number as two or three, but no more, is admissible? Is all the evil of advancing other beings to the same rank with God, to be removed by the little contrivance of saying, that they are persons only, and not Gods? Are all the plain testimonies of the New Testament to the proper humanity of Jesus to be evaded by the help of the words 'as man?' It seems to be assumed that if Jesus be only a man, there is no injury done in believing him to be a God: but that if he be God, the evil of denying his divinity is great and fatal. But is not the danger on your side equal, unless you imagine that, if we are mistaken, eternal condemnation must await us; but that, if you are mistaken, it is to be attributed only to a pardonable excess of zeal for the honour of Christ? But is not equal concern due to the honour of the Father? If Protestants had been intimidated by the doctrine of Catholics, that there is no salvation out of the pale of the church, they would never have obtained ecclesiastical power, and have claimed in their turn the privilege of sitting in judgment on all who presume to reform their reformation: and what is more, they would never have discovered many important truths, or reformed many gross abuses. Bigotry has always the advantage of assuming that it is on the safe side of every question; because they who endeavour to divest themselves of this unamiable quality, remember who hath said, 'Judge not that ye be not judged.'" Pp. 86, 87.

The reader will now judge for himself of the value of these Letters, which we can confidently commend to his perusal, not only for the excellencies already specified, but also for the serious spirit and urbane manner in which they are written.

ART. IV.—*The Exercise of the Social Principle in Religion*: A Sermon, preached at the Unitarian Chapel, in Artillery Lane, London, June 1, 1814. By John Kentish. 12mo. pp. 43. Birmingham, Belcher and Son, and Smiths; London, Johnson and Co. and D. Eaton.

We have already given an abstract of this ingenious and interesting discourse (pp. 370, 371), and, on a review of it, feel anxious to give it the humble sanction of our commendation.

The 'social principle' is beautifully described and illustrated in the introduction; is then happily exemplified in the case of the apostle Paul, from whose history

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* "Horace sings, in strains which a Christian might approve, if addressed to the Father of all;

Quid prius dicam solitis Parentis
Laudibus; qui res hominum ac deorum,
Qui mare et terras, variisque mundum
Temperat horis?
Unde nil majus generatur ipso,
Nec viget quidquam simile, aut secundum."

the text [Acts xxviii. 15,] is taken; and is next vindicated and urged in its application to great moral and religious objects: here the preacher successfully brings in the Unitarian Fund.

"Christian Unitarianism depends, under God, for its advancement, on the association of its friends. It is natural, at first view, to wonder and lament that societies like yours had not an earlier existence in this country. At the conclusion, for instance, of the seventeenth and the beginning of the eighteenth century, the popular doctrine of the Trinity was rejected by men of no ordinary name for talents and learning, for piety and virtue and active usefulness. These excellent persons aided, most assuredly, by their writings and their characters, the cause of Truth. But they were known only as individuals: they formed no distinct and united body: scarcely any of them separated from churches in which worship is offered to more objects than the one God, the Father of our Lord Jesus Christ; nor did they publish their sentiments in the manner best calculated to gain the attention of the generality of men. It was the sincere opinion of most of them that they might safely join in Trinitarian prayers the language of which admitted of some construction not altogether inconsistent with the unity of the Supreme Being. Upon this language therefore they put their own interpretation, doubtless not that of the bulk of their fellow worshippers or of the framers of those services. Without usurping the office of their judges, we may be allowed to express our concern at their regarding the practice as harmless and justifiable. If, in the character of Unitarians, they had jointly remonstrated against popular error, they would, probably, have overcome, in the end, reproach and opposition, or at least rendered it an easier task for those who succeeded them to combat with the fears of the timid, the indolence of the lukewarm, the fury of the bigotted, the calumnies of the interested and the artifices of the worldly.

"It must be owned that the times in which they lived were far from being equally auspicious with the present to the avowal and diffusion of Antitrinitarian opinions. Party spirit, both religious and political, raged with uncommon violence: the rights of Conscience, the duty and extent of Toleration, were not clearly understood. Cruel enactments had recently been made by the legislature against persons who denied the Trinity; enactments the repeal of which, since your last anniversary meeting, is the honour of this age and reign, and must afford you, my brethren, particular satisfaction when you consider that it has been effected in part through the instrumentality of your society.* You will, in consequence, thank God, and take courage." Pp. 27—29.

The progress of Unitarianism and the different modes in which it has spread in North and in South Britain, is well described in the following paragraph:

"In this division of Great Britain the benefits of education, even at the present day, are less equally enjoyed than among our Northern neighbours. Hence in England accurate sentiments, on topics of the highest import, usually descend from persons whose advantages, habits and professions have prepared them for close research to those of their countrymen who are engaged in the business of civil life. In Scotland, on the contrary, where it is difficult to meet with an individual ignorant of the art of reading, or an entire stranger to religious subjects, the process is somewhat different. Men of plain sense and serious reflexion have set the first example, among the inhabitants of that part of the kingdom, not merely of renouncing generally received errors but of em-

* Monthly Repos. Vol. viii. 416.

bodying themselves into associations of Unitarian Christians. In this instance the revival of Truth seems to begin among the people: in our own nation it originated, if I mistake not, with ministers and students and men of leisure as well as of a turn for scriptural inquiries. I perceive therefore Providential wisdom and goodness not only in the existence of two classes of institutions to which our denomination is greatly indebted, I mean the Unitarian Book Society and the Unitarian Fund, with their respective auxiliary associations, but also in the order of time in which they have appeared. The circulation of a vast number of volumes calculated to unfold the evidences, the devotional and moral spirit, of Unitarianism, had already made an impression upon the public mind: the soil was not unprepared for your cultivation; yet it was highly desirable that the instruction which can be communicated by familiar and frequent preaching should accompany or follow what is gained from books." Pp. 32, 33.

Mr. Kentish hints judicious advice and drops a spirited remark upon the denomination—'Rational Christians.'

"To persons whose religious faith widely varies from what is popular and established the title of *rational Christians* has frequently been given. May they be still more anxious to deserve than to assume the honourable epithet! It is sometimes, I know, applied to them contemptuously. And, truly, if it be esteemed reproachful to obey the will of Christ by the exercise of the mental faculties upon the noblest subjects, then we are contented to share the reproach in common with Apostles, Evangelists and some of the greatest characters in early and later ages." Pp, 39, 40.

We must dismiss this discourse with making another extract, in which it will be seen that Mr. Kentish is a hearty advocate of the Society, whose cause he was called upon to plead:—

"The more attentively the principles, the tendency and the proceedings of your Society are considered, the more deserving, I doubt not, it will be found of the patronage of those of your Christian brethren who worship exclusively the Universal Father. You invite them to determine for themselves. But they who have witnessed the good effects of your exertions, particularly in North Britain, can scarcely refrain from exclaiming, in the language of scripture, 'the blessing of Jehovah be upon you!'"* P. 37.

ART. V.—*The Suppression of the Pure Doctrines of the Gospel during the Dark Ages*; and their Revival at and since the period of the Reformation considered, in a Sermon, addressed to the Congregation of Unitarian Dissenters, at Plymouth: in consequence of the intended establishment of the Devon and Cornwall Association, and Tract Society. By Israel Worsley. 12mo. pp. 36. Printed for the Society, by Jackson, Plymouth.

We have, happily, frequent occasion to take notice of Sermons before the Unitarian Associations, throughout the island; but our attention has been called to no one more appropriate, more manly or more sensible than the present. May the *little cloud out of the sea, like a man's hand*,† spread and cover and fertilize the earth: may the Devon and Cornwall association embrace a perpetually increasing number of Christians, worshippers of the *Father in heaven*, zealous for *the faith once delivered to the saints!*

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* 'Ps. cxxix. 8.'

† 1 Kings xviii. 44. Mr. Worsley's text.

POETRY.

Lines written in a moment of great Distress.

Like mine,—a complicated chain of woe,
Tell me was ever mortal doom'd to wear it?
If such there chance to be, to him I'll go,
Tell him my grief and ask him how to bear it.
I call upon my fortitude in vain,
I call upon my reasoning powers to aid me,
But reason gives new vigor to my pain,
And misplac'd firmness only can mislead me.
Not one the gifts of nature more than I,
Or man's best attribute of reason prizes,
But ah! I feel their insufficiency,
When grief or anguish like a whirl-wind rises——
Nought then but Resignation can oppose
The stream of rude adversity and sorrow;
This will not only smooth it as it flows,
But promise lasting happiness to-morrow.
Yet oh! unceasingly to be distress'd
Is still man's fate,—fix'd in this mansion dreary:
Tell me!—O tell me! when shall I find rest,
Shall it be soon? O say! for I am weary.

War.

From an Elegy, written on the Plain of Fontenoy, by Anna Matilda, 1788.

Yes, the time was, nor very far the date,
When carnage here her crimson toil began;
When nations' standards wav'd in threat'ning state,
And man, the murd'rer, met the murd'rer man.

For war is murder, tho' the voice of kings
Has styl'd it justice, styl'd it glory too!
Yet from worst motives, fierce ambition springs,
And there, fix'd prejudice is all we view!

O let the aspiring warrior think with grief,
That as produc'd by chymic art refin'd;
So glitt'ring conquest, from the laurel-leaf,
Extracts a general poison for mankind.

Nor deem, ye vain! that e'er I mean to swell
My feeble verse with many a sounding name;
Of such, the mercenary bard may tell,
And call such dreary desolation, fame.

Orison.

By the Rev. Herbert Jenkins, Leicester.

Blest beam that o'er the lucid deep
Across the wide expanse is shed,
And greets my eyes when fresh'ning sleep
With silken wings is gently fled.

And as th' unfolding day draws on
May virtue breathe in ev'ry breath,
'Till life's expiring gleam is gone,
And darkness settles into death.

Address.

Written by the Rev. Rann Kennedy, M. A.* and spoken by Mrs Edwin, immediately after the play of *the Deaf and Dumb*, acted, at the Theatre Royal, in Birmingham, on the 27th of August, 1814, before the Duke of Devonshire, for the benefit of the General Institution for the Instruction of Deaf and Dumb Children, of which his Grace is President.

If ye, spectators of our drama's plot,
Have sympathiz'd with injur'd Julio's lot,
And if your breasts have hail'd with glad applause
The warm asserters of his righteous cause,
In them behold yourselves, that hither come,
As generous patrons of the Deaf and Dumb;

* Second Master of King Edward the Sixth's free grammar-school in Birmingham.

Dudley, read the scripture, and conducted the devotional services. Mr. Little, formerly minister of a Calvinistic society at Birmingham, preached from Rev. xviii. 1, 2, "After these things, I saw another angel coming down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." Mr. Little conceives of "Babylon" as referring not exclusively to Rome or to the Roman Catholic religion, but to every degree of religious imposition and intolerance, whether invested with imperial splendour, or disguised in the humble garb of Quakerism, and in all its intermediate stages. The preacher's object was to describe the progressive and rapid improvement of the world in knowledge, especially on subjects connected with religion, and hence to encourage the exertions of all who sincerely labour to promote the cause of divine truth. "When the benefits of education," he observed, "shall be extended to every order of society, then the reign of false religion will come to an end; then the fictions that now, under the garb of holy mysteries, are screened from detection, will be dismissed as unworthy associates with the genuine doctrines of the gospel; and the worship of God will be the result of conviction, a reasonable, devout, and becoming homage to the Eternal Mind." At the earnest request of the Society, Mr. Little consented that the discourse should be printed.

In the evening, the Rev. John Kentish, of Birmingham, conducted the devotional service, and the Rev. Dr. Toulmin delivered a very impressive sermon from Heb. iii. 1, "Wherefore, holy brethren, partakers of the holy calling, consider the apostle and high priest of our profession, Jesus Christ."

The religious services were numerously attended, and the meeting was in a very high degree interesting and satisfactory. Thirteen names were added to the list of members.

J. H. B.

Oldbury Double Lecture.

Tuesday, September 12, 1814, was the anniversary of the Double Lecture at Oldbury in Shropshire. The devotional service, agreeably to the rules of the Lecture, was conducted by the Rev. James Hews Bransby, of Dudley, the senior preacher at the last anniversary. The Rev. John Steward, of Wolverhampton, preached from Philipp. iii. 20, "For our conversation is in heaven,"—and the Rev. Joseph Guy, of Birmingham, from Deut. xxx. 15, "See, I have set before thee this day life and good, and death and evil." Eighteen ministers were present. The Rev. Dr. Toulmin and the Rev. John Corrie are appointed to preach at the next Lecture.

Y.

MISCELLANEOUS.

Cambridge, August 27.—The deprivation of Dr. Browne of the mastership of *Christ's College*, *Cambridge*, by the recent judgment of the Vice-Chancellor and assessors, is appealed from by the doctor, and will therefore probably come before the Lord Chancellor, for ultimate decision. The grounds of accusation against Dr. B. were twofold, viz. for

mismanagement of the revenues of that society, and a disregard of that moral conduct which ought to characterize the presiding guardian of a collegiate body.

Judge Fletcher's Charge.

The following admirable document, on the state of Ireland, was transmitted from Dublin, for insertion in *The Morning Chronicle*. It was delivered as a charge to the jury, at Wexford, by Mr. Justice Fletcher, one of the judges of the Common Pleas. Ireland owes this excellent Judge to Earl Fitzwilliam, and the Duke of Bedford. He was appointed king's counsel in 1795, and raised to the bench in 1806. In parliament he was ever a steady Whig. In private life he has been the intimate of Mr. Ponsonby, of Mr. Grattan, Mr. Bowes Daly, &c. On the bench he is learned, upright, sagacious, and intelligent. Wholly intractable to ministerial influence, he possesses the genuine virtues of his famous ancestor, Fletcher, of Saltoun, and is of course dreaded by the corrupt.

In this charge, the state of Ireland, the causes of its disorders, and their proper remedies, are displayed, in a style of manly and energetic eloquence, which impresses conviction on the mind of the reader. It ought to be universally read.

CHARGE.

GENTLEMEN OF THE GRAND JURY.

It is with sincere pleasure I congratulate you upon the appearance of the state of your county—I say appearance—because I have no means whatever of knowing any thing upon the subject, except from the calendar now before me. In that calendar I find very few numbers indeed—two, or three, or four crimes, of general occurrence in the country: one homicide, which appears to have been committed certainly with circumstances of atrocity; but, as far as I can collect from the examinations, originating in private malice and individual revenge; and not connected with any of those disturbances of which we have heard so much, in different parts of the kingdom.

Gentlemen, it is matter of great congratulation, that after a period of thirty years (at the commencement of which I first knew the county of Wexford), I have reason to say, it is precisely in the situation in which it was then, except as to an increase of wealth and population, and an improvement in agriculture, which has ameliorated its condition and multiplied its resources. The county of Wexford was then a moral curiosity. When other parts of the country were lawless and disturbed, this county had a peasantry, industrious in their habits, social in their disposition—satisfied with their state, and amenable to the laws—cultivating their farms with an assiduity which insured a competency. Their conduct was peaceful; their apparel whole; their morals improved: their lives spent in the frequent interchange of mutual good offices. It was a state of things which I reflect upon with pleasure. Each succeeding circuit shewed me wild heaths and uncultivated tracts, brought under the dominion of the plough, and producing corn for the sustenance of man. As it was then, so it continued for many years; until those unhappy disturbances, which burst out in this county with such a sudden and unexpected explosion. I knew what the state of things was then, and how that explosion was produced. Professionally I knew it, because I enjyed peculiar advantages of knowledge, which other men did not enjoy. For several years I conducted the prosecutions for the crown at Wexford; and hence I derived an intimate knowledge of those transactions. Besides, I was connected with no party—I was indifferent about party. But here I stop—I willingly draw a veil over the events of those days, and their causes. God forbid! that I should tear asunder wounds, which, I hope, are completely and for ever closed.

I have now been absent from this county twelve years, (with the exception of one assizes, when I came here in the king's commission, but upon that occasion I did not sit, as I now do, in the Crown Court). I can say, however, with the greatest truth, that at no period from my earliest acquaintance with your county, down to the present time, do I remember to have seen it in more profound tranquillity—more perfect peace—more complete security than at present—a state of things indicating a due administration

of the laws by magistrates, neither over zealous and too active on the one hand, nor too negligent and supine on the other.

Such, I do hope, is the true and actual state of your county; for, Gentlemen, I have, I repeat it, no means of knowing the fact, except from the quantity of alleged crime, the number of persons charged, and the nature of those charges, as are set out in this calendar. But, why, Gentlemen, have I entered into this detail? I answer, for these weighty and cogent reasons, because much exaggeration and misrepresentation have gone abroad; and the extent and causes of disturbances have been much mis-stated. In what I now say, or shall say, I do not impute any thing to any individual of this county. I will not meddle with its internal politics; but this I know, that its situation has been variously represented. Several advertisements in newspapers now before me—[The Wexford Journals of last March and April]—describe this county as being in a most alarming state of disturbance. Other advertisements affirm, on the other hand, that the country has never enjoyed more profound tranquillity. These advertisements have been, I understand, republished in the prints of Dublin and London; and have naturally excited strong sensations. It is not for me to inquire into the motives of those opposite statements. I know them not. It is not my intention—it is not my duty, to impute any particular motives to any individuals: but it is within the sphere of my public duty to state, for your instruction, what I have observed as the origin and grounds of similar reports and misrepresentations in other counties, whither the discharge of my public duty has called me, and where I have had judicial knowledge of what had passed. It may be not uninstructive to state what appeared to me to be the causes of those disturbances, which have occasioned those misrepresentations and exaggerations; together with the reasons which have impelled the legislature to swell the criminal code, session after session, with new statutes, for vindicating the peace of this country.

In my circuits through other parts of the kingdom, I have seen the lower orders of the people disturbed by many causes, not peculiar to any particular counties; operating with more effect in some, but to a greater or less extent in all. I have seen them operating with extended effect in the north west circuit, in the counties of Mayo, Donegal, Derry, Roscommon, &c. &c. These effects have made a deep impression on my mind. My observations, certainly, have been those of an individual; but of an individual seeing the same facts coming before him, judicially, time after time—and I do now publicly state, that never, during the entire period of my judicial experience (comprising sixteen circuits) have I discovered or observed any serious purpose, or settled scheme, of assailing his majesty's government, or any conspiracy connected with internal rebels or foreign foes. But various deep-rooted and neglected causes, producing similar effects throughout this country, have conspired to create the evils which really and truly do exist.

First, the extraordinary rise of land, occasioned by the great and increasing demand for the necessaries of life, and by producing large profits to the possessors of farms, excited a proportionate avidity for acquiring or renting lands. Hence extravagant rents have been bid for lands, without any great consideration: and I have seen these two circumstances operating upon each other, like cause and effect—the cause producing the effect; and the effect, by re-action, producing the cause.

Next, we all know, that the country has been deluged by an enormous paper currency, which has generated a new crime, now prominent upon the list, in every calendar—the crime of making and uttering forged bank notes. In every province, we have seen private banks failing, and ruining multitudes, and thus have fresh mischiefs flowed from this paper circulation. In the next place, the country has seen a magistracy, over-active in some instances, and quite supine in others. This circumstance has materially affected the administration of the laws in Ireland. In this respect I have found that those societies, called *Orange Societies*, have produced most mischievous effects; and particularly in the North of Ireland. They poison the very fountains of justice; and even some magistrates, under their influence, have, in too many instances, violated their duty and their oaths. I do not hesitate to say, that

all associations of every description, in this country, whether of *Orangemen* or *Ribbonmen*—whether distinguished by the colour of *orange* or of *green*—*all* combinations of persons, bound to each other by the obligation of *an oath*) in a league for a common purpose, endangering the peace of the country, I pronounce them to be *contrary to law*. And should it ever come before me to decide upon the question, I shall not hesitate to send up bills of indictment to a grand jury against the individuals, members of such an association, wherever I can find the charge properly sustained. Of this I am certain, that, so long as those associations are permitted to act in the lawless manner they do, there will be no tranquillity in this country; and particularly in the north of Ireland. There, those disturbers of the public peace, who assume the name of Orange Yeomen, frequent the fairs and markets, with arms in their hands, under the pretence of self defence, or of protecting the public peace, but with the lurking view of inviting the attacks from the Ribbon Men—confident that, armed as they are, they must overcome defenceless opponents, and put them down. Murders have been repeatedly perpetrated upon such occasions; and, though legal prosecutions have ensued, yet, such have been the baneful consequences of those factious associations, that, under their influence, petty juries have declined (upon some occasions) to do their duty. These facts have fallen under my own view. It was sufficient to say—such a man displayed such a colour, to produce an utter disbelief of his testimony; or, when another has stood with his hand at the bar, the display of his party badge has mitigated the murder into manslaughter.

Gentlemen—I do repeat, that these are my sentiments, not merely as an individual, but as a man discharging his judicial duty, I hope with firmness and integrity. With these Orange Associations I connect all commemorations and processions—producing embittering recollections, and inflicting wounds upon the feelings of others; and I do emphatically state it as my settled opinion, that, until those associations are effectually put down, and the arms taken from their hands, in vain will the north of Ireland expect tranquillity or peace.

Gentlemen—That moderate pittance, which the high rents leave to the poor peasantry, the large county assessments nearly take from them; roads are frequently planned and made, not for the general advantage of the country, but to suit the particular views of a neighbouring landholder, at the public expense. Such abuses shake the very foundation of the law—they ought to be checked. Superadded to these mischiefs, are the permanent and occasional absentee landlords, residing in another country, not known to their tenantry, but by their agents, who extract the uttermost penny of the value of the lands. If a lease happens to fall in, they set the farm by public auction to the highest bidder. No gratitude for past services—no preference of the fair offer—no predilection for the ancient tenantry, (be they ever so deserving) but, if the highest price be not acceded to, the depopulation of an entire tract of country ensues. What then is the wretched peasant to do? Chased from the spot where he had first drawn his breath: where he had first seen the light of heaven—incapable of procuring any other means of existence—vexed with those exactions I have enumerated—and harassed by the payment of tythes—can we be surprised that a peasant, of unenlightened mind, of uneducated habits, should rush upon the perpetration of crimes, followed by the punishment of the rope and the gibbet? Nothing (as the peasantry imagine) remains for them, thus harassed and thus destitute, but with strong hand to deter the stranger from intruding upon their farms; and to extort from the weakness and terrors of their landlords, (from whose gratitude or good feelings they have failed to win it) a kind of preference for their ancient tenantry.

Such, Gentlemen, have been the causes which I have seen thus operating in the north of Ireland, and in part of the south and west. I have observed, too, as the consequences of those Orange combinations and confederacies, men, ferocious in their habits — uneducated — not knowing what remedy to resort to—in their despair flying in the face of the law, entering into dangerous and criminal counter associations, and endeavouring to procure arms, in order to meet,

upon equal terms, their Orange assailants.

To these several causes of disturbance, we may add certain moral causes. There has existed an ancient connection, solitary in its nature, between the Catholic pastor and his flock. This connection has been often, with very little reflection, inveighed against, by those who call themselves friends to the constitution in church and state. I have had judicial opportunities of knowing, that this connection between the Catholic pastor and his flock, has been, in some instances, weakened and nearly destroyed; the flock, goaded by their wants, and flying in the face of the pastor, with a lamentable abandonment of all religious feeling, and a dereliction of all regard to that pastoral superintendance, which is so essential to the tranquillity of the country. For, if men have no prospect here, but of a continued series of want, and labour, and privation; and if the hopes and fears of a future state are withdrawn from them, by an utter separation from their own pastor, what must be the state of society? The ties of religion and morality being thus loosened, a frightful state of things has ensued. Perjury has abounded. The sanctity of oaths has ceased to be binding, save where they administer to the passions of parties. The oaths of the Orange Associations, or of the Ribbonmen, have, indeed, continued to be obligatory. As for oaths administered in a court of justice, they have been set at nought.

Gentlemen, another deep-rooted cause of immorality has been the operation of the county presentment code of Ireland—abused, as it has been, for the purposes of fraud and peculation, will you not be astonished, when I assure you, that I have had information judicially, from an upright country gentleman and grand juror of unquestionable veracity in a western county, that in the general practice, not one in ten of the accounting affidavits was actually sworn at all? Magistrates have signed, and given away printed forms of such affidavits *in blank*, to be filled up at the pleasure of the party. This abuse produced a strong representation from me to the Grand Jury; and had I known the fact in time, I would have made an example of those magistrates who were guilty of so scandalous a dereliction of duty. Another source of immorality may be traced in the registry of freeholds. Oaths of registration are taken, which, if not perjury, are something very near it. The tenantry are driven to the hustings, and there, collected like sheep in a pen, they must poll for the great undertaker, who has purchased them by his jobs; and this is frequently done, with little regard to conscience or duty, or real value of the alledged freehold.

Another source of immorality lay in the hasty mode of pronouncing decrees upon Civil Bills, which was common before Assistant Barristers were nominated for the several counties. All these concurring causes, however, created such a contempt for oaths, that I have often lamented it to be my painful lot to preside in a court of justice, and to be obliged to listen to such abominable profanation.

I now come to another source of vice and mischief, with which you are, perhaps, unacquainted—"Illicit Distillation." From this source, a dreadful torrent of evils and crimes has flowed upon our land. The excessive increase of rents had induced many persons to bid rents for their farms, which they knew they could not fairly or properly discharge; but they flattered themselves, that, in the course of years, the value of those farms would rise still higher, and that thus they might ultimately acquire beneficial interests. In the mean time, they have had recourse to illicit distillation, as the means of making good their rents. Hence the public revenue has been defrauded to the amount of millions—nay, it is a fact, that at one period, not far back, there was not a single licensed distillery in an entire province—namely, the north west circuit, where the consumption of spirituous liquors is, perhaps, called for by the coldness and humidity of the climate. The old powers of the law having proved unavailing, the legislature was compelled to enact new laws, which, though clashing with the very first principles of evidence under our happy constitution, were yet called for by the exigency of the times—laws,

which qualify a prosecutor to be as a witness in his *own* cause. If he feared not the consequences of perjury, he gained the suit, and put the money into his pocket. Hence a kind of bounty was necessarily tendered to false swearing: and, we all know, the revenue folk are not very remarkable for a scrupulous feeling in such cases. These oaths were anwered again by the oaths of the parties charged, who, in order to avoid the fine, denied the existence of any still upon their lands. Thus have I witnessed trials, where, in my judgment, the revenue officer, who came to impose the fine, was perjured—the witnesses who came to avert it, perjured—and the petty jury, who tried the cause, perjured, for they declined to do their duty, because they were, or might be, interested in the event; or because the easy procurement of those illicit spirits produced an increased consumption of grain for their benefit. The resident gentry of the county, generally, winked with both their eyes at this practice,—and why? because it brought home to the doors of the tenantry a market for their corn; and consequently increased the rents of their lands—besides they were themselves consumers of those liquors, and in every town and village there was an unlicensed house for retailing them. This consumption of spirits produced such pernicious effects that at length the executive powers deemed it high time to put an end to the system. The consequence was, that the people, rendered ferocious by the use of those liquors, and accustomed to lawless habits, resorted to force, resisted the laws, opposed the military, and hence have resulted riots, assaults and murders.

Can you wonder, that, in such an immoral state of things, all tranquillity and obedience to the law were banished from those counties? Absentees, too, have increased: disgusted with the state of things, they desert their post in the time of peril: but, yet, should a farm happen to fall out of lease, keeping strict eye that it be set up to the highest bidder. These things have produced disturbances every where; but, Gentlemen, whether they apply to your county, to any extent, or at all, is for your consideration.

I have thought it right from the false colouring that has been given to these things, to remove all such illusions, and to state the plain facts.

Gentlemen—I have heretofore, with good success, called upon the Grand Jury of a great northern county (Donegal) where private distillation had reached to an intolerable excess, to shew some sense of their own interests by the suppression of that practice, and I am happy to say, that call was attended to, and produced useful public resolutions. I am glad to hear that this mischief is a stranger in your county, guard against its introduction, it is one of the greatest practical mischiefs—the revenue is plundered by it—the morals of the people depraved—and their conduct rendered riotous and savage: establish, in the room of whiskey, a wholesome malt liquor, and you will keep your peasantry, in peace, in health, and in vigour.

Having thus given you a sort of sketch of what I have seen upon other circuits, I shall advert to what I have observed upon the present circuit. The first county of this circuit, which was the object of his Majesty's Commission, was Kilkenny. The country had been previously alarmed with such rumours and stories from that quarter, that the order of this circuit was inverted, for the express purpose, as was alleged, of meeting the supposed exigencies of that county by an early assizes. I did not preside in the criminal court there; but I have been informed by my brother judge (Day) of what passed. Four capital convictions took place; of which the subject matter arose from two transactions only. One of those transactions, comprising two of those convictions, was of no recent date—it occurred early in 1813; and had been already tried at the Summer Assizes of Kilkenny in that year. At that assizes, the two criminals had been found guilty of an attempt at assassination—a most atrocious outrage indeed. Their execution was suspended by an argument upon the legality of their conviction—the conviction was proved illegal: and of course they were, for the second time, tried and convicted at the late assizes. But how such a case could warrant the extraordinary colouring which was given to the alleged disturbances of that county, or called for any parade

or bustle, I am wholly at a loss to discover. The other of those transactions was, also, of a flagitious nature—it was a heinous burglary, committed by the two other criminals, in the house of Mr. Sutton. They were convicted, and have suffered the punishment due to their crime. But was this a case for exciting public alarm, or spreading national disquietude, or for causing the ordinary course of the circuit to be inverted, and leading every person to apprehend machinations and conspiracies of the most deep and desperate kind? From Kilkenny the Commission proceeded to Clonmel. There I presided in the Crown Court—the Calendar presented a sad list of crimes—one hundred and twenty names appeared upon the face of the Crown Book. There were several government prosecutions—conducted by able gentlemen of the bar, and by the Crown solicitor; at the appointment, and by the direction of the government—who had been alarmed for the peace of the country. Yet, notwithstanding all this formidable array of crime, and this multitude of prisoners, I had the good fortune to discharge the gaol of that county in two days and a half. Two persons only were capitally convicted, at that assizes. One of them was neither the subject of a public prosecution, nor of a private one. It was a case upon Lord Ellenborough's Act, for assaulting with weapons (in that case with a pitch-fork) with an intention to kill, maim, or disfigure. The unfortunate man had been out upon bail; and, supposing that he had made his peace with his prosecutor, had surrendered himself, not apprehending any prosecution. The bail had forfeited their recognizance at the assizes preceding—and I mention this fact, lest it might be imagined that the conductors of the Crown prosecutions had slumbered on their post, or had been remiss in their duty. I do believe they knew nothing of the prosecutor's intention to appear. The prisoner was compelled to come in by the magistrate who had bailed him, and who had been at the preceding assizes, fined one hundred pounds for thus bailing a person, charged with a capital felony. The prisoner had the benefit of able counsel—his trial was not hurried on—a jury of his country, under the superintendance of a judge (I hope, not devoid of humanity) found him guilty. But, let me ask, what had all this to do with public disturbances? A people ferocious in their habits and violent in their animosities—when intoxicated with whiskey—formed into factions amongst themselves, classed by barbarous appellations, may bruise each other with sticks, or even slay each other with mortal weapons; but I would ask any man, what connection could the conviction of that criminal (under Lord Ellenborough's Act) have with associations against law, order, and the government?

There was a second conviction at Clonmel, in a case of a rape and forcible abduction. The prosecutrix was the principal witness in support of that conviction; but the credit due to her testimony has been so materially affected by facts since disclosed, that I thought it my duty to name a distant day for the execution of the sentence, in order to afford time for the respectable gentlemen, who have interfered on behalf of the prisoner, to bring his case fairly and satisfactorily under the consideration of his Majesty's government.

But, although those two convictions involved gross violations of the laws, yet what was there of political disturbance, or of factious contrivance, in either case? I could not see any thing of the kind.

Next, the Commission proceeded to Waterford, which was represented to us as being in a most disturbed state. But in no one part of the county did it appear, that there was that frequency of crime, from which any systematic hostility to the constituted authorities could be inferred. There was one conviction for an abominable conspiracy to poison; but the actuating motive appeared to be, not of a public nature, but mere individual interest. It was the case of a miscreant from the county of Cork hired and sent for the particular purpose of getting rid of an aged man, whose life was the surviving life in an old lease, and which lease the vile contriver was materially interested in extinguishing. This was the real history of this crime.

Another conviction was for the murder of Mr. Smyth, in the month of October last. I must observe that this gentleman was a Roman Catholic. What the cause of this murder may

have been, is at present only matter of private surmise. But no person has even whispered, that it proceeded from political or party feelings of any kind. There was a third capital conviction at Waterford; it was that of two men, for burglary in a dwelling-house. This was the only transaction that was, in its nature, of a public description. It appeared in evidence, that a body of armed men planned and executed an attack upon the house, but the only discoverable motive was, that "the owner had been previously an inhabitant of the county of Cork, and had ventured to take the farm in question." Here, indeed, we see those public outrages proceeding to a degree mischievous in the extreme, and deeply to be lamented. Those unfortunate wretches will imagine, that, because a stranger to the county has the audacity to interfere between them and their landlord, they are to violate the laws, assemble in arms, and make an example of the intruder, who shall settle in this country. These are terrible delusions, pregnant with violence, bloodshed and anarchy.—The peasantry cannot too soon reject and abhor them, as ruinous and absurd.

Gentlemen, I do not allude to your county I hope the system of setting lands by auction—of squeezing from the vitals of the tenantry more than the actual value of the produce of the land, does not exist in this county. I hope and believe no such system prevails here—because like causes produce like effects; and, in that case, the calendar now before me would have exhibited a very different picture. At present, its contents amount to one charge of murder, one of rape, and one against a woman for the supposed murder of a bastard child. These are crimes of a high and serious nature, yet of ordinary occurrence in every county. But I can descry no trace of any system of general disaffection, or of political mischief, I therefore am utterly at a loss to account for those alarming assertions circulated throughout the empire by those advertisements in the Wexford Journals of March and April last, importing to be resolutions, declaring the county in a state of disturbance—whilst, on the contrary side, we have the advertisements of respectable magistrates, affirming that there was no colour for those alarming assertions, and that the county was in a state of profound tranquillity. This subject affords matter of serious reflection indeed.

Gentlemen, these facts, peculiar to your county, have induced me to travel at length into this subject, in order to guard you against being affected by similar alarms, originating in other counties. I hope, that by your steady conduct in your own county, you will prevent the maligners of this country from asserting any where, that the Almighty has poured the full phials of his wrath upon this land, so favoured by nature with her richest gifts; or that he has cursed it, by implanting in it a race of men of so vicious and depraved a nature, as is not elsewhere to be found. Gentlemen, I say, it is incumbent upon you to vindicate the state of your county You have ample materials for so doing, you know the roots of those evils which distract the country: they are to be found in those causes which I have now stated.

(To be concluded in our next.)

CORRESPONDENCE.

The length of the admirable *Charge* of Judge Fletcher, which will be completed in our next, excludes from the present Number several articles of *Intelligence* prepared for it: in the ensuing Number we shall resume our extracts from the Unitarian Fund Report, and in the same we shall insert the letters of Bishop Burgess and Mr. Belsham, which have appeared in the *Gentleman's Magazine.*

The following melancholy article reached us too late to come under the proper head of —— *Obituary.*

On Tuesday the 27th, died, at his father's house, Hadleigh, Suffolk, in the 35th year of his age, HENRY REEVE, M.D., F.L.S., of Norwich, whose talents, integrity, and active benevolence, had procured him the respect and affection of all who knew him. His long and painful illness was aggravated, if not occasioned, by unremitting exertions for the good of others, in his profession, and in every other way.

Outcasts by birth, that still might want in vain
Rights dearer far than Julio's lost domain,
That, unacquainted with creation's plan,
Might never feel the dignity of man,
Yet wear his form, while, sunk in mental death,
They walk the earth, mere vehicles of breath.

No voice maternal sooth'd their infant hours,
Or woke, by prattled lore, their thinking powers:
Shut out for ever from the realms of sound,
With them the countless moving lips around
Hold no communion; for beyond their reach
Are all the social blandishments of speech,
All that to hearing can be told or sung,
When the heart's music modulates the tongue.

Yet, as where Julio his lov'd home obtain'd,
Here may their *nature's* heritage be gain'd,
Where, with success to De L'Epee unknown,
For them a Braidwood's master skill is shown:
'Tis here, while knowledge courts their tutor'd sight,
Their mouths unlock'd can mimic words aright.

And, though its fame is spread o'er ev'ry coast,
Say, can this seat of arts as nobly boast
That here each metal every shape assumes
Which use contrives and elegance illumes,
As that in woe's mute children, here we find
Uprais'd and clear'd the buried ore of mind,
That on their gaze, to her asylum brought,
Here patient Pity opes new worlds of thought,
With sense and feeling gives their eyes to shine,
And lights up all the human face divine,
Gives them, in silent prayer, to lift on high
The smile of conscious immortality?

May ye whose efforts such designs befriend,
Still more and more their blest effect extend!
And o'er those efforts be it long your pride
To see th' illustrious Cavendish preside,
Who, thus engag'd, with purer joy shall glow
Than Wealth e'er bought or Grandeur can bestow!

Epitaphium Perdilectæ Conjugis.

"I, Fuge," mors inquit; volat irrevocabile telum,
Nec metam tetigit, quam tetigisse cupit.
Illa super mortem lætos agit, ecce triumphos.
Me, me telum istud figit, et emorior.

In English.

Epitaph on a beloved Wife.

"Fly," said the Tyrant, and his dart he sent,
It lingered not, but miss'd the mark it meant.
Her name on earth, her spirit lives on high,
She's the survivor, and the slain am I.

Library. Vol. I. (1761) p. 328.

Rural Prospect.

Health to you all, ye hills, and vales, and plains,
True be your damsels and as true your swains.
Nor can the muse forget your wedded pairs,
Peace to their hearths and virtue to their heirs.
To poverty, content her balm impart,
And wealth, be thine an hospitable heart.
Health to you all, and health without annoy;
O may ye sow in hope, and reap with joy!
Health to you all, and health for many a year,
And to your souls be your Preserver dear.
And from that hour when flesh and spirit sever,
O from that hour, health to your souls for ever.

Library. I. 589.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

France it seems is eager to return to the ancient system. As a proof that it has not forgotten its former follies, the following instance has been given: The city of Nismes, ardently desirous to see a prince spring from the ancient stock by means of the Duchess of Angoulesme, "has made a vow, that if heaven should grant this favour, which would crown the felicity of France, to consecrate to God a statue in silver of an infant of the usual weight at the period of birth. This vow was solemnly proclaimed on the 19th of July, in the parish church of St. Castor, and in the chapel dedicated to St. Francis de Sailes, whose particular intercession was invoked by Mons. Baron, counsellor of the royal court of Nismes, and churchwarden of the parish of St. Bauzille, who first conceived this religious and patriotic idea. The Abbé Ferrand, rector of the parish of St. Castor, delivered a discourse appropriate to the occasion. We are assured, that it was in consequence of a similar vow made by Louis XIII, that Louis the Great was born. It is difficult to convey any conception of the impression made by this affecting ceremony on the minds of the faithful. A deputation has been commissioned to lay this vow at the feet of her royal highness Madame the Duchess of Angoulesme." This is inserted in the Gazette de France of the 23d of August, with an evident intention to procure similar vows, and thus this besotted nation after so many years has returned again, like the dog to his vomit, and has not forgotten its idolatrous rites.

The rector of the University of Paris rejoices equally in the change that has taken place; for he says, "it is a friend of traditionary usages; it must bless their return, and is resolved that children should be taught what their ancestors had been taught." We are extremely sorry that the good rector could not make a distinction between the old wives' fables of their ancestors, and what ought to be taught in a place dedicated to education. But the world is not wise enough to adopt the true maxim of education, namely, to teach young people how to think, not what to think; to be reasonable beings, not parrots.

One good precedent, however, has made its appearance. Two authors and two printers, who had been taken up for a political pamphlet, have been released, the court of Paris having decreed, that "there is no ground for accusing the said four persons of being accessaries to a crime tending to excite civil war, by arming or inducing the citizens to arm one against the other." The fact is, that these writers viewed a political measure in a different light from their opponents, and the way to treat them was to answer their work by argument, not by imprisonment. A writer may be erroneous in his opinions, as also may be an attorney-general in attacking them; and supposing the latter to be right, which is

oftentimes far from being the case, it does not follow that the mistaken author is to be pursued criminally. The malicious attempt to injure must be made apparent, and posterity does justice to the sage, which is denied to him by his contemporaries.

But, if much of ancient folly is returning back to this volatile nation, there seems to reign in its cabinet a good spirit, which may lead eventually to much improvement. The jealousies respecting the emigrant property are composed; the sovereign does not seem desirous to increase his authority; his ministers address the legislature in a tone very different from that of the ancient monarchy; and many of its members speak with a spirit of energy, which shews that they have really the good of their country at heart. They do not, however, yet see in the proper light the wickedness of the Slave Trade, and the style of their publications leads us to expect, that they will establish their maxims in their own blood, and that of myriads of Africans. One measure does great credit to the sovereign. He has directed an inquiry to be made into the conduct of prisons, and is going to make an experiment in his own kingdom, formed on the American plan for the reformation of convicts. We rejoice in this measure, and trust that it will be productive of great good. Criminals are no longer to be heaped together promiscuously, but a proper separation is to take place both with respect to age and sex. Much remains to be done in this country on this subject. The corn laws agitate them as they do us, but their reports on this subject are not so voluminous as ours. A similar spirit of self-interest reigns in both kingdoms, pervading different classes: with us the landowner is fearful that he shall not get enough, with the French, it is the consumer, who thinks that he cannot have corn too cheap. The arguments used in the two countries point out sufficiently the fallacy of their respective systems.

Rome is reviving. The splendour of the papacy is restored. His pretended holiness, surrounded with his cardinals, has displayed in great pomp the mummeries of his worship, and is strengthening himself by the restoration of the herd of monks and friars to their ancient employments. The most remarkable thing is the renovation of the order of the Jesuits. The suppression of this order was the work of the catholics themselves, the restoration of it seems to be part of some great plan, which will gradually unfold itself to the wondering world. The pope speaks in his bull on this subject with all the arrogance of former times; he commands the order to be every where repected by all in authority. The ancient discipline is restored, and the surviving monks collected from Russia, Sicily and England, their chief places of refuge, are now busily employed in building up their system. It will soon be seen what effect this bull of the pretended holy father will produce. The merits of the order in education have been generally acknowledged, and they certainly possessed talents, which in former times were, in this respect, of great advantage. But we apprehend that the state of things is so much altered, and it will require so much time to form instructors even upon the old

plan, that the Jesuits will scarcely be able to get possession again of many places of education; and as to their interference in the political world, the catholics are too much enlightened to permit them to play the same game that was carried on formerly with so much success. However, after what we have seen, it is impossible to conjecture the changes that may be effected. Not the least disposition appears in Rome to get rid of its abominations, and the other countries are far from seeing the folly of submission to an Italian priest, who, to support his newly-acquired authority, will have recourse to all the wiles and deceits which have been practised by his see for so many ages. The tone may be altered, but the craft is exactly the same; and if it is seen through at once by the real Christians, the nominal professors of religion will, as they have been before, be deluded by the varied forms of hypocrisy.

In Spain a crisis seems to be at hand, and the usurpation of Ferdinand may be shaken. Compassion is excited for those who preserved the kingdom for this infatuated sovereign, and who in prison are lamenting that they did not take the proper steps for securing that liberty for which they had undergone so many privations, and struggled through so many difficulties. The precise state of the kingdom is, however, far from being well known. The king is apparently all-powerful. His edicts are very violent, and threaten military punishment to the disaffected. The rumour of his father's return to claim the kingdom appears to be unfounded, as the ceremonies of Rome have in his eyes a preference over the splendour of royalty. But if Ferdinand should gain a complete victory over his Europeans, his American subjects are not likely to be brought under the yoke. Monte Video has at last surrendered to the arms of Buenos Ayres, whose success was greatly owing to the energy of their English admiral. The new government has thus the command of both sides of La Plata; and if Spain can afford any troops in this crisis, the few she can send will find no small difficulty in obtaining a rallying place for the discontented. From this conquest Buenos Ayres is at ease in its eastern quarter; and it loses no time, for it is carrying on the war with vigour in the west. Every thing portends the establishment of an active government, and as an Englishman is at the head of its marine, we shall hope his influence will extend so far as to prevent the new from imitating the old country in its inquisition and superstition.

Norway is in a very extraordinary situation. An armistice has taken place between this country and the Swedes, who had penetrated to within a few miles of Christiana. In the engagements before the armistice the Swedes had no great reason to boast of their success, and the grounds of the newly-elected king's withdrawing from the contest are not sufficiently apparent. Both parties are now to await the approaching diet, in which, if the Norwegians can maintain the points fixed on by their former debates, they may think themselves very happy. It is a great point, that they can make terms with their future governor, and it is not of very great consequence, whether he lives at Copenhagen or Stockholm.

But the eyes of all Europe are

now turned to the approaching congress at Vienna, which is the place of resort of emperors and kings and the great men of the earth. Never were affairs of greater moment agitated by the potentates of European Christendom. The ancient system has been overturned; upon what foundation is the new one to be erected? Is the holy Roman empire to be restored, to be acknowledged, as formerly, by surrounding states; or is Germany to be carved out among independent sovereigns? Will Poland be restored to the rank of kingdoms, and thus the amende honorable be made by present sovereigns for the wickedness of their predecessors, which has not been surpassed by that of the tyrant over whose fall they are now rejoicing? What will be the fate of Italy, and will the Protestant unite with the Catholic potentates in securing the pre-eminence of the pope, and guaranteeing to him his temporal possessions? In this parliament of kings and princes, it is not to be expected that a spirit of debate will be permitted: but we shall see in its decisions, what improvements, if any, are to be made in the government of Europe. The liberty of the press, the freedom of religion, the abolition of the slave trade, are topics, that we should gladly see sanctioned by the unanimous subscription of these mighty potentates. Good government is of much greater consequence than the settling of provincial boundaries.

In this settlement of Europe, the affairs of America will not be forgotten: but princes may legislate on this side of the Atlantic and their decrees be a dead letter on the other. A vessel, manned entirely by blacks, has arrived from Domingo to this country. What are they? A few months ago they would be considered as subjects of an independent state; what are they now? Are they in friendship with us, or are they to be considered as rebels to the authority of the Bourbons? At present, it does not appear that they are at all inclined to submit to the new order of things, and the two rival princes are determined to resist to the uttermost any attack from without. In a very spirited publication, written by a negro of distinction, of Domingo, it is strongly recommended, in case of invasion, neither to give nor to take quarter. We do not approve of the principle, but such a publication, coming from a negro pen, proves that there is not that inferiority on the side of the blacks, which the whites vainly imagine to be their lot. For, on the contrary, the whites, considering their advantages from education, and the light of revelation, have great reason to be ashamed of the little advance they have made beyond the unenlightened Africans.

The war with the United States is now carrying on with great vigour, and in consequence much of the fruits of human industry is destroyed on both sides. The Americans have been defeated with great loss near the falls of Niagara, and such re-inforcements have arrived in Canada, from Europe, that the Americans will not only be confined within their own frontiers, but also feel within them the effects of an invading army. To balance their losses on land, they have great successes

to boast of from their privateers, who have made such inroads on our commerce, as to occasion very great complaints on the supposed neglect of the Admiralty to defend it. At a great meeting of the merchants of Liverpool, the question was discussed with no small degree of asperity on the conduct of the Admiralty; and after a long debate, it was determined, not to send a memorial, as is usual on these occasions, to the Lords of the Admiralty, but to petition the Prince Regent himself to take the matter into consideration. The petition has been presented, and referred to the First Lord of the Treasury.

We have noticed the return of France to its ancient superstition, but England is displaying in its papers such an instance of fanaticism, as will incline foreigners to believe that our revolt from popery has only produced an exchange from one species of folly to another. A woman of the name of Southcott has long been giving to the public a variety of fancies, under the name of prophecies; and her last reverie is, that, though between sixty and seventy years of age, she is to have a child, who is to be the great Head of Christians and Jews. This story, like that of the Cock-lane Ghost, produces a great many inquiries after her, and she has followers who believe in it. The event is to take place in two or three months; and the heads of the Jewish and Protestant churches have been invited to witness the birth of this extraordinary child. The comments of various parties upon this subject shew frequently the degree of impression that true religion has made upon their mind. Some are for the interference of the civil magistrates, whilst others, more wisely, leave it to time, to place this miraculous birth in the list of the numerous prophecies of this unhappy woman, which have failed.

[*Sept.* 28, 1814.

Dispatches were yesterday received by government from Major-General Ross and Vice Admiral Sir Alexander Cochrane, announcing the capture of WASHINGTON, the capital of the United States, after the complete defeat of the American troops stationed to defend it, and the destruction of the public buildings and stores, and of Commodore Barney's Flotilla. At Washington, *the Capitol, including the Senate House and the House of Representatives, the Arsenal, the Dock Yard, the Treasury, the War Office, the President's Palace, the Rope-Walk, the Great Bridge across the Potowmack, &c. &c. were "either blown up or reduced to ashes."* Rear Admiral Cockburn's dispatch states, that "*not a vestige of public property escaped destruction.*"

We call the Cossacks *barbarians*; yet they, coming from the smoking ruins of Moscow to the capture of Paris, religiously abstained from plunder and wanton destruction! EDITOR.]

INTELLIGENCE.

FOREIGN.

Persecution in the South of Europe.

Persecution seems to be reviving in the South of Europe under the auspices of the Pope and the King of Sardinia. Measures are said to have been taken of late by the Holy Office at Rome against the Jews, which have caused many wealthy families of that nation to retire to Leghorn. In Piedmont

too, the Jews, who, during the government of the French, held the most important situations in the law and other departments, have been not only removed by his Sardinian majesty from all places of honour and profit, but even deprived of the rights and privileges which they enjoyed under the government of Buonaparte.

The king of Sardinia is reported to have given some curious proofs of his abhorrence of French principles. He would not pass over a bridge erected by Buonaparte's order: and he will not allow of *vaccination* in his dominions, because it was introduced by a Frenchman! Nay, he will not permit any person to hold a situation under government, civil or military, who has been vaccinated! The small-pox is reckoned, it seems, amongst the blessings of regular governments.

DOMESTIC.

RELIGIOUS.

Western Unitarian Association.

The Annual Meeting of the *Western Unitarian Association* was held on Wednesday, July 13, at Yeovil, in Somersetshire, at the Chapel of the Rev. Samuel Fawcett. A great many friends to this truly evangelical cause, from most of the neighbouring places, met each other upon this occasion, and a day of real pleasure, and, it is hoped, of Christian improvement, was spent. The religious services were *two*, that in the morning beginning at eleven o'clock, and that in the evening at half-past six; both were well attended. The service in the morning was introduced by the Rev. Israel Worsley, of Plymouth, who prayed and read the scriptures. Dr. Carpenter, of Exeter, offered up a very excellent long prayer: and Dr. Toulmin, of Birmingham, delivered a most serious and argumentative discourse from the words of our Lord, John xvii. 3, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This able sermon, which, while it gratified the best informed, was, we know, felt and understood by some in the lower classes of life, whose comfort and edification the pure gospel of Jesus is so calculated to promote, is, by the *unanimous* desire of the Association, to be printed.

In the evening, the Rev. Edmund Butcher, of Sidmouth, took the devotional part of the service, and the Rev. Mr. Treleaven, of Dorchester, warmly pressed upon Christians of all parties, the great practical duties of mutual charity and love. He was heard with profound attention; his text was, "Love one another." The Rev. Samuel Fawcett, read the hymns, which were all from "Aspland's Collection," at both the services.

Thomas Fisher, Esq. of Dorchester, was called to the chair, at the meeting for business, which followed the morning service. Many useful hints for future use and discussion were here thrown out; amongst others, the propriety of an early application to the legislature, to permit all classes of Protestant Dissenters to enjoy the same privilege which the respectable Society of "Friends," commonly called "Quakers," have long possessed, that of *marrying*

in their own places of worship, and according to forms of their own drawing up. It was agreed to renew the discussion on this, and some other matters, at the next annual meeting, which is to be held at Bristol.

Twenty ministers were present, who, together with upwards of thirty lay gentlemen, sat down to an excellent dinner at the Mermaid Inn; the venerable Francis Webb, Esq. who, in early life was a Dissenting minister, and at all times a zealous and consistent friend of civil and religious liberty, presided at the table, and by the animation and urbanity of his manner imparted to others the pleasure he evidently felt himself. The ladies, whom the customs of society exclude from these meetings, were most hospitably entertained by Mrs. Fawcett. Upon the whole, the Unitarian meeting at Yeovil will be remembered with satisfaction, and if it be not their own fault, with improvement, by all who were present at it:—several respectable names were added to the Association.

B.

Ordination of the Rev. David Abel.

On Thursday, June 21, 1814, the Rev. David Abel, who pursued his preparatory studies in the Presbyterian Academy at Carmarthen, was ordained to the pastoral office in the congregation of Protestant Dissenters at Bardon, in Leicestershire. The service was introduced by the Rev. T. Owen, of Loughborough; with prayer and the reading of the scriptures. The Rev. Robert Kell, of Birmingham, delivered an address explaining the nature and objects of a Christian church—proposed, as usual, questions, to which appropriate and manly answers were given by the young minister—and recommended the connection thus solemnly recognized to the divine blessing. The Rev. Benjamin Carpenter, of Stourbridge, delivered the Charge, founded on Col. iv. 17, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." The Rev. James Scott, of Cradley, in Worcestershire, addressed the congregation from 1 Thes. v. 12, 13, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake." In the conclusion of his discourse Mr. Scott adverted with great tenderness to the indefatigable labours and exemplary life of his lamented friend the Rev. T. W. Paterson, the late minister of the congregation at Bardon, of whom a pleasing memorial will be found in the pages of the Monthly Repository.* The Rev. Dr. Toulmin, of Birmingham, concluded with prayer. The hymns were read by the Rev. Mr. Conder, of Ashby-de-la-Zouch

J. H. B.

Warwickshire Unitarian Tract Society.

The members of the Unitarian Tract Society, established at Birmingham, for Warwickshire and the neighbouring counties, held their annual meeting at Leicester, on Wednesday, June 22, 1814. The Rev. James Hews Bransby, of

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* Vol. VII. p. 644—647.

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HISTORY AND BIOGRAPHY.

Memoir of the late Rev. J. S. Buckminster, of Boston, in America.

Dudley, Sept. 8, 1814.

SIR,

Through the kindness of a friend, I have been favoured with an opportunity of reading a volume of Sermons, by the late Rev. J. S. Buckminster, of Boston, in America. There is reason to believe that not more than four copies of the work—which was printed at Boston a few months ago—have at present found their way, and that with considerable difficulty, to this country. The sermons are evidently the productions of an original and a finely accomplished mind: as specimens at once of powerful reasoning and splendid, affecting eloquence, I think they have seldom, if ever, been surpassed. Prefixed to the volume is a memoir of the amiable author, written, as I am informed, by Mr. Thatcher, a minister at Boston; who, to use his own words, "even now when time has interposed to subdue all the more powerful emotions of grief, delights to recal the hours he has passed with Mr. Buckminster, and to dwell on those traits which he loved, while his lamented friend was living, and which death cannot efface from his remembrance."—I have great pleasure in transcribing the substance of the Memoir for insertion in the Monthly Repository. It will be read, I am persuaded, by all to whom the interests of truth and virtue are dear, with many feelings of tenderness and regret. Young persons who are preparing themselves for the Christian ministry may possibly learn from it to estimate their time at its proper value in early life,—it may serve to warm their hearts with the same generous ardour for the extension of knowledge and happiness:—and in the character of this exemplary Christian they may see the great ends to which all their intellectual attainments should be finally applied. Those "whose thread of life has run even" with that of Mr. Buckminster, and who are placed in nearly the same circumstances, while they are astonished at the extent and the result of his la-

bours, may well shrink within themselves, conscious that, in comparison, their time has been lost or spent in vain, and they have accomplished nothing!

I am, Sir,
Very respectfully yours,
J. H. B.

Joseph Stephens Buckminster was born May 26th, 1784, at Portsmouth, New Hampshire. His ancestors, both by his father's and his mother's side, for many generations, were clergymen. His paternal grandfather was the author of several tracts of some celebrity in their day, in defence of a mitigated form of Calvinism. Dr. Stevens, of Kittery, his maternal grandfather, is yet remembered, as a very learned, judicious and pious divine; in short—to use the language of very high authority*—"he was a man, of whom one may say every thing that is good." His father, the late Dr. Buckminster, was for a long time a minister of Portsmouth, and was esteemed one of the most eminent clergymen of that state. His mother, all accounts unite in representing as a woman of a very elegant and cultivated mind; and though she died, while her son was yet in early youth, it was not till she had made many of those impressions on his mind and heart which most deeply and permanently affect the character.

Mr. Buckminster was a striking example of the early developement of talents. There was no period after his earliest infancy, which did not impress on all who saw him, strangers as well as friends, a conviction of the certainty of his future eminence. An account of some of the peculiarities of his youth will be found in the following extract from a letter addressed by Mr. Buckminster's brother to the writer of the memoir.

"From the birth of my brother, our parents intended him for the ministry, and took the greatest delight in cultivating a mind, whose early promise gave them reason to hope he was to be a blessing to the world. I do not know how soon he was able to read; but at four years old he began to study the Latin Grammar, and had so great a desire to learn the Greek also, that my father, to please him, taught him to read a chapter in the Greek Testament, by pronouncing to him the words. As early as this he discovered that love for books and ardent thirst for knowledge, which he possessed through life. He was seldom willing, while a child, to leave his books for any amusement; and my father was so much afraid that close application would injure his health, that he used to reward him for playing with boys of his own age, and would often go with him, to persuade him, by example, to take part in their sports. I have no recollection that, when we were children, he ever did any thing that was wrong. He had always the same open, candid disposition that marked his manhood; nor can I recollect any time when I did not feel the same confidence that whatever he did was right; the same affection and respect, which made the last years I spent with him so happy. From the time he was five till he was seven years old, it was his practice to call the

* The late Chief Justice Parsons.

domestics together on Sabbath morning, and read to them one of my father's manuscript sermons, repeat the Lord's prayer, and sing a hymn; and he performed the service with such solemnity that he was always heard with attention. I have heard my dear father say, he never knew him tell an untruth, or prevaricate in the least. Indeed there was always something about him which gained the love of all who knew him; and never any thing which made them fear their expectations of his future excellence would be disappointed.

"We lost our excellent mother when he was six years old. But he had received an impression of her character which time could not efface; and I believe through life he was anxious to be, in every respect, what he knew she would have wished him to be. After he went to Exeter, he passed but little time at home. The year before he entered college, his eyes were so weak, that my father thought it necessary to take his books from him. It was a deprivation he could not bear to submit to; and he found means to secrete some old folios in the garret, which he would spend some time each day in reading. This is the only act of disobedience of which I ever knew him guilty. I perfectly remember the great delight he used to take in listening to the conversation of men of literature and science, and in works of taste and imagination. But the progress of his mind, and the developement of his powers, I was too young to observe or take an interest in.—Should this letter contain any such information, as you wish, I shall not regret the painful exertion it has cost me to write it."

At the age of twelve, he was ready for college, but, fearing his extreme youth, his father detained him some time at Exeter—where he had received his preparatory education under the care of Dr. Benjamin Abbot—and he was entered as a student at Cambridge in 1797, nearly a year in advance. It may seem strange to those who take their ideas of a university from the establishments of England and Germany that one so young should be fully prepared for admission into the oldest of the seminaries in America, where the preliminary knowledge demanded is greater, than at any other in that country. But it is the genius of all the institutions in America—arising, perhaps, in a considerable degree, from the thinness of the population, which creates a premature demand for every species of talents—to bring forward young men very early into life; and, though such proficiency as we find in Mr. Buckminster is, no doubt, rare, it is no uncommon thing to find them closing their professional studies at an age when Europeans are just going to their universities.

On the entrance of Mr. Buckminster at college, the same decided designation for peculiar excellence, which had so strongly impressed those who knew him in his early youth was at once seen and acknowledged. His career in this institution was equally honourable to his moral principles and to his mental powers. Amidst the temptations inseparable from the place, he gave an example of the possible connection of the most

splendid genius with the most regular and persevering industry, of a generous independence of character with a perfect respect for the government and the laws of college, and of a keen relish for innocent enjoyment with a fixed dread of every appearance of vice. It may be worth while to record that he never incurred any college censure, and was not even fined, till the last term of his senior year, and then only for some trifling negligence. It may be said of him as it has been remarked of a kindred genius, that "he did not need the smart of guilt to make him virtuous, nor the regret of folly to make him wise."*

In the summer of 1800, he received the honours of the university. There are many who recollect the oration which he then delivered on "*the literary characters of different nations*," and the impression produced by the sight of his small and youthful figure, contrasted with the maturity and extent of his knowledge, the correctness as well as brilliancy of his imagination, and the propriety and grace of his elocution.

To the study of theology he was inclined from the period when he received his earliest religious impressions; and he devoted himself peculiarly to it for more than four years after leaving college. His time was spent partly in the family of his relative, Theodore Lynde, Esq. at Waltham and Boston, and partly at Exeter, as an assistant in the academy. The portion of this time which was given to the instruction of youth, he always remembered with pleasure, as leading him to a review of his early classical studies, and giving him that accuracy in elementary principles, in which the preparatory schools of America have been considered as chiefly deficient.

The number of works in theology, metaphysics, morals and general literature which he read during the period of which we speak, would appear scarcely credible to one who did not know the rapidity with which he looked through a book, and the almost intuitive sagacity with which he seized and retained all that was valuable in its contents. That what he read was thoroughly digested, was apparent from the accuracy—so often observed and admired by his friends—with which he would discriminate the peculiar merits of different writers. From some fragments of a journal of his studies it appears, that where he thought a book of particular importance, he was accustomed to make a copious analysis of its contents. It was also his habit to make references, at the end of a volume, to the pages where any interesting passages were found. Particulars like these, are, it is true, unimportant in themselves; but they may perhaps gratify, in some degree, that natural and not useless curiosity which we feel with regard to all the circumstances of a distinguished man's preparation for his future eminence.

The process of study and of thought through which he passed in forming his theological opinions, cannot be too much praised. It is strange that a principle so natural, and so constantly observed in all other sciences—that of be-

* President Kirkland's Life of Mr. Ames.

ginning with what is simple and clear, and gradually proceeding to what is doubtful and dark—should have been so often reversed in the study of theology. It was not, however, overlooked by Mr. Buckminster. He avoided as much as possible, all discussion of the controverted doctrines of systematic divinity till he had made himself thoroughly acquainted with the evidences of religion, natural and revealed,—examined the nature and degree of the inspiration of the sacred writings, in order to determine what laws of interpretation are to be applied to them,—taken a general survey of the questions connected with the criticism of the Bible,—and sanctified all his investigations by the habitual study of the spirit and maxims of practical religion. Having by these inquiries, together with an accurate knowledge of the original languages, prepared himself for the interpretation of the more difficult and obscure parts of the scriptures, he commenced the study of them with the aid derived from a comparison of the opinions of the best commentators of different sects. The writers on what may be called dogmatic theology, he now permitted himself to consult, and he has often been heard to say with what eager curiosity and even trembling interest, he read Taylor and Edwards on original sin, and pushed his researches into those high speculations, where so much caution is necessary to prevent the mind from becoming enslaved, to a system, and shut for ever against the light of truth.

Having, in this manner, gone over an uncommonly wide and extensive field of preparatory studies, in October, 1804, he yielded to a request to preach to the society in Brattle Street, Boston. It is impossible to describe the delight and wonder with which his first sermons were listened to by all classes of hearers. The most refined and the least cultivated equally hung upon his lips. The attention of the thoughtless was fixed. The gaiety of youth was composed to seriousness. The mature, the aged, the most vigorous and enlarged minds were at once charmed, instructed and improved. After preaching for a few weeks, he received an invitation to become the minister of this society, and was ordained, January 30, 1805. The fatigue and agitation of spirits which he experienced on this occasion, produced a severe fit of illness, which interrupted his labours till the following March, when he recommenced them with a most eloquent and interesting sermon, (inserted in the volume just published) "On the Advantages of Sickness," from Psalm cxix. 71, "It is good for me, that I have been afflicted."

The situation in which he was now placed introduced him to many new and most important duties. The effect of multiplied and incessant labours on his delicate frame could not fail to be soon visible. A disorder, which had made its appearance some years before, was sensibly increased during the year 1805. It was one of the most tremendous maladies which God permits to afflict the human frame; and to which it has often been found that minds of the most exquisite structure are peculiarly exposed. The manner in which this visitation was endured by Mr.

Buckminster can never be thought of, but with increasing admiration of the fortitude, and reverence of the piety, which sustained him. Those who saw his habitual gaiety of disposition, and observed the lively interest which he took in his friends and all the usual occupations of life, and especially, who witnessed all his cheerfulness and activity, returning almost immediately after the severest of these attacks—were disposed to think that he could not be sensible of the terrific nature of his disorder, or ever look forward with any distinct anticipation to its threatened consequences. It was seldom that even his nearest friends heard from him any allusion to his calamity; and, perhaps, there was only one of them to whom all the thoughts of his soul, on this subject were confided. How little they knew of him, who imagined he was insensible to any of its appalling consequences, will appear by the following extract from his private journal, which it is impossible to read without emotion.

"October 31, 1805. Another fit of epilepsy. I pray God that I may be prepared, not so much for death, as for the loss of health, and perhaps of mental faculties. The repetition of these fits must, at length, reduce me to idiocy. Can I resign myself to the loss of memory, and of that knowledge, I may have vainly prided myself upon? O God! enable me to bear this thought, and make it familiar to my mind, that by thy grace I may be willing to endure life, as long as thou pleasest to lengthen it. It is not enough to be willing to leave the world, when God pleases; we should be willing even to live useless in it, if He, in his holy providence, should send such a calamity upon us. I think I perceive my memory fails me. O God! save me from that hour!"

It is proper to remark that this suspicion of the failure of his memory was, it is believed, wholly without foundation. His fears for the safety of a faculty—which in him was always so eminently perfect, that his friends scarcely ever thought of appealing from it on any question of fact—were awakened probably, by that loss of facility of retention, which every philosophic mind trained to the habit of classifying its ideas is accustomed to experience with regard to those insulated facts which cannot be easily connected with its general knowledge.

(*To be continued.*)

Historical Account of Students educated at the Warrington Academy.

(*Concluded from p.* 530.)

1778.

303. Samuel Shore, Norton.

After three years residence went to Geneva, where he spent two years, and afterwards studied at Lincoln's Inn, married Miss Foy, (sister to No. 255) and settled on his maternal estate at Norton Hall, Derbyshire. For several years he was President of Manchester College, York; which office is now held by his excellent father, the patron of all good designs, after whose example he continues to support the cause of civil and religious liberty, and, unashamed of his nonconformity, to maintain a place for Unitarian worship in his native village.

304. Samuel Yate Benyon, L.

Son of Samuel Benyon, Esq. of Ash, near Shrewsbury, and descendant of Dr. Thomas Benyon, of Shrewsbury, one of the most eminent ministers and tutors among the early nonconformists. He is mentioned with great honour in the life of Philip Henry, from whom the present Mrs. Benyon is descended. Mr. Benyon, after being a year or two at Cambridge, studied the law in Lincoln's Inn; and is now a considerable chancery lawyer, and attorney-general of the county palatine of Chester.

305. Hugh Munro.

The present Sir Hugh Munro, of Foulis Castle, Ross-shire.

306. Samuel Ogden Birch,*C.

Became a merchant; died at Messina.

307. James Clerk,L. Edinburgh.

An eminent advocate; and sheriff of Edinburghshire.

308. John Barr,C. Glasgow?

309. John Melling,C. Newry?

310. Nathaniel Hunter,C. Londonderry?

311. Samuel Newman,L. London?

312. W. H. Bainbridge, Knaresborough.

Went into the army.

313. John Jacob, Mobarnane, Ireland.

Went to Glasgow.

314. Nathaniel Hibbert, D. Hyde.

Settled at Rivington, Lancashire, of which he is still the minister.

315. Paul Norris,* Nonsuch, Wilts.

Went to the East Indies, and died at Madras.

316. John Greenwood,C. Dewsbury?

317. Henry Laurens, Charlestown, S. Carolina.

Son to the eminent President of the Congress, in 1778, who in the following year was taken prisoner on his passage to France, and was confined as a rebel in the Tower.—On his liberation in 1782, he was joined by his son; who still resides on his paternal estate in South Carolina.

318. Thomas Wilson,*C. Kendal.

319. John Crompton,*C. Chorley.

320. William Shann, Tadcaster.

Went into the army.

321. J. G. Parr, Preston, ditto.

322. John Goodricke,* York.

Son to Henry Goodricke, Esq. M. P. He lost his hearing by a fever when an infant, and was consequently dumb: but having in part conquered this disadvantage by the assistance of Mr. Braidwood, he made surprising proficiency, becoming a very tolerable classic, and an excellent mathematician. He devoted himself particularly to astronomy; and in 1784 obtained Sir Godfrey Copley's medal for his discovery of the periodical variations in the apparent magnitude of certain fixed stars. He fell a victim to his favourite study in 1785, in consequence of a cold from exposure to night-air in astronomical observations.

323. George Taggart, Dublin.

Went into the army.

324. Robert Ogle, Newry.

Went into the army.

325. William James,*C Liverpool.

326. Frederick Campbell, Ardchattan, Argyleshire.

Went to the East Indies.

327. James Allen, D. Mobarnane.

This gentleman came as tutor to No. 313, whose father's minister and domestic chaplain he was; having received his education at Glasgow. But he availed himself of the opportunity of attending Dr. Aikin's lectures. At the close of the session he returned to his charge.

328. S. G. Lunn, Ripon.

Went into the army.

329. David Barclay, C. London.

1779.

330. William Hawkes, D. Birmingham.

Son of the Rev. William Hawkes, of the New Meeting, Birmingham, the pupil of Drs. Latham and Benson, who will be long remembered for his judicious scriptural mode of preaching, and for the simplicity and pathos of his devotional services. Mr. W. Hawkes was of three years standing at Daventry when he came to Warrington, where after residing two years, he spent some time in the particular study of the New Testament with his friend Mr. Turner, of Wakefield, and then settled as assistant to Mr. Holland, of Bolton, afterwards at Dob-lane, near Manchester, and, on the establishment of a distinct Unitarian Chapel in Mosley Street, Manchester, he was unanimously chosen the minister; the duties of which situation he has continued to discharge with much acceptance for five and twenty years. The Liturgy compiled for the use of his congregation, three occasional Sermons of great merit, an Address to his congregation on the death of a beloved son and daughter, and a very excellent Catechism for Children and Youth, are all the productions with which he has favoured the public.

331. Mark Anthony Whyte, L. Chesterfield.

After three years went to Cambridge, and thence to Lincoln's Inn, where he was called to the bar, and practised a short time as a barrister; but on his marriage settled at ——— near Uttoxeter, where he continues to support, in a most amiable and respectable manner the character of a country gentleman and magistrate.

332. Charles Joseph Harford, L. Bristol.

After three years went to Cambridge; and thence to one of the Inns of Court; was called to the bar, but it is believed never practised much. Resides in Bristol, and at his country-seat at Stapleton, in the neighbourhood. A particularly intimate friend of Mr. Burke, with whom he seceded from the Whig Club in 1792.

333. John Ryan Manning,* St. Kitts.

Went to the East Indies, where he died.

334. Samuel Gaskell, C. Warrington.

A respectable merchant, and zealous supporter of the Unitarian doctrine, in his native town.

335. Bohun Shore, Norton.

Brother to No. 303, Major in the 4th Dragoons.

336. John Eaton, Exeter?

337. Curtis Brett, Chester?

338. Edward Rolfe Finch,* Norwich.

339 Nicholas Brown Forster,* Bolton, Northumberland.

340. John Edgeworth, Wrexham?

341. Henry Boates, Liverpool?

342. John Daintry,* Leek.

343. Robert Nairne, Edinburgh.

344. Richard Hudson, Dublin.

345. John Goodwyn, Southwark.

346. John Moore, Dublin.

347. William Fenton, Rothwell-Haigh, near Leeds.

A country gentleman, and extensive coal-owner.

348. Peter Nouaille, London.

349. John Perkins, London.

350. William Bell Crafton, L. London.

A solicitor at Gloucester.

351. Jeremiah Aldred, Manchester.

352. William White, Portsmouth.

1780.

353. Astley Meanley, D. Platt.

Came to Warrington from Daventry; settled at Prescott; removed to Smarbur-Hall Chapel, in Swaledale, Yorkshire; and thence to Stannington, near Sheffield. Died March, 1814.

354. John Rigby,* Manchester.

Died at Warrington.

355. William Rigby, Manchester.

A merchant in Manchester; but chiefly resides at his country seat at Oldfield, near Altringham.

356. John Coates, D. Bristol.

Removed after one year to Hoxton: settled at the Old Meeting, Birmingham, as colleague with the Rev. Radcliffe Scholefield: removed to St. Thomas's in the Borough.

357. Henry Alherton,* Walton, near Liverpool.

Went into the army.

358. Moreton Walhouse, Staffordshire.

359. John Walhouse, ditto.

Nephews of the late Sir Edward Littleton; Moreton's son is the present Sir E. L. and member for Staffordshire.

360. Charles Pierce, D. Bristol.

Went to Oxford, and became a clergyman?

361. Joseph Whatley, Bristol.

362. Philip Humphreys, L. Tewkesbury.

Brother to No. 253, and followed the same profession.

363. Robert Persse, Galway.

364. W. James Hall, Jamaica.

365. William Abney, Leicestershire.

366. John Kinder,*C. London.

This excellent young man (of the house of Kinders, No. 1, Cheapside) died suddenly in his shop, a good many years ago.

367. Cornelius Wallace, New York.

368. Henry Whately, Birmingham.

369. John Wilkinson, Warrington.

370. William Nibbs, Tortola.

371. John Alexander, Glasgow.

1781.

372. Thomas Roberts, D. Needham-Market.

Became a clergyman; and is supposed to be the author of several publications under this name.

373. William Pownall, Chester.

374. Charles Frizell, Dublin.

375. John Span, Bristol.

376. H. A. Hole, D. Exeter.

Went to Cambridge, and became a clergyman. Is he the Rev. H. Hole, whose name sometimes appears as an author? and, if the writer is not mistaken, a dignitary in some of the Western dioceses.

377. — Hawker,* Poundisford Lodge, Dorsetshire.

Removed to Daventry, where he died, May, 1784.

378. Richard Enfield, L. Warrington.

This very promising young man became clerk to Mr. Roscoe, at Liverpool, settled at Nottingham, where he was elected town-clerk, and to the great grief of all his friends, died of a fever, July, 1790.

379. S. Peach Cruger, Bristol.

380. Peter Crompton, M. Derby.

Now Peter Crompton, M. D. of Eton House, near Liverpool: the well-known zealous advocate of parliamentary reform.

381. Thomas Percival,* D. Manchester.

The eldest son of Dr. Percival (No. 1.); originally designed for a physician, but, going to Cambridge, he chose rather the clerical profession. He took orders in the Church of England (on which occasion Dr. Paley wrote him the curious casuistical paper published in Dr. Percival's Life, and in Mr. Meadley's Life of Paley, 2d edition*), and became chaplain to the British Factory at St. Petersburgh, where he died.

Dr. Percival, though somewhat mortified at his son's entering the established church, when the determination was made, wrote him many excellent advices, suggestions, and hints; these together form the third part of "A Father's Instructions to his Children," and are well worthy of the serious and attentive perusal of every young divine.

382. William Kilner, Liverpool.

383. Walter Michael Moseley, Worcester.

A country gentleman at Glashampton, Worcestershire; author of an elaborate "Treatise on Archery."

384. — Reynolds,* Londonderry.

Died during the session.

385. John Pownall, Chester.

1782.

386. Daniel Bayley, Hope.

Eldest son of Thomas Butterworth Bayley, Esq. an active and patriotic country gentleman and magistrate; many years Vice-President of the Warrington Academy. There is an elegant tribute to his memory in Dr. Percival's Works. His son resided many years at Petersburgh as an eminent Russia merchant. *d. 1834*

387. William Ford, Liverpool.

388. G. W. Orme, Peterborough.

389. John Wedgewood, Etruria.

Eldest son of the eminent Josiah Wedgewood, Esq.; many years a banker in the house of Noel, Templer, Middleton and Co. Pall Mall: now resides at Exeter.

390. T. R. Malthus, Cookham.

To any part of the merit of educating this eminent political economist the Warrington Academy can have little claim, since he came when it was at its last gasp; after a feverish existence it totally expired at the close of the session 1782. 3.

391. John Eaton, Chester.

392. George Armstrong, Dublin.

393. John Henderson, Castle Dawson, near Londonderry.

Thus, Mr. Editor, you have the entire list of the students in the Warrington Academy: concerning many of whom it is a matter of regret to acknowledge that "to be born and die," at least so far as the writer knows, "makes up the history." Perhaps some of your correspondents may be

* Also in *Mon. Repos.* Vol. III. p. 67, 68. ED.

able to add other particulars; but of some, at least, it must be confessed, that the less is known the better. It will be admitted, however, that this institution was directed by very excellent and able men, and that it was happily successful in training many very eminent and useful characters: and that, on the whole, it has, in its day, done good service to the cause of learning, truth, and liberty.—One short paper more on the defects in its constitution and the causes of its decline will close the observations of your obedient servant,

V. F.

EXTRACTS FROM NEW PUBLICATIONS.

State and Prospects of France.

[*From "Paris in 1802 and 1814. By the Rev William Shepherd." 8vo. pp. 269—278. Conclusion.*]

On my arrival in London I was informed by my friends, that many Englishmen who had visited Paris since the peace, had returned home extremely disappointed in the expectation of pleasure, which had induced them to cross the Channel. The experience of these individuals does not, however, at all accord with mine. During my stay in the French metropolis I spent my time most agreeably; and I shall ever look back upon the excursion with sentiments of high satisfaction. As to many of my countrymen who are displeased with France, I cannot help thinking that the fault is in themselves. Unreasonable expectations are ever mortified. One man finds no carpets on the floors of the French inns, and he instantly exclaims that on the continent comfort is unknown. Another meets with a dish to which he is a stranger—he reconnoitres it as if he were in fear of poison—he just tastes and does not like it—and then curses the French cookery by the hour. A third discovers, after some pains-taking, that the wine of the country will sooner disorder his bowels than his head, and he becomes absolutely outrageous. Multitudes are ignorant of the French language; and, too proud to set about learning it, they make their way through the public spectacles of Paris by the aid of a *valet de place*, who has a smattering of English; and when they return home they declare that the metropolis of France furnishes no good society. People of this character would do well to stay at home, and delegate the employment of travelling to men of moderate views. These will acknowledge that on the route to Paris, either by Calais or Dieppe, they find good apartments, clean beds, good wine, and if they are not absolutely bigotted to beef steaks—good cookery. In Paris a man may live as he pleases. He may dine at his pleasure for two louis or for twenty-five sous. Lodgings also may be had of various prices, according to the views and purse of the traveller; but it may

be observed, that from time immemorial, lodgings have, in Paris, been for their quality estimated as rather dear. The public amusements of this metropolis have been so long and so loudly celebrated, that it is superfluous to remark, they afford, for every unemployed evening, a cheap and elegant amusement.

To the man of letters Paris is a most eligible residence. The stores of its public libraries, especially of the *Bibliothéque Royale* afford him an exhaustless fund of materials for study. The facility of access to these treasures of knowledge claims the thankful acknowledgments even of the transient visitor; much more so must it excite the grateful applause of those who, devoting themselves to some special literary object, are indulged with the free use of the most precious documents, and are aided in their researches by the liberality of some of the first scholars of the age.

Not less powerful is the charm which attracts the lover of the fine arts to the metropolis of France. Here is established the public school of the world for the study of painting and sculpture. Here the man of liberal education contemplates those forms which have been depicted to his fancy in early life—and the artist acquires those practical lessons which are only to be obtained by minute examination of the works of the most distinguished masters. If the attracting of multitudes of wealthy and ingenious strangers to the capital of a great kingdom be at all conducive to public prosperity or diffusive fame, the transportation of the reliques of art and of the choicest paintings in Europe to Paris was not merely the work of vanity—it was a master-stroke of policy.

As I slowly paced the gallery of the Louvre, my attention was occasionally abstracted from the wonders with which I was surrounded, by speculations upon the probable duration of the period when an Englishman will be able to visit these repositories of taste in the character of a friend and an ally. The pursuit of these speculations leads to a wide field of thoughts. The solving of the problem will, in the first place, depend upon the settlement of a preliminary inquiry: Will the government of the Bourbons be stable? And from every thing that I could observe during my visit to France, I am persuaded that the stability of the Bourbon dynasty will depend entirely upon the conduct of the heads of that illustrious house, and that they have not altogether an easy game to play. The allegiance of the great body of the army is more than doubtful. The troops are generally disaffected to them. I understand also, that in consequence of their confirmation of the sales of confiscated property, the loyalty of the ancient noblesse toward them is much impaired; and with regard to the mass of the people the enthusiasm in favour of Louis XVIII. of which we read so much in the Moniteur, appears merely on paper. Still, however, the mass of the people are friendly to the Bourbons. They were so oppressed by Buonaparte; and the conscription, in particular, made such inroads upon their domestic comforts, that though their joy is by no means extravagant they are glad to see the throne filled by a monarch

of a mild disposition and a pacific character. It is to this quarter then that Louis must look for support. He must cherish his people —he must foster their arts, their commerce and their manufactures. I will further observe, that if he would wish to establish his throne upon a lasting foundation, he will do well to restrain notorious vices in his court, and to avoid, as his greatest bane, the scandal of pecuniary extravagance. The follies of Louis XV. are not forgotten, and the people of France shew every disposition to revolt against unreasonable taxation. If any question should unfortunately arise between his people and himself, Louis XVIII. cannot rely upon the support of the army. Precluded then from governing by force, he can only govern by influence. And that influence is not to be maintained by a priesthood, who have as yet no hold upon the public mind, but by prudence of personal conduct, and by wise and lenient measures of administration. Now, as far as personal character is concerned, it may be justly expected that the present monarch will regulate his reign by these principles: and when it is considered that the interest of the marshals is now strictly united to those of the present dynasty; that the Peers also and the *Corps Législatif* have irretrievably committed themselves in the same cause, we may conclude that the House of Bourbon enjoys a reasonable prospect of swaying the sceptre of France for some generations to come.

But the prospect of the continuance of peace is affected by another circumstance, namely, the disposition of the people of France. And I am sorry to state that I did not perceive in them any due sense of the blessings of public tranquillity. The minds of the army both officers and privates are bent upon violence and rapine, and they care not upon whom these are exercised. Their notions of warfare are not modified by the chivalrous spirit of modern times. They have even little regard for the welfare of their country. Plunder and promotion are the main articles of their creed; and they are ready to draw the sword without inquiring against whom. Nor are the bulk of the people chastised into wisdom by the events which have lately occurred to humble them. They cannot be persuaded that any of the ordinary occurrences of war could have exposed the French arms to disaster and defeat.

Their language already begins to be lofty, and the nation at large seems to wish for an opportunity of redeeming the military credit, which, though they are too proud to acknowledge it, they are conscious they have lost. The animosity both of the army and the people is most inveterate against Austria, which power they loudly accuse of treachery and cupidity, political vices which they, very consistently, no doubt, avow their wish to punish and restrain. On England also they look with an evil eye. They cannot bear to think of our naval power, and they contemplate with all the jealousy of rivalry our commercial prosperity. The complaints of the prisoners of war whom we have lately dismissed in such numbers, are too readily listened to, and aggravate feelings in themselves sufficiently turbulent.

Upon the whole then, I cannot help fearing the halcyon days which in the imagination of so many worthy men lately followed each other in endless succession, will not be of so long duration, as has been expected.

Where much inflammable matter is collected the smallest spark may produce an extensive conflagration. The ensuing Congress will constitute the most important period in the history of modern times. Nothing but the most consummate prudence on the part of the negociators, who will be there assembled, can long protract the revival of the horrors of war.

Letters of Bp. Burgess and Mr. Belsham.

(From the Gentleman's Magazine, June and July, 1814.)

1. *Bp. Burgess's Address to Unitarians.*

June, 1814.

An old friend and correspondent of Mr. Urban requests his insertion of the following Address in his interesting and valuable Magazine.

An Address to Persons calling themselves Unitarians, on Competency to judge of Disputed Scripture Doctrines, and of Religious Controversies. Occasioned by Mr Belsham's Review of the Controversy between Bp. Horsley and Dr. Priestley.

You have been lately told,* that the controverted questions respecting the Divinity of Christ are "plain matters of fact; the decision of which depends upon the evidence of testimony, of the validity of which every reader of sound understanding is competent to judge." Be assured that you are greatly deceived in these attempts to shut your eyes against the *mysterious* character of the *revealed* truths of Christianity. If I can prove to you, that the person who has taken so much pains to persuade you that "scholarship and criticism" are not necessary for the discussion of controverted doctrines, is himself not a competent judge, you may be the more inclined to give credit to the long established doctrines of the Christian Church.

That the subjects at issue are not plain matters of fact, may be easily proved by the inability of the Jews to answer our Saviour's question, "What think ye of Christ? whose Son is he?" And

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* "Calm Inquiry," p. 5. Dr. Priestley's "Claims," p. 6, 7. In the Newspapers of this month (May, 1814) appeared the following advertisement: "The Claims of Dr. Priestley in the Controversy with Bp. Horsley, restated and vindicated, in reply to the animadversions of the Reverend Heneage Horsley, Prebendary of St Asaph, annexed to the late re-publication of his Father's Tracts. Dedicated, by permission, to the Prince Regent. By Thomas Belsham, Author of a Calm Inquiry into the Scripture Doctrines concerning the Person of Christ." *Dedicated, by permission, to the* PRINCE REGENT!!! *Unitarianism under the Patronage of the* PRINCE!!! these must have been the painful exclamations of many readers, when they first saw the advertisement, and connected it with the recollection of the late repeal of the Act against Blasphemy. The friends of truth, therefore, of Christianity, and of the Church of England, cannot too soon be undeceived. Mr. Belsham's book is *not dedicated to the* PRINCE REGENT. The Dedication which is so artfully (I had almost said, fraudulently) introduced and *pointed* in the Advertisement, does not belong to Mr. Belsham's book, but to Mr. Horsley's.

from Mr. Belsham's incompetency to decide correctly on a common matter of fact, which I will submit to you, I shall be able to shew, that his judgment is not to be trusted, when he undertakes to inform you, what was, or what was not, the faith of the primitive church. I would by no means say of him, as he does of the established clergy, that "truth must necessarily be the object of his aversion and abhorrence" (see the note † in next page); but, considering the SCRIPTURES as the only standard of religious truth, and the PRIMITIVE CHURCH as the surest guide in the interpretation of them, I maintain that *the religious liberty* which he contends for, is more likely to lead him from the truth than to it, by promoting unsteadfastness in religion, and disinclining him from established truth, *because it is established.*—But to return to our Saviour's discourse with the Pharisees.

"When the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord? —If David then call him Lord, how is he his son? And no man was able to answer him a word."* The question which our Saviour asked, is the great subject at issue between the believers in Christ's Divinity, and the Unitarians. And you perceive by the silence of the Pharisees, that the subject is not that plain matter of fact, which Mr. Belsham would persuade you to think it. You will see in some measure, *why* it is not so, by another discourse of our Saviour's, in which he says, "No man knoweth who the Son is, but the Father; and who the Father is, but the son, and he to whom the Son will reveal him."† As the Father is revealed by the Son, so the Son is revealed by the Father; as we learn from another passage. When St. Peter said, "Thou art the Christ, the son of the living God:" our Saviour said, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." It is clear from these passages that the knowledge of the Father and the Son is *equally* undiscoverable by mere human reason. And is not this an indisputable proof of CHRIST'S *Divinity* and *Equality with the Father*? I will endeavour, in another address, to explain the difficulties which embarrassed the unbelieving Pharisees, and will collect from the passages before quoted, and from others in our Saviour's discourses concerning himself, an answer to his question. The inquiry will shew you that a doctrine may be easy to believe, and yet may require some "scholarship and criticism" to vindicate it from objection, and may exceed all "scholarship and criticism" to explain or to understand. It will shew also that the question at issue is any thing but a plain matter of fact.

I will now submit to your consideration the fact to which I before alluded, as a criterion of Mr. Belsham's competency to direct your judgment in so momentous a concern as your faith in Christ.

* Matt. xxii. 41—46.

† Luke x. 22.

He says, in his *Claims of Dr. Priestley*, that in the controversy between Bp. Horsley and Dr. Priestley, the Bishop *did not claim* the victory,—and that *he knew he could not* claim it. Whether he did or not, must be a matter of fact easily ascertainable from tracts, which betray no marks of indecision. If therefore Mr. Belsham mistates or reverses the fact, what confidence can he be entitled to in his opinions concerning doctrines which are not plain matters of fact?

I will give you his own words, and will then shew by passages from Bishop Horsley's Tracts, how entirely the present champion of Unitarianism has *failed in all his assertions*. In speaking of his own review of the controversy, he says, "Nor does he know that he should ever have published his thoughts on the subject, had it not been for the unblushing confidence of Bishop Horsley's partizans, in claiming for their chief that palm of victory, which *he did not*, and which *he well knew he could not* claim for himself.*—In the points at issue between him and the learned prelate, the victory of the great advocate of the Divine Unity was decisive and complete. *This the bishop well knew.*"*

If Bp. Horsley had conceded the victory, we might readily have admitted it to be decisive and complete. But no one can read a page in the Bishop's Tracts without seeing how *contrary to the truth* Mr. Belsham's assertion is. In the second part of his Remarks, (p. 376.) the Bishop says, "Upon these foundations, which a stronger arm than Dr. Priestley's shall not be able to tear up, stands the Church of orthodox Jewish Christians at Jerusalem: to which the assertors of the Catholic faith will not scruple to appeal, in proof of the antiquity of their doctrine." Ibid. p. 499, he says, "the disturbed foundations of the church of Ælia are again settled: I could wish to trust them to their own solidity, to withstand any future attacks. I could wish to take my final leave of this unpleasing task of hunting an uninformed, uncandid adversary, through the mazes of his blunders, and the subterfuges of his sophistry." If Mr. Belsham can read these passages (he must have often read them), and yet can assert that Bishop Horsley *knew* himself to be defeated in argument by Dr. Priestley, he is not competent to judge of any fact of ecclesiastical history, or of the opinions of the ancient fathers, or the doctrines of the Established Church.†

Mr. Belsham is not content with the false assertion, that Bp. Horsley *knew* Dr. Priestley's victory to be decisive and complete; but adds, that the Bishop would have laughed at the "ignoramus," who should seriously think that the

* Dr. Priestley's Claims, p. 8, 9 and p. 29.

† How incompetent he is to pass an impartial judgment on such subjects, (either from want of learning, or the force of prejudice, or from both) is evident from the following most uncandid and untrue character of the Established Church and Clergy. "Tied down in an enlightened and inquisitive era to a system of theology, *the wretched relic of a dark and barbarous age*, upon the profession and defence of which all his hopes are built, TRUTH must necessarily be the object of his *aversion* and *abhorrence*." (The Claims of Dr. Priestley, p. 100.)—Grotius had a very different opinion of our church.

advantage of the argument lay with him. "Though his lordship was, no doubt, gratified to see the effect produced by his pompous and imposing style upon the *unthinking crowd*; he would have been the first to laugh to scorn the *solemn ignoramus*, who should seriously profess to believe, that the advantage of the argument remained with him."* I will confront the arrogance and injustice of this charge with two authorities, which, of themselves, are sufficient to shew that it is no mark of ignorance to approve and applaud the successful efforts of Bp. Horsley against the heresies of Dr. Priestley.

Mr. Belsham himself quotes Lord Thurlow as an admirer of Bishop Horsley's Tracts in this controversy: and it cannot be denied that he was a good judge of what is sound reasoning, and not one of the "unthinking crowd." He expressed strongly, the obligations which the church owed to her zealous and able advocate. To the approbation of Lord Thurlow, we may add the judgment of a writer, who was certainly no *ignoramus*, but deeply conversant in profound and accurate investigation. "I publicly request you," (says Mr. Whitaker, in the dedication of his *Origin of Arianism* to the Bishop,) "to accept a copy of the present work, in order to shew your lordship, and the world, my strong sense of the service which you have done to the cause of Christianity, by your late writings against a well-known heretick. Your writings will continue to be serviceable to the cause, as long as the memory of that Heretick continues in the church: the bane and the antidote will go on in a useful union together."

Yet Mr. Belsham calls Bishop Horsley a "baffled and defeated antagonist," and pronounces "the victory of Dr. Priestley to be decisive and complete." Mr. Belsham may say this, but he cannot believe it. He may wish his friends, the Unitarians, to believe it; but he will never persuade any impartial or competent reader to agree with him.

The victories of Dr. Priestley on the subject of religion are like Buonaparte's in the neighbourhood of Leipsic, in the campaign of 1813, vaunted as confidently, and with just as much truth, by the doctor and his successor. His character, as a chemical experimentalist, his incessant activity in publication, his vauntings and thrasonic challenges, and last words, had, no doubt, more influence on many persons than they ought to have had; considering his glaring insufficiency in ecclesiastical antiquities, and in the original languages of scripture, and of the primitive church. But this influence was, I believe, in the minds of almost all persons who were competent to judge of the subject, and with the public at large, effectually dissipated by the learning and acuteness, and powerful eloquence of Bishop Horsley.

The attention of the public is, however, now called to a *review of the controversy* between Bp. Horsley and Dr. Priestley, by the *Calm Inquiry*, and the *Claims of Dr Priestley*; in which we are most unexpectedly informed, that we were all mistaken in the supposed triumphs of Bishop Horsley;—and that victory was all on the

* Dr. Priestley's Claims, pp. 29, 30.

side of Dr. Priestley. With what justice and truth this review of the controversy is conducted, is evident from the contents of this address; and will be seen more fully by what I shall communicate to you hereafter.

We know how much, during the last twenty years, has been effected in the political world by dauntless assertion, audacious falsehoods, and artificial influence of all kinds. We know indeed how much such means are calculated to circumvent and intimidate. But we may now reasonably hope, that, with the extinction of the French system, will cease the reign of abstract generalities, of revolutionary rights, of clamorous pretension, and artful intimidation; and that at least in this country, among a prosperous and grateful people, the cause of truth, of Protestantism, of temperate liberty, of constitutional rights, and established order, will every where prevail.

I cannot conclude this *first* address without informing the reader, that the objects, which I have in view, are to undeceive the Unitarians in their opinions respecting JESUS CHRIST;—to defend the memory of Bp. Horsley against the calumnies of Mr. Belsham;—and to maintain the positions established by Bp. Horsley in his controversy with Dr. Priestley.

T. ST. DAVID'S.

Durham, May 28.

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2. *Mr. Belsham's Answer to Bp. Burgess.*

Essex-House, July 28.

MR. URBAN,

It is by no means my desire to convert your respectable Miscellany into a theatre for theological controversy; but, as you have thought fit to give publicity to a severe and unfounded accusation against me, I appeal to your justice to be heard in my own defence.

The learned and worthy Bishop of St. David's, p. 541, has published "An Address to Persons calling themselves Unitarians," with the generous design of "undeceiving them in their opinions respecting Jesus Christ." In order to which, his lordship warns them against my writings; the author of which he is pleased to represent as "ignorant, prejudiced, incompetent," &c. in the extreme. Of this, Mr. Urban, I do not complain—If his lordship believes me to be what he describes, he has a right to declare it; and, if able, to prove it. I need not remind his lordship, that, in the present inquisitive age, hard words are not accepted for solid arguments, and least of all by that class of Christians for whose spiritual edification his lordship interests himself with such warm and unsolicited benevolence. Of one imputation, however, I conceive I have just and very great reason to complain. After having stated that "Mr. Belsham calls Bishop Horsley a baffled and defeated antagonist, and pronounces the victory of Dr. Priestley to be decisive and complete," his lordship adds, "*Mr. Belsham may say this, but he cannot believe it.*"

Mr. Urban, this is language which I should have been ashamed to use of the learned prelate, however erroneous or paradoxical his opinions may appear to me to be; and, however improbable it may

seem that a man of sense and learning should, in these times, entertain and avow such extraordinary tenets. What his lordship asserts, I am satisfied that he believes. Nor did it ever enter into my contemplation that any orthodoxy of sentiment, or elevation of ecclesiastical preferment, could release a gentleman from those forms of civility, which the custom of polished life has rendered indispensable in the intercourses of society, and which ought by no means to be banished from theological discussions.

I can, however, assure his lordship, that I do most firmly believe, and that, in the estimation of some readers who are very competent to judge, as well as in my own, I have demonstrably proved, in that little work upon which his lordship animadverts, that Bishop Horsley retired from the controversy with Dr. Priestley "baffled and defeated;" that, "the victory of his opponent was decisive and complete;" and that, "though his lordship might be gratified to see the effect produced by his pompous and imposing style upon the unthinking crowd, he would have been the first to laugh to scorn the *solemn ignoramus* who should seriously profess to believe that the advantage of the argument remained with him."

Far be it from me, Mr. Urban, to maintain, that my late learned and revered friend was successful in every point in this famous controversy. There were some skirmishes in which truth constrains me to acknowledge that victory perched upon the standard of the Bishop. In evil hour was the taunting question proposed by my too confident friend, "Pray, Sir, in what Lexicon or Dictionary, ordinary or extraordinary, do you find *idiota* rendered idiot?" In reply to which, in a learned dissertation, the Bishop, to the eternal confusion of his unguarded opponent, produces no less than ten distinct significations of the word *idiota*, and cites five Lexicons in which that word is translated idiot. My respected friend likewise was rather too precipitate in attributing to his acute antagonist the sole honour of discovering the sublime mystery that "the Father produced the Son by the contemplation of his own perfections:" and though the learned prelate, with exemplary discretion, declines to offer any proof or explanation of this mysterious doctrine, or to say why this energetic contemplation of divine attributes should exhaust itself in the production of one Son only, in an elaborate and learned disquisition upon the subject, the Bishop has distinctly shewn that the credit of this grand discovery did not belong entirely to himself; but that it had been revealed originally by some of the ancient platonizing fathers, and was adopted by some learned divines at the era of the Reformation. It also appears that Dr. Priestley was guilty of an oversight in reckoning Irenæus in the number of those writers who had not specified the Ebionites as heretics.

All this, Mr. Urban, I most readily concede; but I still maintain that the most material point at issue between the learned champions was not a question of "scholarship and criticism, but concerning a plain matter of fact," in which Dr. Priestley obtained the most decided advantage; and that

of this his learned adversary was perfectly conscious.

The fact asserted by Dr. Priestley is, that the great body of Hebrew Christians, in the two first centuries, were believers in the simple humanity of Jesus; and to establish this assertion, he appeals, amongst others, to the testimony of Origen.

Bishop Horsley, upon the authority of Mosheim, denies the fact; stigmatizes Origen as a liar, and contends for the existence of an orthodox Hebrew church at Ælia, the new name which Adrian had given to Jerusalem, or rather to a colony in its vicinity; which Hebrew church consisted principally of returned emigrants from Pella, who abandoned the rites of Moses to secure the privileges of the colony.

Of this orthodox Hebrew church, now first heard of, Dr. Priestley questions the existence and calls upon the Bishop for his proof; who finding to his great disappointment that the authorities appealed to by Mosheim were nothing to the purpose, proceeds to construct a formal demonstration of his own. This demonstration begins with six *professedly* gratuitous propositions; which, however, to do the learned prelate justice, he frankly acknowledges, of themselves prove nothing. And it concludes with a seventh, upon which the principal stress is laid, but which, as the Bishop in his *last* disquisition very fairly owns, proves *barely* and *singly* the existence of a body of orthodox Hebrew Christians, existing somewhere in the world in the time of Jerome, 250 years after the reign of Adrian. And this cypher being added to the six preceding cyphers constitutes what the Bishop is pleased to call the *entire* proofs of the existence of the orthodox Hebrew church at Ælia in the time of Adrian.

This statement, Mr. Urban, of Bishop Horsley's argument may appear somewhat ludicrous, but I pledge myself that it is correct. It would be easy to exhibit it in the bishop's own words, in a way which must convince the most incredulous. I have done this in a small volume, entitled, "The Claims of Dr. Priestley re-stated and vindicated," &c.; and I challenge your Right Reverend correspondent to disprove this representation.

Speaking of that small publication, Mr. Urban, I cannot sufficiently deplore the painful sensations which have been excited in the breast of his lordship, and other "friends of truth, of Christianity, and of the Church of England," by a typographical error in one of the newspapers, which represented that little volume as "dedicated, by permission, to the Prince Regent." Not having any concern in those advertisements, I had heard nothing of this unfortunate mistake till I saw it in your pages. But, though his lordship, with his usual perspicacity, intimates a suspicion of fraud, I cannot think that either the compositor or the bookseller, with whomsoever the fault lay, could have any inducement to a fraudulent act. And as to the book itself which was so advertised, no child who is capable of reading the title-page, could mistake the meaning. Indeed, Mr. Urban, I have little inducement to dedicate any publication of mine to the Prince Regent. I

thank God, I have no favour to ask, either of the Prince or his ministers. To the Regent I owe nothing but that allegiance which is due from a free-born Briton to his lawful Prince; and in this duty I flatter myself that I am not inferior to the learned prelate himself. Nor do I owe any thing personally to the Regent's ministers, excepting gratitude in common with my brethren, for that wise and conciliatory measure, by which Unitarians have been placed under the protection of the law: A measure, the importance of which we have learned to appreciate, from that wild effervescence of an intolerant spirit which has lately manifested itself where it was least to have been expected. Happily, it is now perfectly harmless.

"Mr. B. himself," says his lordship, "quotes Lord Thurlow as an admirer of Bishop Horsley's tracts in this controversy." It is true. Lord Thurlow was, as every one must be, a great admirer of the talents and learning of Bishop Horsley, nor would he esteem him the less for that useful talent which the Bishop possessed in an eminent degree, of throwing dust into the eyes of the simple and the ignorant. That Lord Thurlow was convinced by the arguments of the learned prelate, Mr. B. never asserted. He has good reason to believe that the noble lord saw the fallacy of them as distinctly as the Bishop himself, and that he made no hesitation of expressing his sentiments accordingly.

But, adds his lordship of St. David's, "Mr. Whitaker was no ignoramus," and he, in a public dedication to Bishop Horsley, congratulated him upon his victory. That Mr. Whitaker possessed a profusion of learning cannot be doubted by those who are acquainted with his works. Of the extreme exility of his judgment, there can be, amongst intelligent readers, but one opinion; and of his competency to discuss an historical question, his defence of Mary Queen of Scots is a notorious specimen. *We give his lordship this Mr. Whitaker.*

His lordship charges me with using harsh language concerning the clergy and their doctrines. The idea I mean to convey in that passage which has given offence to his lordship is, that persons, all whose expectations in life depend upon their profession of a particular system of opinions, cannot, in the nature of things, be unbiassed inquirers after truth. If, in the expression of this sentiment, undue asperity of language has been allowed, I would readily retract it. In the mean time, it may, perhaps, contribute to take off the edge of resentment, if it be recollected that his lordship himself and his partizans have not been in the habit of using the gentlest epithets and the most temperate language when speaking of Unitarianism and its advocates.

Iliacos intra muros peccatur et extra.

Yours, &c.

T. BELSHAM.

P. S. I will beg leave to offer the following plain interpretation of the two important texts which his lordship has cited; which may perhaps be acceptable to some of your readers, till his lordship finds time to propound his own more critical and elaborate solution of them.

1. David in spirit calls the Mes-

siah his lord; because, being, like Abraham and Isaiah, transported in prophetic vision to the times of the Messiah, he speaks of his great descendant as if he were then existing, and with the deference which would be due to him if he were actually present.

2. "No one knoweth who the Father is but the Son, and *he to whom the Son shall reveal him*:" But what the Son reveals, is not the Father's *essence*, but the Father's *will*. This, therefore, is that which the Son knows concerning the Father. And, by fair analogy, when it is said that no one knoweth the Son but the Father, the subject of the proposition is the *doctrine* and not the *essence* of the Son.

I presume that the learned prelate, upon re-consideration, will see it to be his duty to retract the charge of which I have complained in the beginning of this letter; and which, I am willing to believe, was the effect of inadvertence rather than malignity.

T. B.

MISCELLANEOUS COMMUNICATIONS.

Essay on the Progress of Religious Liberty since the Accession of the House of Hanover.

Aug. 31, 1814.

—Conscience, *happier than in ancient years*
Owns no superior, but the God she fears.
Cowper.

The first day of the present month, saw the completion of a hundred years since princes of the house of Hanover began to sway the sceptre of these realms. Nor can we look back upon this period without finding cause of particular gratitude to the providence of God. The gradually improved state of religious freedom during the last century, is a fact of which no man of observation can be ignorant, a blessing for which no sincere and reflecting nonconformist can be unthankful.

Under the successor of William and Mary, *the Toleration Act*, so declaratory, on the whole, of the rights of conscience, was limited by means of the bill against *Occasional Conformity*: and the brilliant sun-shine which had shed so much lustre on the noon-tide of the reign of Anne, was followed by dark and portentous clouds; the evening of her life was threatening and stormy. On the very day of her death, Aug. 1, 1714, the *Schism Act* was to have taken effect. By this cruel and oppressive law. Dissenters were forbidden, under heavy penalties, to educate their children at the seminaries and in the principles which themselves approved. It was a wanton attack upon some of the tenderest feelings of men, of Christians and of Protestants. In its spirit and intent, it was one of the worst kinds of persecution; and had the measure been put in execution, nonconformists would have laboured under grievances

which none but parents can sufficiently conceive.

At this critical moment, when the liberties of Protestant Dissenters seemed to hang by a single thread, when our ancestors were threatened, not indeed with the scourge and the stake, but with fines and dungeons, and when the power of directing their children into the path of truth and duty was attempted to be wrested from their hands, at this memorable season, George the First ascended the British throne.* They hailed his arrival as the pledge of the vindication of their rights and freedom: nor were they disappointed. Although not a native of this country, he was better acquainted, nevertheless, than his predecessor with the nature of our civil constitution and with the spirit of the reformed religion. His Dissenting subjects were assured of his protection: and, as soon as circumstances permitted the legislature, instead of attempting to animate, as it were, this monstrous abortion, the offspring of a bigotted court and a profligate and infidel ministry, repealed the Schism law, and provided for the relief of Protestant Dissidents from the religion of the state. Statutes to this end were passed in the fifth and eighth years of the sovereign whom I have mentioned.

A short time after the commencement of his reign, the safety of the kingdom was endangered by a rebellion. At that alarming crisis, no class of his majesty's subjects were more zealous in defending his crown against the Pretender to it than the dissenters: their influence, their time, their wealth, their lives, were devoted to his service. Regardless of the virtual prohibitions of the Test Laws, they recruited his armies; and some of them even had commands there. Their share was large in the honour of having preserved the house of Hanover from the machinations of the exiled family of the Stuarts. And the royal breast was not cold to gratitude. When endeavours were made in parliament, by the enemies of the nonconformists, to restrict toleration,† the firmness and moderation of the government, aided by its sense of justice and obligation, prevented them from being successful.

A sacred respect to religious liberty was maintained, in like manner, throughout the next reign. When, about the year 1730, some bigots were taking steps towards the prosecution of Dr. Doddridge, in the ecclesiastical court, for keeping a seminary in which he educated dissenting ministers, information of the design was no sooner communicated to George the Second than he ordered the proceedings to be stopped;‡ declaring that he would not allow of any prosecution for conscience, sake——a declaration which he is said to have bequeathed as a legacy to his successor, by whom it has been most honourably welcomed and fulfilled.

* Neal's Hist. of the Puritans (Dr. Toulmin's ed.), Vol. V. 96, 97.

† Or rather, when attempts to remove some existing restrictions of it, were violently opposed. Lord Lansdowne's Works. Vol. III. 188, &c. Append. to Toulmin's Ed. of Neal, &c, Vol. V. Nos. 13, 15.

‡ See Memoir of the Life of Gilbert Wakefield (2d ed.), Vol. I. 220, and the references there subjoined.

There are not a few events in the history of the two first Georges which prove that religious freedom was favoured by those monarchs. I am even inclined to believe that they were desirous of doing more in behalf of this holy cause than the spirit of the times and the state of knowledge among the people would permit. Gratitude is a motive of resistless force with generous minds: and Protestant Dissenters had obtained the gratitude of the Hanover family in the rebellion of 1745 no less than in that of 1715.

A judicial and legislative decision pronounced in the present reign (1767), was eminently auspicious to the ease of nonconformists, to their freedom from harassing demands and prosecutions. It had been, for some time, the practice of the city of London to put opulent dissenters in nomination for sheriffs, with the view of compelling them either to serve the office or to pay the fine. If they served the office, it was, of course, requisite that they should qualify according to the Corporation Act: if they refused to take it upon them, they were liable, or, more strictly, were considered as being liable, to the payment of a heavy sum, by way of compensation. At length, a public-spirited nonconformist, who had been nominated as sheriff, and who was convinced of the illegality of enforcing the nomination, made his appeal to the laws: and, after the cause had been removed from one court to another, the highest of all our tribunals, the house of Peers, gave judgment unequivocally in his favour. From that moment Dissenters have ceased to be thus molested: for the principle was then recognized that *nonconformity is not a crime.** If a professed Dissenter now bear a corporate office, it must be by his personal choice. His dissent is not interpreted by the laws, nor will they allow it to be used, to his disadvantage. This was a grand improvement in his situation. Previously to the accession of the Brunswick family, it could not have been effected. We owe it, under Providence, to the milder spirit, the increased knowledge, the superior justice and independence in judicial proceedings, which have marked the country since it has been governed by princes of that race.

In the nineteenth year of George the Third, Protestant Dissenting ministers and school-masters were relieved, by parliament, from an obligation to sign the articles of the church of England;† in the room of which subscription, a declaration of their belief in the authority of the holy scriptures is now required.

By an act which passed so lately as the year 1812, their accommodation in respect of the time and the manner of making this declaration, is greatly consulted: some vexatious and inconvenient clauses in the original Toleration Act are repealed; and the benefits of it are extended to ministers unconnected with congregations.

It must be remembered, too, that these amendments in the Toleration, so far as Protestant Dissenters are concerned, had been not long preceded by the defeat

* Furneaux's Letters to Blackstone. See, particularly, the *Appendix*.

† Subscription to the article on *church authority* was dispensed with.

of an attempt to confine it: so that the boon is the more acceptable, the more characteristic of the spirit of the reign and of the times, inasmuch as it followed so soon upon the apprehensions which not a few persons had entertained.

The repeal, during the last year, of the disabling and penal statutes against Anti-trinitarians, cannot be forgotten. And this measure, far from being precipitately urged or taken, was the result of mature deliberation on the part both of the government and the legislature.

There has also been a somewhat recent determination, in one of the spiritual courts, to which it is proper that I allude as not a little friendly to dissenters. It is now judicially ascertained that clergymen cannot refuse to bury, or to permit to be buried, children who have been baptized by nonconformist ministers—without exposing themselves, for such refusal, to the animadversion of the law.*

Nor have the benefits of Toleration been extended in the reign of George the Third only to Protestant Dissenters from the Church of England: his Roman Catholic subjects having partaken in the advantages of his paternal government. In the year 1791 an act was passed by which they are exempted from very severe restraints, disabilities and penalties, protected in their worship and made capable of engaging in certain professions to which they were not previously admissible.†

Thus from the accession of the family on the throne down to the present hour religious liberty has enlarged her boundaries and confirmed her empire.

In this happy state of things the supreme providence of God is to be acknowledged. Were the moral world governed by either chance or fate, we should be unable to discern in it any steady progress towards improvement. So far, human affairs would be at a stand; if, indeed, they did not wholly degenerate. Even if any degree of amendment were perceptible, still, on the supposition which I have put, it would be only a partial and temporary amendment.

The progress of knowledge and religion, the excellence of our civil constitution, framed on principles which ample experience has shewn to be productive of a very superior portion of practical liberty, and the temper of our monarchs of the reigning stock, have evidently been instrumental to the victories of religious freedom.

Hence, therefore, our attachment to our country may be rationally heightened. That country has numerous demands upon our affection; none more truly irresistible than what flow from the measure of spiritual liberty possessed by its inhabitants. *Here* no Inquisition seals every man's lips and closes every man's understanding in regard to topics without the discussion of which life almost ceases to be life: *here* the dissident from the religion of the magistrate, is not constrained to flee to mountains and caverns, in order that he may worship his Creator, if possible, without fear and molestation.

Yet religious liberty, be it never forgotten, has no solid value apart

* Mon. Rep. Vol. V. 198, &c.

† Blackstone's Commentaries (Ed. XV.), Vol. IV. 58, &c.

from religious virtue. If *this* be not the growth of it, our forefathers have struggled and bled in vain: and freedom of conscience is then an idle tale, an unmeaning sound.

N.

Loyal Piety.

Letter II.

Sept. 13, 1814.

Sir,

The other discourse, of which I promised you some account, is a comparatively juvenile performance of a man whose patriotism rapidly improved into philanthropy, and who became justly venerated in his advancing years for high intellectual and moral attainments. The discourse has the following title:

"Britain's Happiness, and the proper Improvement of it, represented in a Sermon, preached at Newington Green, Middlesex, on Nov. 29, 1759; being the day appointed for a General Thanksgiving. By Richard Price."

The text is from Ps. cxlvii. 20, which the preacher considers as peculiarly applicable to Great Britain at the date of his sermon. Contrasting neighbouring countries, "where the noise and tumult of war fill every ear," where "numberless innocent persons are driven from their houses and families, and all that is dear to them," with his own, where they "*hear* indeed of the dreadful calamities and desolations of war, but only hear of them," he adds, "was it not for the accounts we read and the reports conveyed to us, we should scarcely know we are engaged in war. How great a privilege is this?"—How liable to be perverted to the indulgence of a contentious and even sanguinary spirit? had been a caution worthy of the preacher; but no jealousy of his hearers upon this point appears, for he thus proceeds:

"Another part of our peculiar happiness, as a nation, is the plenty and opulence we enjoy. God has given us the appointed weeks of harvest. He has satisfied our poor with bread, and crowned our seasons with his goodness. We want nothing that can contribute to make us easy and happy. All the conveniences and even the elegancies of life are poured upon us in the greatest profusion. Such plenty have we, that we help to feed and clothe other nations. Such is our opulence, that there is not a kingdom upon earth which can in this respect be compared with us. Notwithstanding all the drains of war, we feel no very sensible scarcity of any kind. Our wealth increases continually; and it may be questioned whether any nation ever raised, with so much ease, such large expences as have been laid out by this nation in the present war. Our commerce is extended from one end of the earth to the other. Our naval force is unrivalled. Our enemies dare not shew themselves before our fleets; and we are acknowledged by all the world as the sovereigns of the sea." Pp. 5, 6.

A great part of this passage conveys Jewish rather than Christian ideas of prosperity, especially the exultation on the *imperium pelagi*. It is extraordinary that pious Christians should employ language on this subject which might be expected from one of *the children of this world, a Lord High Admiral* or a *Premier*. Yet in the case of Tyrus, the most analogous to that of Britain which the Bible contains, *the merchant of the people for many isles* who was *made glorious in the midst of the seas*, is not congratulated, by the prophet, on his proud pre-eminence, but warned of approaching destruc-

tion, because his *heart was lifted up*.

The advantages of our free constitution of government, and especially the personal security thence enjoyed, are well described, as might be expected from such a pen. Yet when the preacher boasted that "the meanest of our fellow-subjects cannot have the least injury done him without being able to find redress," he must have forgotten the proverbially expensive character of our legal forms. "The law is open to all," said a late acute politician, "so is the London Tavern," yet what poor man can venture there to satisfy his hunger?

"But our *religious liberty* is the crown of all our national advantages. There are other nations who enjoy *civil* liberty as well as we, though, perhaps, not so completely."

I am not aware to what *other nations* the preacher referred. If to Holland he was scarcely accurate. In 1759 toleration was enjoyed in that country, where it had been practised for a century before it was known in Britain, except as an object of abhorrence. It was indeed more liberally enjoyed in Holland by Roman Catholics than in England, not to mention their depression in Ireland to secure a Protestant ascendancy.

It does not appear from the biographies of Dr. Price whether so early as 1759 he had impugned the *Trinity*, and thus exposed himself to those now repealed pains and penalties, which Bishop Burgess alone proposes to re-enact. The preacher had, however, either gone before a magistrate to gain the protection of the Toleration Act, by subscribing, under his authority, 35½ of the 39 Articles, including the Athanasian Creed, or he now appeared in the pulpit merely by *connivance*, and was liable, at the will of an informer, to be brought before the magistrate, on a criminal process. Yet on this day of national exultation we have the following *Utopian* description of *religious* liberty as then professed and secured in Britain.

"The principles of liberty have been thoroughly explained and are now generally understood and embraced among us. We well know that Christ is the only law-giver of Christians, that there can be no such thing as human authority in religious matters, and that the office of the magistrate is not to interpose in any religious differences, but to keep the peace, to secure the civil rights of men, and to protect and encourage all good subjects of all sects and persuasions. In this nation every one may judge for himself, and act agreeably to his judgment, without molestation or fear. A free and public discussion is allowed of all points, even such as in other nations it would be imprisonment or death to discover any doubts about. All sects enjoy the benefit of toleration, and may worship God in whatever way they think most acceptable to him; and nothing exposes any person to civil penalties or censures, but overt acts inconsistent with the peace and security of society." Pp. 8, 9.

Returning to the proper subject of the day, the war and its successes, the preacher thus addresses his congregation: "During the course of this year, this happy and memorable year, you all know what occasions of joy we have met with and what additions have been made to our glory." He adds, (p. 22) "we have hitherto been wonderfully prospered, and we have shewn our enemies what they may expect if they go on to contend with us. This year will

always shine among the brightest in our annals. Never, never, was Britain so glorious." These glories are thus enumerated. You will judge how much they partake of *the glory that excelleth.*

"Our counsels have been wise, our measures vigorous and our enterprizes successful. Our navy and our army have gained the highest honour by their unanimity and bravery. Our enemies have been taught to fear and to feel our superiority. They have fled before us every where. They have been conquered by sea and by land, and in all the quarters of the world. Their towns, their ships and their fortresses have been delivered up into our hands; and we now appear among the nations great, rich, prosperous and formidable, whilst they appear mean and wretched, and are impoverished, distracted and confounded. With the utmost propriety, therefore, may we on this joyful day adopt the words of my text, and say, *Surely God hath not dealt so with any nation.*" Pp. 12, 13.

The preacher adds,

"We seem to be as the Jews were, God's peculiar and favourite people." P. 16.

Pope remarks, that he never knew a man who could not bear, with composure, another man's troubles. Such has been too much the case with our *war-ministers*, if I may adopt the term. The rival nation is described, without regret, as "mean, wretched, impoverished, distracted and confounded," if the *favourite people* thus become "great, rich, prosperous, and formidable." The preacher afterwards employs the common-places of Antigallican and Protestant associators to an extent which, till I saw the sermon before me, I should have thought impossible at any period in the life of Dr. Price, especially after he had thought so closely as to have published, as advertised at the end of this sermon, his "Review of the principal Questions and Difficulties in Morals." The following passage will shew that I have not misrepresented the preacher.

"We are engaged in a most important and decisive war. Upon the issue of it depends, in a great measure, all that is valuable to us, and the state of Europe, perhaps, for many ages to come. Let us, joyfully, give every aid possible towards making it successful, and towards humbling that cruel and faithless nation, which has so long been the plague of Europe, and in whose weakness our only security lies: remembering that we have *every thing* to fight for, they *nothing* except their breaden God and their chains; and that the consequence of our being conquered by them would be our sinking into the lowest infamy, our becoming, what they are, ignoble and miserable slaves, and the prevalency once more among us of that religion which would crush all our liberties and privileges, which would teach us to cut one another's throats in order to do God service, and which is the shame and the scourge of mankind. —Oh! frightful prospect! Can any *British* heart bear to view it with patience?" Pp. 21, 22.

Though the preacher would utter, on this *thanksgiving day*, no lamentations on ruined or fallen enemies, yet he could not help regretting that the "late successes and victories" had cost, to Britain, "some of the best blood that was ever shed." A tribute of affectionate gratitude to the memory of those brave men who had thus fallen, introduces the following martial excitements:

"But, my brethren and countrymen, amidst the concern we must feel on this account, let us remember how gloriously they have fallen, and that they are more the objects of envy than lamentation. Their example, we may expect, will kindle courage in others, and their spirit be transfused into thousands who will emulate their virtues and aspire to their glory. There ought not indeed to be one person in this nation, whose heart does not glow with this emulation, and who does not earnestly wish, that he could die the same death, and that his

latter end might be like theirs. How much better is it to expire thus in a blaze of glory earned by virtue, and to go down to the grave followed by the acclamations and the tears of a nation, than to drag a worthless life beneath universal contempt and infamy?" P. 13.

Who would suspect that the preacher had so often "mused with the men of Galilee on mortality and immortality," or had ever looked into the world to observe the *moral* organization of armies. He reminds me of *Vicars*, who, in his *Jehovah Jirch* (p. 21) describes the Scots entering England in 1640, as "a strong army of saints rather than of soldiers." Shakespeare appears to have entertained ideas on this subject more serious and just than many divines. He makes a common soldier, in his Henry Vth, thus address the king, who traversed the camp in disguise. "I am *afeard* there are few die well, that die in battle; for how can they charitably dispose of any thing when blood is their argument?"

If "the life of a modern soldier is ill-represented by heroic fiction," so has been his *character* even by the teachers of Christian truth. Yet when stripped of the graceful drapery which poets and orators, the stage and, I am sorry to add, the pulpit, have thrown over him, what is a soldier, through all the gradations of a standing army, from a *Wellington* to a drummer boy? Averse to the occupations of peace, he devotes himself to the profession of war, for pay and pillage, or more honourable rewards. He is not to judge but to execute, and at the command of his government goes forth either to protect and save or to plunder and destroy, the inhabitants of any particular country, as a small cabinet of courtiers, possibly by a casting vote, may determine. If a man of rank and science, he gives his nights and days to improve the methods of human annoyance and destruction, and may, perhaps, become the *Congreve* of a more tragic drama. If a common artizan, he employs himself (excuse plainness of speech) to cleave the skull, blow out the brains or pierce the heart of any opposing soldier whom his government has found or made an enemy. Such is now a British soldier, and such, I apprehend, he was in the reign of George II., the glorious days of Wolfe and Amherst. Yet should this human machine, the puppet of a war-minister, perish in his attempt to destroy, he has the *requiem* of a patriot, and a Christian is invited to say, *Let my last end be like his.*

The preacher, however, before the close of his sermon recollects himself, and recommends a "regard to the common welfare of mankind and those equitable, reasonable, and pious dispositions, which are the best proofs of true magnanimity, and the best means of securing the continuance of the divine protection," P. 22.

There is, at p. 18, a proposal, very modestly expressed, lest it "should offend any worthy men," to review the "religious establishment—in order to secure its safety and adapt it to a more improved and enlightened age." On this subject the *free and candid disquisitions* are quoted in a note. Yet even here the preacher's *nationality* is discovered, for after such improvements in the ecclesiastical system, and a regard to the spirit and precepts of religion, he thinks "nothing will be want-

ing to raise Britons to the highest pitch of grandeur and prosperity, and to make them the pride and wonder of the earth." The same nationality betrays itself in the conclusion of the following passage, worthy of being quoted for its benevolent anticipations, though the *man of sin* appears just now to be reviving into importance, instead of expecting his destruction.

"The scriptures, I think, give us abundant reason to expect a time when Popish darkness and oppression shall be succeeded by universal peace and liberty, *and nation no more lift up a sword against nation;* when the everlasting gospel in its native purity shall prevail through the whole earth, and the *kingdoms of this world become the kingdoms of the Lord and of his Christ.*

"The invention of printing followed by the reformation and the revival of literature; the free communication which has been opened between the different parts of the world, and the late amazing improvements in knowledge of every kind, have remarkably prepared the way for this joyful period. The world is now advanced far beyond its infancy. There are many indications of an approaching general amendment in human affairs. The season fixed by prophecy for the destruction of the *man of sin* cannot be far distant, and the glorious light of *the latter days* seems to be now dawning upon mankind from this happy island." Pp. 22, 23.

I cannot recollect the principal subjects of this and my former letter without reflecting what a martial spirit must have possessed Christian professors, in general, when such men as Pearsal, Towgood and Price, could appear to forget the guilt and misery of war in the contemplation of its glory and success. With great pleasure I listened to Dr. Price twenty years after the date of this sermon, when, on a public occasion, he was more worthily employed, in contrasting the disorders incident to the best-formed societies on earth with the promised condition of virtue and happiness, in *the new heavens and the new earth, wherein dwelleth righteousness.*

Most of the passages here quoted will be unexpected by your readers, from such a source. To insure correctness I have sent the sermon that they may be copied verbatim.

N. L. T.

The Algerines.

[From the *Morn. Chron.* Oct. 11.]

There are in Algiers above sixteen hundred slaves, and every year more than one hundred die of anger and sorrow, or from fatigue and repeated blows. Shut up every night in the Bagno, the naked earth is their bed in places open to the wind and rain. They are called up again at the dawn of day, and hurried with heavy blows to their daily hard labours, which last till evening. Some amongst them are employed in the arsenal, and for the smallest transgression they are unmercifully beaten, even to the infliction of five hundred strokes of the bastinado. Others are condemned like beasts to drag or carry huge stones from the mountains, and often fall and are buried under those ample ruins. I have seen some of them return to the town mutilated and reeking with blood; I have seen them fall on the road and be obliged, like the vilest brute, to rise under the infliction of heavy and repeated blows, whilst others would suffer the treatment and remain prostrate and insensible, waiting and wishing for death. The nourishment of these wretches consists of

two loaves of bread in the morning and one in the evening—a bread as black as charcoal, and bitter as poison. They are all miserable, without hope or comfort. They are despised, insulted and ill-treated by the Moorish and Turkish rabble. Without ministers or the exercises of religion, these poor abandoned wretches are deprived even of religious consolations. There is only one poor priest paid by Spain, who has the care of a small hospital, and attends to the burying of Christians. Some years ago, before Spain had bought the present small cemetery, the poor deceased Christian slaves were denied the sacred rites of sepulture and remained in the open air, a horrid food for the dogs.

Unfortunately, the ransom is rendered extremely difficult on account of the great sums they demand. The Bey asked fifteen hundred piastres for every Sicilian: the predominant passion of these barbarians is avarice and ambition. The Bey and some other families are possessed of immense riches. Justice with them is summary, harsh and arbitrary; every thing is corrupted and bought with gold. The Algerines are cunning and wicked. To know how to deceive and avoid deception is what forms their great political study and they boast of it.

The present Bey, Hadgy-Aly-Pascir, is the most cruel and ferocious of any that Algiers has ever had. He is in the sixth year of his reign, and owes this *long* duration to his extreme vigilance and cruelty. His government is made up of injustice, violence and despotism. There is indeed a regency in Algiers, composed of several ministers and a Divan of old Agas, but both these bodies are subservient to the imperious will of the tyrant or are despised by him. Whenever he shews himself to the public, numerous guards surround him on every side, and the people, not daring to look the monster in the face, fall prostrate to the ground, and exclaim *Salameleck*, as he passes. This fellow boasts that his kingdom is a cave of robbers. He once complained that the English had taken a small vessel belonging to him, and on that occasion he observed to them, "It is wrong in you to do so; if *we* do it, it is because we are robbers, and I am at the head of them."

Mr. Wright to J. S. on Future Punishment.

Wisbeach, Oct. 6, 1814.

SIR,

Your letter (p. 343, &c.) would have been noticed sooner, had I not been employed in a journey which occupied the whole of my time. I feel it necessary to make a few short remarks on its contents; though probably a difference of opinion between us will continue unavoidable; this will not prevent the investigation of the important subject to which it relates benefitting the reader.

1. Your reasoning, intended to prove, that the words, *destruction, death, &c.* cannot be meant to convey the same meaning in the New Testament as in the Old, appears to me to prove the direct contrary; for if the old covenant contained no discovery of a future state, and whatever belief of it was entertained by the Pharisees was probably derived from the ob-

scure tradition of their heathen neighbours, which is what you assert, how could those who lived under that covenant, at least so long as they remained ignorant of the obscure tradition of the heathen, have any expectation of a recovery to life, after the *death*, or *destruction*, mentioned in the Old Testament had taken place, any more than men now can have of a future restoration, after the destruction threatened in the New Testament shall have taken place, though no intimation of such a restoration should be found in the scriptures? You do not deny that the forms of expression in both Testaments are equally strong, you understand them literally in both, you deny that the discovery of a future life was communicated under the Old Testament, yet you admit that the terms *death*, *utter destruction*, &c. were not intended to convey the idea of endless loss of being *then*; have I not a right to ask, what can authorize you to conclude they are designed to convey such an idea *now*?

"That immortality and endless life will be the portion of the religious," I fully grant; but that it will be the reward promised, in which there must be degrees, as "Every man shall receive his own reward according to his own labour" (1 Cor. iii. 8), I do not admit; because it would exclude the possibility of the reward being proportioned to different degrees of moral excellence and virtuous labour; and because, to make immortality the exclusive portion, by making it [the reward, of the righteous, would be to consign to endless destruction all who have died in infancy, of course who have never performed any righteous acts and can be entitled to no reward.

You admit that the phrase, *eternal death*, is not to be found contrasted with *eternal life*, in the same passage of scripture. But why is it not, if the writers meant to express that the death would be as endless as the life? The simple term death, expresses merely the privation of life, not its endless loss. Though a Christian should not be able to bring any direct scriptural proof of a restoration, he may be fully satisfied, that the words *death*, &c. as applied to future punishment, do not necessarily imply endless loss of being; and he may well think his conclusions from the character and perfections of God, respecting the final recovery of all men, better founded, than that of endless destruction from forms of expression which do not necessarily imply it.

That there is no direct evidence of the doctrine of the restoration, in the New Testament, I admit only so far as by direct evidence is meant plain declarations which unequivocally express it: so far as infinite wisdom, infinite goodness, the character of God as the Father of all, his superabounding grace and mercy to mankind, and the corrective nature of the punishments he inflicts in this life, lead to and authorise the conclusion, the proof is direct and of the most decisive nature. Universalists do not, as you suppose, "set up a scheme of their own, by which they endeavour to support their opinion," in opposition to what "God in the works of nature, and the revelation of his will to men, has manifested and declared the plan of his divine

government." On the contrary, they reason as well as they can, from all they can discover of the divine plan of government, either by the study of nature, or of divine revelation, and make those conclusions which they think most consistent with what God hath made known and with his all-perfect character. So far from considering the restoration "in no other light than an imaginary philosophical speculation," I believe it to be a well-founded, scriptural conclusion, and contend that nothing short of it can fully show the harmony of every thing the scriptures teach concerning God.

Permit me to say, the doctrine of endless loss of being, is not made out without reasoning and inference. It is not found in the plain words of scripture. On your side it is inferred, that the words *death* and *destruction*, when applied to the future state of the wicked, mean endless loss of being, though on all hands it is admitted, the mere words may be used without conveying any such idea. That the word translated *everlasting* may be used either in a limited or an unlimited sense, is granted; and by reasoning it is attempted to be proved, that as applied to future punishment, it must be taken in an unlimited sense: What is this but to establish a doctrine as a conclusion derived from reasoning? If the endless death of the wicked had been explicitly stated in scripture, the words could be produced, and the process of reasoning, to give ambiguous terms a fixed meaning, and establish the conclusion, would be superseded. You reason and make your conclusion from words which are capable of different interpretations; the Universalist, from what all acknowledge respecting God and his perfections.

Assuring you that I am as anxious to re-examine the scriptures, again and again, on this subject, as you can wish me to be, I remain, Your's

R. WRIGHT.

Mr. Wright to Mr. Marsom on Future Punishment.

Wisbeach, Oct. 6, 1814.

SIR,

Your letter (p. 476,) calls for my notice. You say, "From the nature of the questions," questions put to me before I was an Universalist, "and from Mr. W's. answers to them, I should conclude that he was not unwilling but well-prepared to receive the doctrine upon almost any kind of evidence that might be offered in its support." Why should you suppose this? What is there either in the questions or answers which indicate a disposition to adopt hasty conclusions? The fact is, reputation, worldly interest, valuable friends, had all to be risked, as well as opinions long held and publicly avowed to be given up, in order to my becoming an universalist. These would be some obstacle to a hasty decision. I tried to satisfy myself with the destruction scheme, and thought for a time I should be *able* to do so; but was compelled by what appeared to me, I assure you not on slight examination, sufficient evidence, to let the doctrine of endless death go, as I had done that of eternal torments. So far is your supposition from being just.

You next say, "Questions may

be put so general in their nature, and in such a form as easily to mislead the unwary and betray them into concessions which would support the claims of any hypothesis." What then? have you shewn the questions I communicated to be of this kind? What does your making this observation prove, but, that you do not like the questions, that they are not easy to answer on your hypothesis, but such as you had rather not meet? They are, however, plain questions. Why did you not instead of finding fault with them, look them full in the face, meet them in a direct way, and answer them distinctly?

You have noticed but one of the four questions I communicated, and none of my answers to them; yet, in the close of your letter, you call your remarks, observations on my friend's questions and my answers! Had you not expressed this, I might have supposed, that, after quoting the first, you had forgotten there were three others. You say, "The first question, Did God ever design the happiness of all men? will scarcely admit of a direct answer but in the affirmative." Why have you said "scarcely?" Is it possible it should receive *any* direct answer but in the affirmative? Was it not a consciousness of this that led you to decline giving it a direct answer? Instead of which you have made a number of remarks, some of which are perfectly just, but not at all to the purpose; however, they enabled you to avoid a direct answer. I shall notice only what seems to have a bearing on the question.

1. Rather than admit the ultimate happiness of all men, you seem disposed to limit Omnipotence, and admit inefficiency in the moral government of God. You ask, "Is moral character, are virtue and vice of God's creation?" I answer, they are produced under *his* government, on whom all things are every moment dependant. Moral character is so far of his creation, as it is formed by the operation of things which are perfectly known to him, continually under his controul, and the order of which he could at any moment change if he pleased. I do not say that God creates vice or virtue, in any proper sense of the word create, for both are the work of man, and he becomes the subject of them by the exercise of his own powers: but then man is every moment dependant on God for all his powers and the continued use and exercise of them. Nothing takes place but what God could prevent, if he saw it wise and good to do so. You assert, if vice and virtue are not of God's creation, then they are not the objects of power. What! cannot Omnipotence controul the vicious in their career of vice? Has the Almighty nothing to do with the evil passions, follies and crimes of men, to check, suppress, or make them subservient to his own wise purposes, by the operation of means which he hath appointed? Will you deny to God the power of rooting evil out of the creation, in any other way than by the destruction of his own work? Will you assert that Omnipotence, united with infinite wisdom, cannot find means to make all men virtuous and good, without destroying their moral nature or infringing their moral agency?

2. One thing you entirely over-

look; it is, that when God made man he knew the part he would act, all that would befal him, and all the circumstances into which he would be brought: if he ever designed the happiness of all men, he must have designed it when he had a perfect knowledge of all things. Will you say that God ever designed what he knew would never take place? If you say he designed the happiness of all men conditionally, what do you mean by God's designing conditionally? Do you mean to say he did not know whether man would or would not fulfil the conditions? Can any thing that ever did or ever will take place be conditional, be otherwise than certain, in the view of the Almighty? I fear your reasoning will either limit the divine knowledge, or impute to him, what is contrary to wisdom, the designing of what he knew at the time would never take place.

3. Much of your letter is designed to shew that, as, though God designed the happiness of all men, many are depraved and miserable in this life, therefore they may continue depraved and miserable in a future life till they sink into nothing. But as men are born without ideas, have every thing that relates to mind and morals to acquire, are formed to be the pupils of experience, and this is but the infancy of their being; it is much easier to account for their depravity and misery in this world, than it would be to account for the continuance of depravity and misery through all the future stages of their existence. Besides, the supposition that they will continue depraved and miserable as long as they exist, renders it abundantly more difficult to reconcile with the wise and good government of God the present existence of sin and misery, than the hypothesis that all will end well.

4. You attempt to establish the idea that if the existing miseries of man be consistent with God's designing his happiness, then his being raised from the dead to a state of misery, which will end in endless loss of being, may be consistent with such design. But do you forget that in the present life enjoyment on the whole preponderates; that in the future state of the wicked, according to your hypothesis, there will be absolute misery without enjoyment, till they sink into nothing? This alters the case very materially, and places the resurrection, so far as *they* are concerned, in the light of a pure curse.

5. On the supposition that future punishment will be long and dreadful, before the restoration is effected, you ask, "Must not every benevolent mind then wish, and have not the wicked themselves reason to wish, that the doctrine of universal restoration may not be true?" What! will not endless life and felicity, at however late a period it may commence, compensate for any prior state of suffering that may have been necessary to prepare for it. Poor is the refuge you offer the wicked after all their future sufferings, you launch them into eternal night, and bury them in endless oblivion: and will *you* say that sufferings which are supposed to be corrective and to issue in endless happiness, are to be deprecated as more dreadful than the scheme you propose?

6. As in your letter on my communication, you have mentioned

Dr. Estlin, allow me to entreat you to review a passage or two in your letters on that gentleman's discourses. The *first* is (p. 222), "The word chastisement is never used of God under the character of a judge, or as acting in that capacity, but only as a Father, and acting as such." Does God then cease to be a Father, or to act as a Father, when he acts as a Judge? What proof can you produce of this? Are the characters incompatible? Is it not the Father of all who is the Supreme Judge of all?—The *second* is, where you question whether there be any thing in scripture from which God's love to the wicked can be fairly inferred (p. 282). Had you forgotten that Paul says, "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." Rom. v. 8. The *third* is, where you object to the definition, that justice is goodness exercised in the capacity of a judge (ib.). Think again, what the justice of that Being, who is purely, perfectly and infinitely good can be, but a modification of goodness.—The *last* is (p. 283), your denial that the power of God is ever exercised for the happiness of the wicked. But is not the gospel the power of God, is it not his power operating in connection with his love, for the salvation, of course the happiness, of sinners? I observe a paper (p. 275), which contains questions which you ought to answer, as they have a material bearing on some of your grounds of argument. I remain,

Very respectfully,
Yours, &c.
R. WRIGHT.

SIR, *Oct.* 12, 1814.

Doctor Estlin charges me (p. 352) with throwing out *violent aspersions* against him, and says, "he trusts that a careful perusal of the whole of his work will clear him" from those aspersions. I believe I have not in any instance thrown out any aspersion against the doctor. If I have why did he not point it out? But this he has not done, unless he considers the following quotation from my letter as containing in it such aspersion. "To prove that κόλασις means correction no evidence whatever has been adduced.—To turn adjectives in one language, into substantives in another, appears to me to be a perversion and not a translation of the words." The Doctor introduces this quotation by saying, "If I had only heard that a person who had any knowledge of the Greek language, or of the *structure* of language in general, had made the following assertions I should not have credited the report."

I must leave to your readers, who may know *something of the structure of language*, to discover what there is in those assertions that is so incredible. The former of them, "that no evidence had been adduced, by the Doctor, to prove that Kolasis means correction," contains in it either a plain matter of fact, or a palpable falsehood. If it be true that he has asserted that to be the meaning of the word, and that he has shewn that to be its meaning, as he certainly has,* without having adduced any evidence in its support, then the charge is just.

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* Discourses, p. 52, 78.

and truth and the nature of the case required that I should have stated it, and the doing so cannot, I think, be justly considered as an aspersion cast on the Doctor. If on the other hand I have falsely asserted this of him; it is a falsehood open to the most easy detection. To convict me of it the Doctor had only to refer to the passage, or passages, in his work where such evidence is to be found. The Doctor would, without doubt, have availed himself of such a circumstance had it been in his power. But instead of doing this he exclaims, "Must I then have the trouble of transcribing from Lexicons? If so let us go to the source at once." He then makes quotations from Parkhurst, Dr. Taylor, Schrevelius, Hedericus, Scapula, Constantine, &c. Can an appeal to Lexicons, then, prove the assertion of the Doctor, (that "*it had been shewn* that Kolasis means correction") to be true, or my affirming that he had not attempted any thing of the kind to be false?

But let us see what the testimony of his lexicographers amounts to. Parkhurst, as quoted by the Doctor, says, "ΚΟΛΑΖΩ from the Hebrew כלא *to restrain*. This derivation is confirmed by observing that the Greek κολάζω is sometimes applied by profane writers in the sense of *restraining or repressing*." Had the Doctor gone one step farther in his quotation, this authority would have made directly against him; for Parkhurst adds, "*To punish*. Occ. Acts iv. 21. 2 Pet. ii. 9." *Restraint* then, according to Parkhurst, as applied to men, means *punishment*, and in this sense only is the word used in the New Testament. I referred in my letter* to the above passages, cited by Parkhurst, as decisive on this point, but my observations on them the Doctor passes over without any notice. But why has not the Doctor transcribed from Parkhurst what he says on the noun *Kolasis*, the word in question, but for the same reason that he stopped where he did in the above quotation? "Κόλασις, (says Parkhurst) from κολάζω *to punish*. 1. Punishment. Occ. Matt. xxv. 46. 2. *Torment*. Occ. 1 John iv. 18." Dr. Taylor says, "כלא *to confine, restrain, &c.*" That this is the leading idea conveyed by the word, they all agree. If they did not what would the Doctor gain by producing witnesses that oppose and contradict one another.

If this testimony were not sufficient, we would appeal to that of the Doctor himself, who asserts, though very inconsistently, that *Kólasis* means *punishment*; his words are,† "I wish here to inform your English readers that *the two words*, by which *punishment* (not correction) *is generally* expressed in Greek, are *Timoria* and *Kolasis*." "*Timoria*", (quoting from Aristotle) he says, "is evil inflicted for the sake of the person who inflicts it, and for his own gratification." The word *Timoria*, it may be observed, as well as *Kolasis*, occurs in the new Testament in relation to the punishment of the wicked. Heb. x. 29. Our inquiry is, In what sense the words Κολάζω and Κόλασις are

* Monthly Re for April, p. 226.
. 253.

used by the *sacred writers*, the only legitimate evidence therefore in this case must be derived from their writings. What then have we to do with Aristotle?

"To the charge (says Dr. Estlin,* referring to the other part of the quotation from my letter, "To the charge) of turning adjectives in one language into substantives in another, every *translator* must plead guilty."— "I find" (he adds) "in two places in the New Testament πρὸ χρόνων αἰωνίων which *I have never yet seen* translated *before the everlasting times*, rendered by a substantive, 'before the world began.'" 2 Tim. i. 9. Tit. i. 2. Had the Doctor never seen his own discourses, where he tells us, p. 47, that "The apostle speaks, in 2 Tim. i. 9, of the favour bestowed upon us through Jesus Christ *before the everlasting times?*" It is truly marvellous that the Doctor should write discourses, preach and publish them, and yet should have never seen them! Had he never seen the "Improved Version," (which he refers to in his Discourses) in which the above phrase in both the passages is rendered, "Before the *ancient dispensations.*" "And the *substantive*" (he adds) "rendered by an adjective τῷ δὲ βασιλεῖ τῶν αἰώνων 'now to the King eternal.'" 1 Tim. i. 17. But this, according to the Doctor, ought to be rendered, "now to the King *of the ages*," for he contends, that αἰὼν does not mean *eternity*, but *age*, and the plural *ages*. The fact is, the rendering of these passages in the authorized version is, according to the Doctor himself, erroneous, and must be [so, if there is any truth in his system. Shall the Doctor then, in justification of his own erroneou translation of Kolasin æonion by *the correction of that period*, appeal to translations which he himself acknowledges to be erroneous? However incredible then such a conduct may be to the Doctor, and although on account of it I may be thought to be unacquainted with the structure of language, I must still maintain that to turn adjectives in one language into substantives in another, appears to me to be a perversion and not a translation of the words. After all, I am happy to have the Doctor's sanction even in this, for he says, p. 354, "I cannot but express a wish that Mr. Marsom's rule were adopted—that when an *adjective* it were always rendered by an adjective, and when a *substantive* by a substantive." So much for the Doctor's first letter.

His other letter merits but little attention. It is filled up with reflections, designed to render me contemptible as a controversialist, —with declamations against the system I advocate—with the dreadful consequences which result from it—with heavy complaints of the manner in which I have conducted the controversy—and of the ill-treatment he has received from me. This was, no doubt, intended as a substitute for argument, and to relieve him from the disagreeable task of defending himself or of refuting me; for there is not in this letter any such attempt, by any mode of argumentation whatever.

Yours, &c.
J. MARSOM.

* P. 353.

Plan of supporting small Congregations.

Newport, Isle of Wight.

Sir,

While a cause is in its infancy, it will be allowed, it requires every attention and support that its patrons can afford. This, I conceive, is the case with Unitarianism at present. It is not an infant cause, in one sense; since it may be pronounced to have been coeval with the apostles; but it may be styled an infant cause, when we consider how little it has been attended to, at least in this country, till of late years; during which the attention of the Christian world has been attracted towards it by many venerable and energetic writers. Their labours have fenced it with a bulwark of adamant, against which the missile weapons or blustering cannon of misnamed orthodoxy will be sent, and roar in vain. Still, however, it requires support: and it is desirable that its friends, however small the particular detachment may be, should be able to shew themselves, by having some public place in which to meet for religious worship, and instruction. But there are many detached parties of Unitarians, too small, or too poor to support a minister, or even to purchase or build a room wherein to meet to edify one another: and unless these psrsons are supported by their more opulent brethren, they become, as it were, *publicly lost* to the cause: and not only is their testimony to the truth lost, bnt they are lost as a rallying point for others, which is a matter of no small consequence. If then, from such considerations as these it becomes desirable to draw into public notice these small bodies of Unitarians, the simple question for solution is, how can this best be done? Even liberal persons are sometimes tired with repeated personal applications for charity; and are too apt to excuse themselves from giving, by the trite conscience-calming exclamation, "there are so many of these wants, it is impossible to relieve them all." And it is not by any means a pleasant thing to have to apply to people again and again for money. To obviate these evils, Mr. Editor, I beg to offer an idea to the Unitarian public through the pages of the Repository; *whether it would not be a good plan for Unitarian congregations, universally throughout the kingdom, to adopt the apostolic recommendations of having weekly collections at their respective chapels.* This plan the apostle suggested for the relief of the poor, as appears by his second letter to the Corinthian converts: and if a fund was thus easily raised for one purpose, why should it not be so raised for another?—I should recommend this measure to be adopted generally in all the Unitarian congregations: by doing this, I think a sum might easily be raised sufficient for the effecting of many beneficial purposes. The poorer members might subscribe their pence; the more opulent in proportion; as conscience, the liberality of their natures, or their zeal in the cause might dictate. The sums thus raised every week might be placed in the hands of a committee or two joint treasurers—and from these congregational funds, relief might be from time to time afforded as occasion might require. These weekly ap-

propriations of a part of our property would be scarcely felt: and they would gradually amount to a considerable sum, which, if the cases applying for assistance were few would be accumulating against the day of want, and when the pressure actually did arrive it would be relieved more copiously and with infinitely less unpleasant feeling than it is now.

By this plan, charity, if I may so speak, or the communication of our goods for the general cause, would become more a *habit* or *system*—and not be so dependant on mere momentary caprice or feeling as it is at present.

I am aware that the "Unitarian Fund" professes to assist the cases above alluded to; but I believe it will be owned that it is not sufficient for the purpose—at least the numerous applications for relief which have passed through my hands during the time I have had the honour of filling the office of Secretary to the Southern Unitarian Society bring me to this conclusion. But it may also be remarked, that a fund so raised as now proposed, might in part be appropriated to the relief of poor ministers, or other worthy persons who accidentally might become distressed, and who had by their exertions, when able to give them, deserved well of the Christian community to which they belong.

In short, Sir, a fund of the sort I have specified, would be, I conceive, highly beneficial; and might be found useful for many purposes; and the mode of raising it is not liable to any objections which do not apply equally to any associations for charitable purposes. People may contribute unequally—this they do now—and all we can say is, that if it be true, "that he who giveth to the poor lendeth to the Lord," the largest donor in proportion to his means, with an equally pure motive, may look forward to a larger recompence at the resurrection of the just.

I am Sir, Yours,
JOHN FULLAGAR.

P.S. As this plan to be efficient, should be generally adopted, it might be well for those congregations which are inclined to act upon it, to notify their intention in the Repository.

State of Religion, &c. in France.

[The following is an extract from a letter to the editor, written at Paris, by a very intelligent clergyman, to whom he had submitted certain questions with regard to the actual state of France, especially with regard to religion.
ED.]

Paris, 24th *Sept.* 1814.

* * * * *

I have visited several of the churches, at the hour of public worship. The congregations were tolerably numerous, but almost entirely composed of women of the lower classes of society—nearly in the proportion of one man to ten women. Indeed so very generally does infidelity prevail, and such is the contempt in which *les Prétres* are held, that few men, whatever may be their private convictions, have the courage to avow their respect for religious observances. The royal family, who retain all that devoted attachment to their spiritual guides, which they imbibed in the seclusion of their exile, use every means of precept and example to restore

the influence of the Popish priesthood. The court attends a public mass every day, where the fervent devotion of all the members of the royal family is eminently conspicuous. There have been some public processions and exhibitions of relics, on certain great festivals; and I was informed that they were contemplated with respect by the lower orders. But all these efforts to restore popery produce little effect; although I believe they are injurious to the cause of true religion. In the higher and middle classes, infidelity is almost universally, and in very many instances, ostentatiously professed: and it is evident, from the weak and impertinent objections urged in defence of their system, by those who reject revelation, that they have been led to this unhappy conclusion, by erroneously confounding the absurdities and the mummeries of Popery with the sublime truths of our holy faith. If religious liberty were enjoyed in France as it is in our happy island, this country would offer an extensive and promising field for the labours of some zealous professor of rational Christianity, whose knowledge of the French language should enable him to promulgate the truths of "pure religion and undefiled," from the pulpit and the press.

I yesterday paid a visit to Mons. Rabot, who is one of the preachers in the principal church allotted to the *reformés* of Paris. He is a brother of the celebrated Rabot de St. Etienne, and was himself a member of the convention. In answer to my inquiries, this gentleman assured me that no polemical discussions on points of faith had been agitated in France for a considerable time. The Protestants are Calvinists, and submit implicitly to the direction of their Genevese pastors: the Roman Catholic continues to receive, without hesitation, the decrees of papal infallibility. Mr. Rabot was not aware that a single pamphlet of controversial divinity had been published in Paris for a series of years. The study of the English language is a fashionable pursuit, and English literature is highly esteemed; but books on religion or morals have few or no readers in France.

On political subjects there is great diversity of opinion. The late Emperor has many admirers, and the greater part of the army is still strongly attached to him. The feelings with which they contemplate their late overthrow, and the triumphal entrance of the allies into their capital, border on insanity; and they vent their rage in the most intemperate and opprobrious language against the senate and some of the marshals. The ex-empress appears to be as completely forgotten as if she had never appeared in France. The Emperor of Russia is universally mentioned with respect. Talleyrand's talents are held in the highest esteem; but some prejudice is entertained against his *clerical derivation*. This prejudice operates more forcibly against the *Abbés de Montesquiou* and *d'Ambray*. The new government daily acquires strength, and no doubt can be entertained of its stability. The stupendous events and the wonderful changes, of which the French have, so lately, been the astonished witnesses, in their own country, have withrawn their attention from foreign occurrences.

The disunion between certain great personages in England, though generally known, does not excite much attention, and is seldom matter of discussion. The independent spirit displayed in our parliamentary debates excites a degree of admiration of our free constitution nearly allied to jealousy: but it is the general opinion of well-informed men, that stronger institutions than ours are required for restraining *les esprits mutins* of this restless people.

CHILLINGWORTH.

"The Bible—the Bible only."

No. XIX.

His own Changes of Opinion.

It seemes then, that they that hold errors, must hold them fast, and take speciall care of being convicted in conscience, that they are in error, for fear of being Schismatiques! Protestants must continue Protestants, and Puritans Puritans, and Papists Papists, nay Jewes, and Turkes, and Pagans, must remain Jewes, and Turkes, and Pagans, and goe on constantly to the Divell, or else forsooth they must bee *Schismatiques*, and that *from themselves*. And this, perhaps is the cause that makes Papists so obstinate, not only in their common superstition, but also in adhering to the proper phancies of their severall sects, so that it is a miracle to heare of any Jesuite, that hath forsaken the opinion of the Jesuites; or any Dominican that hath changed his for the Jesuites. Without question, this gentleman, my adversary, knowes none such, or else methinkes he should not have objected it to *D. Potter, That he knew a man in the world who from a Puritan, was turned to a moderate Protestant*, which is likely to bee true. But sure if this bee all his fault hee hath no reason to be ashamed of his acquaintance. For possibly it may be a fault to be in error, because many times it proceeds from a fault: but sure the forsaking of error cannot be a sinne, unlesse to be in error be a vertue. And therefore to doe as you doe, to damne men for false opinions, and to call them Schismatiques for leaving them; to make pertinacy in error, that is, an unwillingnesse to be convicted, or a resolution not to be convicted, the forme of heresie, and to find fault with men, for being convicted in conscience that they are in error, is the most incoherent and contradictious injustice that ever was heard of. But, Sir, if this be a strange matter to you, that which I shall tell you will be much stranger. *I know a man* that from a moderate Protestant turned a Papist, and the day that he did so, (as all things that are done are perfected some day or other,) was convicted in conscience, that his yesterdaies opinion was an error, and yet thinks hee was no Schismatique for doing so, and desires to be informed by you, whether or no he was mistaken? The same man afterwards upon better consideration, became a doubting Papist, and of a doubting Papist a confirmed Protestant. And yet this man thinks himselfe no more to blame for all these changes, than a travailer, who using all diligence to find the right way to some remote citty, where he had never been (as the partie I speak of had never been in heaven,) did yet mistake it, and after finde

his error, and amende it. Nay, he stands upon his justification so farre as to maintain that his alterations, not only to you, but also from you by God's mercy, were the most satisfactory actions to himselfe, that ever he did, and the greatest victories that ever he obtained over himselfe, and his affections to those things which in this world are most precious; as wherein for God's sake and (as he was verily persuaded,) out of love to the truth, he went upon a certain expectation of those inconveniences, which to ingenuous natures are of all most terrible. So that though there were much weaknesse in some of these alterations, yet certainly there was no wickednesse. Neither does he yeeld his weaknesse altogether, without apologie, seeing his deductions were rationall, and out of *some* principles commonly received by Protestants as well as Papists, and which by his education had got possession of his understanding.*

No. XX.

Forcing Conscience.

I have learnt from the ancient fathers of the church, that *nothing is more against religion than to force religion*; and of S. Paule, *the weapons of the Christian warfare are not carnall.* And great reason, for humane violence may make men counterfeit, but cannot make them beleeve, and is therefore fit for nothing but to breed forme without, and Atheisme within. Besides, if this means of bringing men to embrace any religion were generally used (as if it may be justly used in any place by those that have power, and thinke they have truth, certainly they cannot with reason deny but that it may be used in every place, by those that have power as well as they, and think they have truth as well as they,) what could follow but the maintenance perhaps of truth, but perhaps only of the profession of it in one place, and the oppression of it in a hundred? What will follow from it but the preservation peradventure of unity, but peradventure only of uniformity in particular states and churches; but the immortalizing the greater and more lamentable divisions of christendome and the world? And therefore what can follow from it, but perhaps in the judgment of carnall policie, the temporall benefit and tranquillity of temporall states and kingdomes, but the infinite prejudice, if not the desolation of the kingdome of Christ? And therefore it well becomes them who have their portions in this life, who serve no higher state than that of England, or Spaine, or France, nor this neither any further than they may serve themselves by it; who think of no other happinesse but the preservation of their owne fortunes and tranquillity in this world; who think of no other means to preserve states, but humane power and Machivillian policie, and beleeve no other creed but this *Regi aut civitati imperium habenti nihil injustum, quod utile!* Such men as these it may become to maintaine by worldly power and violence their state instrument, religion. For if all be vaine and false, (as in their judgment it is)

* The reader will perceive a difference of orthography in these different extracts, which is owing to their being made from the different editions of CHILLINGWORTH. ED.

the present whatsoever, is better than any, because it is already settled: and alteration of it may draw with it change of states, and the change of state the subversion of their fortune. But they that are indeed servants and lovers of Christ, of truth, of the church, and of mankind, ought with all courage to oppose themselves against it, as a common enemy of all these. They that know there is a King of kings, and Lord of lords, by whose will and pleasure kings and kingdomes stand and fall, they know, that to no king or state any thing can bee profitable which is unjust; and that nothing can bee more evidently unjust, than to force weake men by the profession of a religion which they beleeve not, to loose their owne eternall happinesse, out of a vaine and needlesse feare, lest they may possibly disturb their temporall quietnesse.

No. XXI.

Playing the Pope.

You find fault with D. Potter for his vertues: you are offended with him for not usurping the authority which he hath not: in a word, for not playing the Pope. Certainly if Protestants be faulty in this matter, it is for doing it too much, and not too little. This presumptuous imposing of the senses of men upon the words of God, the speciall senses of men upon the generall words of God, and laying them upon mens consciences together, under the equall penaltie of death, and damnation; this vaine conceit that we can speak of the things of God, better than in the word of God: this deifying our owne interpretations, and tyrannous inforcing them upon others; this restraining of the word of God from that latitude and generality, and the understandings of men from that liberty, wherein Christ and the apostles left them, is, and hath been the onely fountaine of all the schismes of the church, and that which makes them immortall: the common incendiary of Christendome, and that which (as I said before) teares into pieces, not the coat, but the bowels, and members of Christ: *Ridente Turcâ nec dolente Judæo.* Take away these wals of separation, and all will quickly be one. Take away this *persecuting, burning, cursing, damning* of men for not subscribing to the *words of men*, as the words of God; require of Christians onely to beleeve Christ, and to call no man master but him onely; let those leave claiming infallibility that have no title to it; and let them that in their words disclaime it, disclaime it likewise in their actions. In a word, take away tyrannie, which is the devils instrument to support errors, and superstitions, and impieties, in the severall parts of the world, which could not otherwise long withstand the power of truth, I say take away tyrannie, and restore Christians to their just and full liberty of captivating their understanding to scripture onely, and as rivers when they have a free passage, runne all to the ocean, so it may well be hoped by God's blessing, that universall liberty thus moderated, may quickly reduce Christendome to truth and unitie. These thoughts of peace (I am perswaded) may come from the God of peace, and to his blessing I commend them.

No. XXII.

*On the Bigotry of one of his Opponents.**

Though I am resolved not to be much afflicted for the loss of that which is not in my power to keep, yet I cannot deny, but the loss of a friend goes very near unto my heart: and by this name of a friend, I did presume till of late, that I might have called you, because, though perhaps for want of power and opportunity, I have done you no good office, yet I have been always willing and ready to do you the best service I could: and therefore I cannot but admire at that affected strangeness which, in your last letter to me, you seem to take upon you, renouncing in a manner all relation to me, and tacitly excommunicating me from all interest in you: the superscription of your letter is, To Mr. William Chillingworth, and your subscription, John Lewgar, as if you either disdained or made a conscience of stiling me your friend, or yourself mine. If this proceed from passion and weakness, I pray mend it; if from reason I pray shew it: If you think me one of those to whom Saint John forbids you to say *God save you*, then you are to think and prove me one of those deceivers which deny Christ Jesus to be *come in the flesh*. If you think me an heretick and therefore to be avoided, you must prove me αὐτοκατάκριτον, condemned by my own judgment; which I know I cannot, and therefore I think you cannot: if you say I *do not hear the church*, and therefore am to be esteeemed an heathen or publican; you are to prove that by the church there is meant the church of Rome: and yet when you have done so, I hope Christians are not forbidden to shew humanity and civility, even to Pagans: for God's sake, Mr. Lewgar, free yourself from this blind zeal, at least for a little space; and consider with reason and moderation what strange crime you can charge me with, that should deserve this strange usage, especially from you: Is it a crime to endeavour with all my understanding to find your religion true, and to make my self a believer of it, and not be able to do so? Is it a crime to imploy all my reason upon the justification of the infallibility of the Roman church, and to find it impossible to be justified? I will call God to witness, who knows my heart better than you, that I have evened the scale of my judgment as much as possibly I could, and have not willingly allowed any one grain of worldly motives on either side; but have weighed the reasons for your religion and against with such indifference, as if there were nothing in the world but God and my self; and is it my fault that that scale goes down which hath the most weight in it? that that building falls, which has a false foundation? have you such power over your understanding, that you can believe what you please, though you see no reason, or that you can suspend your belief when you do see reason? If you have, I pray for our old friendship's sake teach me that trick; but until I have learnt it, I pray blame me not for going the ordinary way; I mean for believing or not believing as I see reason: If you can

* Mr. Lewgar, a former friend of Chillingworth's.

convince me of wilful opposition against the known truth, of negligence in seeking it, of unwillingness to find it, of preferring temporal respects before it, or of any other fault, which is in my power to amend, that is indeed a fault, if I amend it not, be as angry with me as you please. But to impute to me involuntary errors; or that I do not see that which I would see, but cannot; or that I will not profess that which I do not believe; certainly this is far more unreasonable error, than any which you can justly charge me with; for let me tell you, the imputing *Socinianism* to me, whosoever was the author of it, was a wicked and groundless slander.

Perhaps you will say, for this is the usual song on that side, that pride is a voluntary fault, and with this I am justly chargeable for forsaking that guide which God has appointed me to follow: but what if I forsook it, because I thought I had reason to fear, it was one of those blind guides which whosoever blindly follows, is threatened by our Saviour that both he and his guide shall fall into the ditch; then I hope you will grant it was not pride, but conscience that moved me to do so; for as it is wise humility to obey those whom God hath set over me, so it is sinful credulity to follow every man or every church, that without warrant will take upon them to guide me: shew me then some good and evident title which the church of Rome hath to this office, produce but one reason for it which upon trial will not finally be resolved and vanish into uncertainties; and if I yield not unto it, say if you please I am as proud as Lucifer.

POETRY.

Stanzas, composed during a Voyage from England to Wales.

Wild Wallia's rocks, and Devon's myrtle vales,
(Whose feet the ocean bathes) inspire my breast,
With raptures sweeter than the spicy gales
Of India's shores, or Araby the blest.

Ye Cambrian mountains! that ascend the sky,
Like pyramids,—green monuments of years—
Accept the passing tribute of a sigh,
To friendship sacred and parental tears.

Wak'd by the sun from winter's bed of snows,
The southern wind recals the vernal hours;
Sweet woodbine mingles with the summer rose
Their waving wreaths to crown the tuneful bowers.

Land of my fathers, hail! where Druids old
In Cader Idris sat, or Merlin's cave;
And Taliesin tun'd his harp of gold
To songs of glory, that survive the grave.

Ye sylvan shades of Albion! that contain
The loveliest treasures of a father's heart,—
Preserve those pledges, while, beyond the main,
Where filial duty calls, I now depart.

Hark! from the eastern cloud the light'ning's voice
In thunder speaks of God, who reigns above!—

To whom, with meek devotion, I rejoice
To trust my children dear, and wedded love.

GURLIM AB IFAN.

Kilworthy, near Tavistock, July, 1814.

Verses, composed on the Birth of a Son.

(Incipe, parve puer! risu cognoscere matrem.) VIRGIL.

Begin, my lovely Boy! with smiles to know
Thy mother, from whose fost'ring, genial breast,
Thy earliest streams of infant-nurture flow,
And where thy head reclines to balmy rest.

On tiptoe, round thy couch, thy sisters press
To watch thy slumbers, or thy lips to kiss;
And vie their darling brother to caress,
In accents soft of unaffected bliss.

To thee the youngest of the blooming band,
With tottering step, her gifts presents—a toy,
Or food delicious, with unsparing hand,
In tones of sympathy, and looks of joy.

Blest scene! more grateful to their parents' eyes
Than blushing wreaths, that garnish Flora's bow'rs;
Or kindred stars, that decorate the skies;
Or heav'nly rainbow in the vernal show'rs!

O Thou! whose goodness animates mankind
With life, and sense, and charities benign,
Inspire our child with graces of the mind,
Resplendent in the "human face divine."

W. EVANS.

Kilworthy, 10th March, 1814.

ITALIAN POETRY.

On the passing of Mr. W. Smith's Trinity Doctrine Bill, July, 1813.

Epigramma.

L'Imperial Britannico Senato
Al fine ha decretato
Che punir non si dè
Chi crede ch'un fa uno, e tre fan tre.

Unitarian Hymn,

First Printed in Mr. E. Taylor's Collection of Psalm-Tunes, and ascribed on good authority to Metastasio.

Te solo adoro,
Mente infinita
Fonte di vita
Di verità!
In cui si muove,
Da cui depende,
Quanto comprende
L'eternità.

Epigram,

On a Lover's name and his Mistress's, written on a Pew-Door at St. James's, Exon.

Si dominus, dominæque adeo sua mystica jungunt,
An Venus hic aras, an Deus uter habet?

English.

If God and Chloe's beauty here
Are equally ador'd;
To whom d'ye dedicate this church,
To Venus or the Lord?

(*Stogdon's Poems*, 8vo. 1729, p. 32.)

Impromptu

On a late "spirited dash,"* in which "no vestige of public property escaped destruction,"† and amongst other things PRINTING PRESSES AND TYPES were consumed or spoiled under the careful eye of the commander in the Expedition.

If next to virtue, it be best
To hide a *vicious stain*;
The maxim praises may suggest
For Britain's warlike train:

Their rage, first headlong wraps in flame,
Columbia's *civic* towers,
But prudent, next, averse to *Fame*,
Her *tell tale Press* devours.

Q.

Another,

On a late exercise of the LEX TALIONIS, in the destruction of a Printing-Office by the military.

'Gainst ink and type, if soldiers rage,
Do not their zeal condemn;
For type and ink in every age
Fierce war have made on *them*.‡

Q.

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* So called by the Morning Chronicle.

† The cool, historic language of the Dispatches.

‡ That "villainous engine, the Press," is well described by Andrew Marvell, in our *Gleanings*, No. li. Vol. V. p. 26. ED.

OBITUARY.

The Rev. JAMES PICKBOURN (whose death was announced, p. 316*) was born at Sutton, in Ashfield, near Mansfield, Nottinghamshire, on the 27th Jan. 1736.† He commenced his studies at the academy then under the superintendence of Dr. Jennings, in the year 1754, and remained there the usual term of five years.

Upon quitting the academy, he was appointed minister to a congregation of Protestant Dissenters at Harleston, in Norfolk;‡ the following year he removed to Brentwood, in Essex, where he continued to officiate about four years. During this period he received ordination: his certificate of ordination bears date, Oct. 14, 1762. Upon quitting Brentwood he came to reside in London: soon after his arrival, Dr. Williams's trustees appointed him their librarian, which office he held until the end of the year 1776.

During his residence at the library, he became acquainted with some very eminent characters. A society of which he was a member met once a fortnight at the London Coffee-House. Drs. Franklin, Kippis, Price and Priestley were amongst the number of its most distinguished associates. In the middle of the year 1773, he attended two young gentlemen to the continent, in the capacity of private tutor;‖ his acquaintance with Dr. Franklin now proved of singular advantage to him, the reputation of intimacy with Franklin, being at that time the best introduction to eminent characters of every description.§ He returned to England in the autumn of 1776; the January following, he opened an academy for young gentlemen, in Grove Street, Hackney, which he conducted with credit to himself and advantage to his pupils, until midsummer, 1804, when finding the infirmities of age advancing upon him, he withdrew from active life, having honorably realized a handsome competency. He published, in 1790, a *Dissertation on the English Verb*, the plan of which he formed during his residence at the Hague; it was dedicated to Lord Dover: he afterwards published, in the year 1808, a *Dissertation on Metrical Pauses*: both publications procured him many compliments from the first scholars of the age, and are likely to remain a lasting proof of his being an

* The name is here mis-spelt *Pickbourne*.

† He remembered the rebellion in 1745, and used to tell of his being sent by his father, a farmer, to buy powder, on the approach of the rebels, in order to defend their house, which stood in a lone situation, against any stragglers from the Pretender's army.

‡ Here, as he was fond of relating, he helped to proclaim the present king.

‖ He continued to discharge the office of Librarian at Red Cross Street by deputy.

§ He resided some time at the Hague, where he received "numberless civilities," (Ded. of Eng. Verb.) from the English Ambassador, Sir Joseph Yorke, afterwards Lord Dover.

acute scholar. At different times he contributed detached pieces upon similar subjects to the Monthly Magazine. After a gradual decay of more than four years, his useful life was closed on the 25th of May, 1814; the favourite employment of his life (the education of youth) being the last subject he was capable of conversing upon.

Mr. Pickbourn was steadily attached to the Dissenting interest, of which he has given a munificent proof in the bequest of 1000l. (3 per cent Cons.) to the Presbyterian Fund.

His theological views were Unitarian, and he was, during the whole period of his long residence at Hackney, a regular worshipper at the Gravel-Pit Meeting House, in the burial-yard of which he lies interred.

Rev. T. Wintle, B. D.

July 29, At Brightwell, the Rev. Thos. Wintle, B. D. His parents were in trade at Gloucester, where he was born 28th April, 1737. He was educated chiefly in his native city, and distinguished by his thirst after knowledge, and his diligent application to school-exercises. Obtaining an exhibition at Pembroke College, Oxford, he there became scholar, Fellow, and Tutor. In 1767, Archbishop Secker made him rector of Wittrisham, in Kent, and called him to be one of his domestic chaplains. After the death of his Grace in the following year, he resided at Wittrisham, or on the small living of St. Peter, in Wallingford; until, in 1774, relinquishing these preferments, he was presented by the late Bishop of Winchester to the rectory of Brightwell, Berks. At Brightwell he lived constantly forty years, and at Brightwell he died, leaving a widow, two sons, and one granddaughter. That in early life Mr. Wintle was unremitting in the attainment of useful learning, and in the practice of religion and virtue, the honourable distinction conferred on him by that eminent divine and excellent man Archbishop Secker, gives ample proof. That in his more mature and later years he ceased not, by precept and example, to set forth the expediency and advantages of a religious and virtuous life, all who had communication with him can testify. Not that the world at large has to learn what were his pursuits; for, with a desire that his honest and pious labours might be productive of good beyond the small circle of his parish, he published, 1st, "An Improved Version of Daniel attempted, with a Preliminary Dissertation, and Notes critical, historical, and explanatory." 2. "A Dissertation on the Vision contained in the second chapter of Zechariah." 3. "Eight Sermons on the Expediency, Prediction, and Accomplishment, of the Christian Redemption, preached at the Bampton Lecture." 4. "Christian Ethics, or Discourses on the Beatitudes, with some preliminary and subsequent Discourses, the whole designed to explain, recommend, or enforce, the Duties of the Christian life." 5. "A Letter to the Lord Bishop of Worcester, occasioned by his Strictures on Archbishop Secker and Bishop Lowth, in his Life of Bishop Warburton." The two first of these publications will class Mr. Wintle with the most distinguished biblical scho-

lars. The Bampton Lectures and Christian Ethics contain a form of sound words, adorning the doctrine of Christ, and provoking his followers to good works. The Letter to Bishop Hurd has already been recommended to the reader as one of the few pamphlets which should be preserved.*—It had been well for society if Mr. Wintle's sphere of daily action had been less circumscribed. If his study accurately to know the will of God, and his delight punctually to perform it; if his orthodox Christian faith, his extensive knowledge, his right judgment, his well-disciplined understanding, his gentle and cheerful disposition, his instructive and entertaining conversation, his sound and practical doctrine, his meekness, his equanimity, his temperance; his inflexible integrity; if these, and other talents and graces, with which the head and heart of this learned and good man abounded, had been exercised in more public life, might not thousands, seeing his faith by his works, have been led to follow his example of giving glory to God, and doing good to men?

(*Gent. Mag.* Aug. 1814.)

Henry Reeve, M. D.

Sept. 27, aged 34, at Hadleigh, in Suffolk, Henry Reeve, M. D. Member of the Royal College of Physicians, at London, and F. L. S. one of the physicians to the Norfolk and Norwich Hospital, to Bethel, and to the Lunatic Asylum. After a steady application to his profession for several of his earlier years, he graduated at Edinburgh in 1803; continued his studies at London; and visited the continent, with the view of improving himself in the science of medicine, to which he was warmly devoted. His exertions were most successful, for, besides his acquisitions in classical and other literature, he became well-versed in the primary object of his pursuit, and was far from a mean proficient in the collateral studies of chemistry and natural history.—In 1806 he fixed at Norwich. In 1809 he published a short but instructive "Essay on the Torpidity of Animals:" and in 1811 he delivered, with great credit to himself, a course of physiological lectures, portions of which his kindness had previously prompted him to communicate, at stated periods, to an audience of young students of physic in this city. The talents and acquirements of Dr. Reeve were rewarded by a practice, which was quickly increasing, till the unfortunate period at which he was incapacitated from attending to it by the lingering and painful disease which finally terminated his existence; against this he long struggled, not only with fortitude and hope, but with a vivacity truly remarkable; and he uniformly appeared to be the least oppressed by it when he was called upon to contribute to the relief of others. He had the satisfaction of finding, for several years, that his kind attention and professional skill were highly valued by those who received his aid; and the regret excited by the loss of him is deeply felt and widely extended. His duties in private life were no less happily discharged than those of his pro-

* See "Pursuits of Literature."

fession: his mind was open, generous, lively, simple, and affectionate; and those to whom he was united, as a relative or a friend, will ever turn, with melancholy complacence, to the remembrance of his faithful and active attachment, of his cheering conversation, and of his pleasing and valuable accomplishments.

F. S.

Rev. Thos. Howes.

Thursday last, in St. Giles's, in his 85th year, the Rev. THOS. HOWES, Rector of Mourningthorpe, in this county, (in the gift of the crown) and of Thorndon, in Suffolk.—He was a profound scholar, and the formidable antagonist (with Bishop Horsley) of the late Dr. Priestley, in the Trinitarian controversy in 1781. He was the author of "Observations on Books antient and modern," and several theological works.

(*Norfolk Chron.* Oct 5.)

Mrs. Elizabeth Goodheve.

Oct. 6. At Clifton, ELIZABETH GOODHEVE, wife of J. Goodheve, Esq. banker, of Gosport. Her patience and fortitude during a long and severe illness were peculiarly exemplary. A zeal to serve others was the characteristic of her conduct, and her solicitude to benefit the poor was uniformly displayed. She was the daughter of the late William Hurry, Esq. of Great Yarmouth, and continued to cherish the same sacred regard for civil and religious liberty, which she had early learnt of a Morgan and a Price.

Mr. G. C. Hurry.

On Tuesday, the 18th, died at Frenchay, Mr. G. C. HURRY, nephew of Mrs. Goodheve, whose death has been just recorded. In him were combined distinguished talent with the greatest humility, genuine piety with ardent benevolence. He was pursuing the study of medicine, when a rapid consumption, which he bore with singular patience and Christian resignation, removed him from earth to heaven.

Rev. G. Hodgkins.

Oct. 13. The Rev. G. HODGKINS, many years the respected minister of the congregation of Protestant Dissenters, of Stoke Newington, Middlesex.

Rev. Nathaniel Jennings.

Oct. 16. At Islington, the Rev. NATHANIEL JENNINGS, 46 years minister of the congregation of Protestant Dissenters, of the Independent denomination, Lower Street.

Daniel Isaac Eaton.

Aug. 29. At his sister's at Deptford, DANIEL ISAAC EATON, the publisher of free theological and political works, for the last twenty-five years, for which he has been prosecuted eight different times by the attorney-general. His last imprisonment of eighteen months' duration, was for the Third Part of Paine's Age of Reason. He was lately prosecuted for a work called *Ecce Homo*, for which he suffered judgment to go by default. He was not brought up for judgment, in consideration of his years and infirmity, and on account of his having given up the author.

(*Morn. Chron.* Aug. 31.)

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

The Christian's Survey of the Political World.

The sovereigns of Europe or their representatives are assembled at Vienna, and the rights of nations are undergoing a more solemn discussion, than has hitherto been known, perhaps, in the annals of mankind. Nothing as yet has transpired, but the nature of the Congress has afforded food for numberless conjectures. The usual accompaniments of such meetings have not been forgotten, and among the pageantries that of religion has not been unnoticed. The papers tell us, that the Emperors of Austria and Russia, and the Kings of Prussia and Denmark, have been present at a grand ceremony of the Romish church, where the elevation of the host, or the adoration of the wafer-god, was performed in great pomp and solemn devotion. In what manner the two Protestant Kings assisted at this rite, we do not know; but we recollect in holy writ, that a king of Israel was so pleased with the form of an altar at Damascus, that he built one in resemblance of it in the holy land. It is said also, that the truly religious man shall stand before kings and not be ashamed; and kings themselves are equally bound with others to bear their testimony in favour of divine truth. But this compliance with the customs of a country will be vindicated, and in fact in the same manner as they who worship the Only True God justify their frequenting places of worship, where prayer is offered to different persons besides him, who is emphatically styled the Father, and of whom it is said by the apostle, 'To us there is one God, the Father.'

The presence of the Emperor of Russia at Vienna may be hailed as an auspicious omen. For, strange as it may appear, the Emperor of the most despotical country in Europe seems to have imbibed as true sentiments of liberty, as any of those sovereigns, who have been favoured by their birth in regions, where it is supposed to be better known. To him is attributed, but we do not know upon what grounds, a proposal of inestimable worth; namely, that the number of the military in every country should be diminished; and doubtless, such a diminution would be of great benefit to every country. Europe, during the last and the beginning of the present century, has presented the most odious and despicable picture that can be contemplated by a reasonable being. The work of blood has been holden in the highest honour, and kings in their friendly visits to each other have been entertained with military arrays, each vying with the other in shewing the state of preparation he is in for hostile aggression or self-defence. In such a state of mankind it is ridiculous to talk of the blessings of peace. All that can be said is, that the nations are living with each other in the state of an armed truce. When such numbers of men are existing by the sword, it cannot be long unsheath-

ed: and among the nations, that will gain by the Emperor's propositions, none will derive so great a benefit from it as the French. The state of their army is such, that the crown whilst it exists cannot be free from apprehension, and it will be long before the numbers who have led a wandering life, subsisting upon or in hopes of plunder can be brought to the more honourable mode of existence upon this earth, that of gaining support or contributing to the welfare of others by the arts of honest industry.

We must, however, wait some time before the acts of this Congress are known. Much has most probably been already done, and if diversions occupy the evening, the mornings have been given to real business. The partitioning of territories without forgetting just claims must be attended with great difficulties: and, if it is true that all parties wish to shew their detestation of the tyranny that has lately been overthrown, other acts of oppression besides those of Buonaparte will receive proper animadversion. None of his acts are worse than the partition of Poland; and no military execution of the French can be compared with the massacre at Warsaw by Suwarrow. To the Emperor of Russia is attributed the design of restoring to Poland its independence, and the raising of it again into the rank of kingdoms.

Rome is next to Vienna in bustle and activity. There the pretended holy father with his cardinals are at work night and day in the endeavour to restore what is called the church to its ancient footing. Monks and nuns are collected together from all quarters: but the great plan, the re-establishment of the Jesuits, does not meet with success by any means adequate to the sanguine expectations of his pretended holiness. Even in Italy it is looked upon as a lost case: it is not thought, that the sovereigns of Europe can be again so duped as to admit under the pretext of religion the most dangerous corresponding society that ever was formed. The words of a Venetian writer have been quoted upon this subject; who states, that within half a century after the death of Ignatius the postage of the general of the Jesuits amounted from sixty to a hundred golden crowns on the arrival of each courier. Thus Rome was the depot of intelligence from all quarters, and in the conclave of the Jesuits every political matter was agitated. The expence of postage was nearly the only expence they were at, for their agents in all kingdoms, except the Protestant, were kept at the expence of each respective government, being either father-confessors or high officers of state, or apparently private monks in their respective monasteries. Education was an inferior concern, and the Catholic states must be much at a loss, if they cannot provide for education without associating with it religious vows or political views.

But Prussia presents to us a new and very important feature. We do not allude to the organization of its military arrangements, though even in them we trust much will be done to relieve that unhappy country from the dreadful system, under which it has so long groaned. Prussia was a vast barrack. The father of the great Frederick, as he is called, was

usually denominated the Corporal, and he seemed to have no other idea of governing a country than upon the principles of a drill-serjeant. His successor turned all his thoughts to war, and excited the admiration of Europe by his military exploits. His subjects were all turned into soldiers, and every thing was held in contempt, that had not some concern with war, immediate or expected. Infidelity was the favourite topic in the private parties of this sovereign, and those philosophers, who were known to be most inimical to the Christian name, were held in the highest honour. Hence Prussia, though a Protestant country, would scarcely have deserved the name of Christian, if it had not been for the number of persons in private life, who, the more religion was out of fashion at court, were more attached to it in their domestic circles. This state of things seems to have opened the eyes of the present sovereign, and adversity has taught him the precious lesson, that the contempt of religion is attended with every species of vice. Hence probably has originated the design, which has been made known by a proclamation, of collecting together a number of well-instructed persons to examine into the state of religion, to compare together the religious services of different countries, and to establish their worship upon the best principles, which the collective wisdom of the committee appointed for this purpose can suggest. An English paper, commenting upon this act of government, observed, that the business might be settled at once, by adopting the liturgy of the sect established by law in the southern part of this island; but setting aside the unscriptural doctrines contained in this liturgy, the jumbling together of the services would surely be avoided in a new institution. We heartily wish the Prussians success in their undertaking; hoping that in their inquiries they will lay down the scriptures as the basis of their proceedings, reject all unchristian terms and appellations, and bring their services to the simplicity and purity of the Christian religion. It is needless for us to observe that, if they retain all the four objects of worship hitherto in use, namely, God the Father, God the Son, God the Holy Ghost, and the holy, blessed and glorious Trinity, their other ameliorations will be of little consequence. We shall watch attentively their proceedings, and shall be happy to announce, that they have come to the knowledge of the truth, and worship only the God and Father of our Lord Jesus Christ; for to Christians there is no other God, but God the Father.

The trial of the booksellers at Paris, for libel, is not over, but the sensation occasioned by it is considerable. They presented a petition to the Commons on their seizure and confinement, but without avail: as the house does not yet seem to understand the nature of imprisonments, which ought never to be used, unless from necessity; and if the booksellers could give sufficient bond for their appearance, these harsh proceedings ought to have been avoided. We do not know the nature of the libels complained of, but Carnot is the reputed author of one of them, and we may therefore expect it in an English

dress. As the French have complained of the severity of our courts of justice in the case of libels, we shall on the result of these trials be able to form some comparison between the two countries. The king's influence is daily strengthening, and he is securing a military guard round his person, which may gradually supply officers for his army. As it seems to be the intention of superseding the old plan of officers rising by merit from the ranks, their army will gradually grow less formidable. Great fears are entertained for the re-establishment of monkery, for it is supposed, that nearly three hundred thousand pounds worth of land belonging to convents is not alienated: and if this is restored to these useless institutions, they will have a very pretty fund to begin with, and by degrees may attain to their former prosperity.

France is evidently recovering from her wounds: but Spain presents to us a very melancholy appearance. The policy of the sovereigns on the respective thrones has been as opposite as possible. One has sought to secure peace by oblivion, the other by precipitately endeavouring to restore every thing to its former state, and punishing even those individuals by whose exertions the independence of the kingdom was preserved. The consequence of this conduct is manifested in discontents and tumults, and in Navarre one of the most celebrated leaders has appeared at the head of his Guerilla in opposition to government. His attempt on Pampeluna was rendered abortive by the activity of its governor; but the mountains of Navarre will afford him shelter, and a place of resort for the discontented. How far the spirit of insurrection prevails in the country is not known; but even the ignorance that prevails respecting the interior is but a bad omen for the existing government. The priests and monks are returning to their possessions, smarting under the sense of the injuries they have sustained, and relying on the power and favour of the monarch to preserve them in the exercise of their wonted powers.

From Europe we turn with a melancholy eye to the other side of the Atlantick, where the war is carried on with unusual features of severity. Neither side has reason to boast of its success; for though both parties carry on the work of destruction with great alacrity, it is not easy to say which is the greater sufferer. In their military exploits also there is the same similarity. The English have been successful in the north and south of the eastern parts, and have received reverses in the north-west to counterbalance them. But the point, on which the attention of Europe has been deeply fixed has been our conduct in Washington, the capital of the United States. Of this, by a very skilful plan admirably put into execution, our troops obtained the possession with inconsiderable loss. Here their stay could be but short, and their time was, according to the wisdom of the worldly politician, well employed in the destruction of a vast variety of stores; but the next act, the destruction of the President's palace, courts of legislature and justice, and public edifices, has occasioned a sensation upon the continent, which is injurious to the British character. This act is contrasted with the

conduct of the Emperor, and his supposed barbarian troops on taking possession of Paris, where the public buildings were respected, and the works of art preserved with the utmost care. This comparison of the conduct of two armies in similar circumstances will be of great use in future wars, and may lay down a maxim for belligerents, that it shall be considered disgraceful for a soldier to destroy any thing, but what is used for his destruction. This is the Mosaical precept, and with its propriety deeply impressed on our minds we cannot but lament that this useless insult has been offered to our enemy.

INTELLIGENCE.

FOREIGN.

SPAIN is running the race of degeneracy.

The gallant general ALAVA, who, on account of his distinguished merit, was appointed aide-du-camp to the Duke of Wellington, has been consigned to the prisons of the Inquisition. He is a Spaniard, and the supposition is, that by some of the occult modes of accusation known to that terrible tribunal, he has been charged with the crime of being a member of the proscribed Society of Freemasons.

We are much pleased to see in the public prints a letter from a British soldier, renouncing rank in the army of so despicable a power as Spain. We allude to Sir THOMAS DYER, the first officer who held a British commission in Spain. He wrote to the Secretary of War at Madrid, so long back as the 24th of July, but receiving no answer he addressed a second letter to the same minister, on the 24th of September; in both desiring that his name should be erased from the list of Spanish lieutenant-generals, as he considered his rank in that service a disgrace to him,—because certain members of the Cortes, and others had been confined and refused trial,—because the Cortes had been illegally dissolved and no new assembly appointed,—and because the liberties of the nation, which his compatriots had shed their blood to preserve, had been abrogated by the oppression of the present government.

Protestants in France.

"It has been stated by some of the newspapers in England, that Protestantism has made considerable progress in France, and that Protestant churches are common both in Paris and in the country towns. This statement is inaccurate. In Paris there are only three Protestant temples, for so they are called, and those are of no magnitude, nor can their congregations be numerous. In the northern provinces there are no Protestants; and even in the two southern provinces, where they

were formerly most numerous, they do not, I believe, increase. The truth is, that the only religious contest now carried on in France, is not between Catholics and Protestants, but between Christians and unbelievers."

Eustace's Letter from Paris. 1814, 8vo. p. 75.

DOMESTIC.

RELIGIOUS.

Cambridgeshire and Lincolnshire Unitarian Association.

The Unitarian Association for Lincolnshire and Cambridgeshire, was held, according to the previous notice, at Lutton, Thursday, June the 30th. There was a public service on the preceding evening, when the Rev. G. Smallfield preached. The Rev. J. Hawkes preached both the sermons on the Thursday. The public services were well attended. The ministers and their friends, in all sixty-two persons, dined together. The annual business of the Book Society, connected with this association, was attended to. The next association is to be held at Lincoln.

Manchester College, York.

The following benefactions have been received for this institution:

	l.	*s.*	*d.*
Thos. O. Phillips, Esq. Manchester	5	0	0
David Ainsworth, Esq. Preston	5	5	0
Rev. John Yates, Toxteth Park, near Liverpool, towards discharging the debt on the York Buildings . .	100	0	0

The following congregational collection has likewise been received.

	l.	*s.*	*d.*
From Dudley, by the Rev. James Hews Bransby .	15	14	2

Manchester, Sept. 15, 1814.

G. W. W.

Unitarian Fund Anniversary.

[*Continued from p.* 372, *and* 515.]

The committee next detailed a missionary journey of Mr. Campbell, of Newcastle-upon-Tyne, undertaken at the instance and under the direction of the Rev. W. Turner, and the Rev. James Yates. In connection with the name of Mr. Campbell, they remarked, in their report, that although in general the Unitarian Tract Society have made way for the Unitarian Fund, in one instance, viz. at Newcastle, missionary preaching has led to the establishment of a society for the distribution of tracts.

We have already given (pp. 512—515) an account of the *General Association of the Unitarians of Scotland*: this the committee inserted into their Report. They stated that application had been made to them by the *Association* for assistance in the settlement of a minister, who should also act as a missionary, at Carluke; and that the matter was referred to the decision of the next committee.*

Scotland occupied, as might be expected, no mean place in the Report: but subsequent intelligence has been received by the present committee from Mr. Wright, who has recently finished a tour of six months in that country, of which we are allowed, by the liberality of the committee to promise our readers an abstract.

Donations in *Tracts* from the

* The committee for the present year have agreed to co-operate with the Scotch Association in this measure: A suitable minister has offered himself: He is to divide his services between Carluke and Paisley, and to act as a missionary in the neighbourhood.

Ed.

several Unitarian societies were acknowledged by the committee. "With these and various purchases," the Report proceeded, "your Secretary, on the behalf of the committee, has this year put *some thousands* of tracts into circulation. Wherever your missionaries have gone, there has been a growing demand for tracts; and though the society was not instituted principally for their distribution, and though the expence of them forms a considerable item in the annual account, yet to send out missionaries without them would be to send them not equipped for their undertaking."

We have copied this part of the Report, in order to suggest to such of our readers as have it in their power, the expediency of assisting the Unitarian Fund by the donation of tracts. Some of them have the lead in the Tract-Societies, and might probably obtain the gift of copies of such articles of their stock as are most numerous. Others have possibly small pamphlets of their own publication, which they would wish to put into gratuitous circulation. And some few may, perhaps, be willing to spare *sets of the Unitarian Tracts* (which are in particular request), and volumes on the Unitarian Controversy, for congregational and district Libraries. Any benefactions of this kind, transmitted to the Secretary, will be most acceptable, and shall be publicly acknowledged in this work.

"In more than one painful instance during the year," the Report goes on, "your Committee have had the pleasing duty of acting upon that part of the plan of the Unitarian Fund, which relates to ministers oppressed by poverty."

The services of the receivers of subscriptions throughout the country were adverted to with grateful acknowledgments by the Committee, and a hope was expressed that they would continue their efforts to interest the many respectable Unitarian congregations, in England, on behalf of the Fund. Particular mention was made of the liberality of some individuals and congregations in Cheshire and Lancashire.

It was stated by the Committee that they had received in transfer the title-deeds of two places of worship, to be used for Unitarian worship, or the proceeds of them in rent or sale, to go to the general Fund, and that they had placed these deeds in the hands of a legal adviser: also, that several intimations had been made to them officially of the intention of friends to bequeath property to the Society: and that on both these accounts they recommended that a certain number of trustees should be appointed by the General Meeting, in whom property by donation or bequest might be vested for the use of the Unitarian Fund.

The Students of the Unitarian Academy were represented as entitled to the thanks of the Society, on account of their services, as preachers, during the last year.

We give the following concluding paragraphs of the Report, without abridgment.

——"Your Committee would be in their own view negligent of the interests which have been committed to their hands, if they did not take up the suggestion of the last Committee recommending that some plan be formed for the establishment of an Unitarian Sunday

Evening Lecture in the western part of the metropolis. The success of a recent experiment of this kind in Southwark, offers the greatest encouragement to the measure. It might be accomplished by means of the London and Country Ministers who co-operate with the Unitarian Fund, and the subscriptions of individuals would probably relieve the Society from suffering any great weight of expense in the prosecution of the object.

"Before your Committee conclude their Report they must discharge another duty by recommending that the attention of the Society be turned towards *Ireland*, especially the North of it, concerning which they have obtained the following information from a valuable correspondent on which the society may calculate, as authentic. It is known to all that the North of Ireland is chiefly Presbyterian; and, says our correspondent, the Presbyteries of Antrim, Templepatrick, Bangor, Armagh, and I believe Straban have laid aside all subscription to creeds, and almost unanimously avow the *new light* doctrine, as moderate Arianism is called in Ireland: to which I may add the whole of the Southern Association, some of the members of which are humanitarians. Even in the more orthodox presbyteries they subscribe to the Confession of Westminster, with this reservation, 'so far as it may be agreeable to the Scriptures.'

"It will be for the consideration of the next Committee how far the political state of the sister island may render a mission thither expedient for the present—but no doubt can be entertained that in a short time Ireland must form a prominent object in your annual Reports.

"It is already known to the Society that, with the blessing of God, the Rev. T. Madge of Norwich is to preach the next annual Sermon, and the Committee have the satisfaction of stating further, that they have engaged the Rev. W. Broadbent, of Warrington, as the Preacher for the year ensuing.

"Your Committee close this address with commending the Unitarian Fund to the liberal friends of truth throughout the kingdom, and with commending them and the supporters of all institutions having the good of mankind for their object, to the blessing of the One God, the Father of our Lord Jesus Christ."

We have now only to record a few of the Resolutions of the meeting.

The Report was agreed upon as the report of the Society and ordered to be published as the Committee might judge expedient.

——Mr. Kentish was thanked for his 'judicious and suitable sermon' and requested to print it. The following grew out of the Report, 'That it is necessary to appoint trustees in whom property may be vested on behalf of the Society; that the number of trustees be ten; and that the following gentlemen be the trustees, viz. Mr. Christie (Treasurer), Mr. James Esdaile, Mr. Wm. Frend, Mr. Thos. Gibson, Rev. T. Rees, Mr. C. Richmond, Mr. T. B. Rowe, Mr. Richard Taylor, Mr. James Young, and Rev. R. Aspland (Secretary.) The next resolution we also copy entire:—'That it appears highly expedient to this meeting that the Com-

mittee open a correspondence with Ireland, in order to ascertain the propriety of a mission into that country; and that they be requested to make their Report thereon at the next annual meeting*.'

It was farther resolved to recommend to the country brethren to form themselves into local committees, in aid of missionary preaching; and that the Society's Committee should be instructed to co-operate with such committees, and to lend them all possible assistance, pecuniary or otherwise.* —The country receivers were again thanked for their acceptance of that appointment, and earnestly requested to promote subscriptions in their respective neighbourhoods.—It was recommended to the Committee to procure a list and account of meeting-houses throughout the kingdom, in danger of being lost to the Unitarians, and that they report thereon at the next annual meeting.—The Committee were also instructed to deliberate upon the possibility of supplying Brighton with a succession of morning-preachers during the summer season.†—Special acknowledgment was made of the co-operation of the Eastern Unitarian Society, and thanks were given to Mr. Edward Taylor, the able and active secretary of that association, for his frequent valuable communications. —In agreement with the Report it was a recommendation from the meeting to the Committee "to consider of the propriety of a sunday Lecture at the West End of the town, in which the co-operation of our opulent brethren in that neighbourhood may be expected."—A mission to Cornwall was resolved upon, subject to the discretion of the Committee.—The thanks of the meeting were given to the various officers of the Society, and the following gentlemen were elected into office for the year ensuing, viz.

Mr. John Christie, Treasurer.
Rev. R. Aspland, Secretary.

Committee.
- Mr. Geo. Abbot
- — David Eaton
- — Wm. Hall
- — John Taylor
- — Wm. Titford
- Rev. Thos. Rees
- — Wm. Vidler

Auditors.
- Mr. Wm. Sturch
- — Sam. Barton

It has been before stated that the subscribers and their friends dined together, as usual, and that the number on this occasion was about three hundred. Mr. Ebenezer Johnston, of Lewes (late of London), was in the chair. The meeting was eminently successful in promoting the funds of the Society. Various addresses were made to the meeting by Mr. Kentish and others: Mr. K. alluded most feelingly to the circumstance of the friend, who, two years before occupied his [Mr. K's.] situation, being no more—alluding to the lamented death of the Rev. W. Severn, of Hull; whose memory, in connection with that of

* On this, indeed on all the Resolutions, the Secretary of the Unitarian Fund will be happy to receive communications from any friends to the measures contemplated by them.

† The following gentlemen have been at Brighton in pursuance of this resolution, viz. Messrs. Aspland, Madge, Gilchrist, and Joyce: and Mr Vidler is now there [Oct. 27th]: The congregations have been and continue crowded.

Priestley and *Lindsey*, was introduced into a sentiment from the chair. The chairman also proposed the following sentiments among others, which only our limits allow us to copy, and with which the same restrictions compel us to close this article:—*Mr. Wm. Smith, and thanks to the legislature and the government for extending to Unitarians the protection of the law.—Our friend Mr. Wright, absent on missionary duty in Scotland: May he successfully carry on the work which our friend Mr. Lyons began.—Our Unitarian brethren on the Continent of Europe; and may the allied sovereigns learn from the example of Great Britain the wisdom of confining penal laws to civil offences.*

A Copy of Papers (printed July 8, 1814, by Order of the House of Commons) relating to the Codex Alexandrinus, an ancient Greek MS. of the Scriptures, in the Royal Library of MSS. in the British Museum.

Letter from Lord Sidmouth to the Lords of the Treasury.

Whitehall, 1st April, 1814.

My Lords,

I have the honour to transmit to your Lordships the enclosed Memorial from the Rev. Henry Hervey Baber, the Keeper of the Printed Books in the British Museum, with the Testimonials accompanying it, from the principal Dignitaries of the Church, and several Heads of Colleges and Professors of Divinity in the Universities of Oxford and Cambridge, whose names are thereto subscribed, stating, that there is deposited in the British Museum an ancient Greek Manuscript of the Old and New Testament, called "The Codex Alexandrinus," and representing the great importance of completing an accurate fac-simile of so much thereof as comprises the Old Testament, a fac-simile of that portion which contains the New Testament having been already satisfactorily accomplished; and which Mr. Baber, having already executed a part of that work, undertakes to accomplish, provided he can be relieved from the expenses which would be thereby incurred:

And having, in pursuance of the the commands of his Royal Highness the Prince Regent, called upon the Trustees of the British Museum to state their opinion, as to what amount of expense it will require in order to carry this desirable object into effect; I have the honour to enclose, for your Lordships' further information, the copy of a communication which I have received from his Grace the Archbishop of Canterbury, in reply, from which your Lordships will perceive, that the total expense of printing two hundred and fifty copies of the Manuscript entitled "The Codex Alexandrinus," will amount to seven thousand three hundred and thirty-nine pounds seventeen shillings and sixpence; and further, that Mr. Baber will undertake to complete the work in nine years. And I am to desire that your Lordships will be pleased to receive the pleasure of his Royal Highness the Prince Regent, touching the payment of the said sum, and adopt such other measures as your Lordships may think proper, with a view to the object in question.

I have the honour to be,
My Lords,
Your Lordships' most obedient
humble servant,
(Signed) SIDMOUTH.

The Lords Commissioners of
His Majesty's Treasury.

Lambeth Palace, March 24, 1814.

My Lord,

In obedience to the commands of his Royal Highness the Prince Regent; signified by your Lordship's

letter of the 9th of this month, the Trustees of the British Museum have carefully inquired into the expense which may probably be incurred, by carrying into execution the work to which your Lordship refers.

It appears that the total expense of printing two hundred and fifty copies, representing by close imitation the ancient Manuscript of the Old Testament deposited in the British Museum, and entitled The Codex Alexandrinus, will amount to seven thousand three hundred and thirty-nine pounds seventeen shillings and sixpence.

The Trustees beg leave further to state to your Lordship, for his Royal Highness's information, that it appears to them to be very important that the work should be completed in as short a time as may be consistent with the accurate execution of it. Mr. Baber will engage to finish it in nine years. The Trustees recommend the purchase of paper for the whole work in the first instance.

(Signed) C. Cantuar.

The Viscount Sidmouth,
&c. &c. &c.

MEMORIAL.

To his Royal Highness George, Prince of Wales, Regent of the United Kingdoms of Great Britain and Ireland,

The Memorial of Henry Hervey Baber, Clerk, M.A. (late of All Souls College, Oxford), Keeper of the printed Books in the British Museum, humbly showeth,

That there is deposited in the Royal Library of Manuscripts in the British Museum a Greek Manuscript of the Old and New Testament, called the Codex Alexandrinus, which, with the exception of its rival in antiquity, the Codex Vaticanus, formerly belonging to the Papal Library at Rome, but now in the National Library at Paris, is by many centuries the most ancient copy of the Sacred Scriptures that hath escaped the wreck of time, and the malice of adversaries.

That this Manuscript, after it had been the revered treasure of the Greek Church for several hundred years, was in the year 1628 presented by Cyril Lucar, Patriarch of Constantinople, to his Majesty King Charles the First, with the pious view of placing this invaluable record of Christianity in a country where it would not only be beyond the reach of the jealous fury of Mahometan superstition, to which it was hourly exposed in a land of deluded infidels, but moreover be honoured and preserved with the most religious care.

That the ravages which age has made upon this Manuscript, the gradual decay which beyond the possibility of human prevention must continue to invade it, and the casualties which may in one fatal moment annihilate it, notwithstanding the utmost vigilance for its preservation, have been considerations which have led the pious and the learned frequently and earnestly to wish that the sacred contents of so venerable and important a record of Revelation should, whilst opportunity offers, be rescued by some means or other from the chances of total destruction, and transmitted to posterity in the most exact manner possible.

That to effect this desirable purpose it has been recommended by scholars of high reputation to publish a fac-simile of this invaluable Manuscript, so scrupulously exact, that it should be printed not only page for page, line for line, letter for letter, without intervals between the words, as in the Manuscript itself, and in types resembling the characters of the original; but that even the obliterations occasioned by time or accident, and the alterations and restorations made by some ancient or more recent hand, should be all particularly specified.

That this method has been most satisfactorily accomplished with respect to that portion of the Codex Alexandrinus which embraces the New Testament, by Dr. Woide, in the year 1786; and that a fac-simile

of a farther portion of this Manuscript, viz. the Book of Psalms, has been printed by your Memorialist, who is the possessor of the types cast at a considerable expense for the sole purpose of printing a fac-simile of the Codex Alexandrinus.

That though the reasonableness, or rather the necessity, of such a publication is readily allowed, yet the completion of it must ever remain a desideratum in Sacred Literature, unless honoured with the encouragement of Royal favour, or vigorously supported by the munificent patronage of persons distinguished by their rank and station, as well as by their zeal for true religion and sound learning.

That your Memorialist having the honour to be a Librarian of the British Museum, where this invaluable Manuscript of the Sacred Scriptures, the Codex Alexandrinus, is deposited, and enjoying from his residence within the British Museum peculiar advantages for the management of a publication of a fac-simile of what remains to be published of this Manuscript, he most humbly expresses his readiness to be employed in so desirable a work, laborious as it is, provided he can be relieved from the expenses which would be incurred by the same.

That your Memorialist has been favoured with the Testimonials of the Most Reverend the Archbishop of Canterbury, the Right Reverend the Bishops of London, Durham, St. Asaph, Salisbury, Carlisle, Chester, Bristol, Gloucester, and Peterborough; the Very Reverend the Deans of Westminster, Winchester, Christ-Church, Norwich, Ely, Carlisle; the Professors of Divinity, and several Heads of Colleges, in the Universities of Oxford and Cambridge; and of many other learned men, in recommendation of his qualification for an undertaking which they esteem of the highest importance to Sacred Literature, worthy to be made a National Work, and justly meriting Royal Sanction and Patronage.

TESTIMONIALS.

We the undersigned do testify that the Codex Alexandrinus is a Manuscript of high antiquity, and of considerable value and importance to sacred criticism.

That the publication of a fac-simile of this Manuscript is a most laudable and necessary undertaking; and that it is desirable that it should be accomplished before length of time hath rendered the Manuscript illegible, and the attempt therefore fruitless.

That should this Manuscript hereafter perish, an accurate fac-simile would for ever continue to be a safe and authentic record, and this, not confined, as the original is, to one nation and place, but would be distributed throughout all countries, and hence of easy access to scholars in all parts of the globe.

That such a publication is worthy to be made a National Work, and justly merits Royal Sanction and Patronage.

And that H. H. Baber, Clerk, M. A. a Librarian of the British Museum, who has already published a fac-simile of that portion of the Codex Alexandrinus which comprehends the Psalms, is qualified to conduct and execute a fac-simile of further portions of this invaluable and most venerable Manuscript.

C. Cantuar.
W. London.
S. Dunelm.
W. Asaphens.
J. Sarum.
Sam. Carlisle.
Geo. H. Chester.
W. Bristol.
George Isaac Gloucester.
J. Peterborough.

W. Vincent, Dean of Westminster.
Charles Henry Hall, Dean of Christ-Church.
Thomas Rennell, Dean of Winton, and Master of the Temple.
J. Turner, Dean of Norwich, and Master of Pembroke Hall, Cambridge.
W. Pearce, D.D. Dean of Ely, and Master of Jesus College, Camb.

Rd. Mant, M.A. Chaplain to the Archbishop of Canterbury.
George D'Oyley, B.D. Chaplain to the Archbishop of Canterbury.
William Vyse, LL.D. Archdeacon of Coventry.
Cyr. Jackson, D.D.
Wm. Van Mildert, D.D. Regius Professor of Divinity, Oxford.
Edm. Isham, Warden of All Souls, Oxford.
Septimus Collinson, D.D. Margaret Professor of Divinity, Oxford.
M. J. Routh, President of Magdalen College, Oxford.
Edward Copleston, B.D. Fellow of Oriel College, Oxford.
William Bishop, M.A. Fellow of Oriel College, Oxford.
Herbert Marsh, D.D. Margaret Professor of Divinity, Cambridge.
George Frederick Nott, D.D. Fellow of All Souls College, Oxford.
Charles Burney, D.D. Rector of St. Paul's, Deptford.
Isaac Milner, D.D. Dean of Carlisle, and President of Queen's College, Cambridge.
R. T. Corry, D.D. Master of Emmanuel College, Cambridge.
Ralph Tatham, B.D. Public Orator, Cambridge.
J. H. Monk, M.A. Regius Professor of Greek, Cambridge.
J. Fawcett, B.D. Norrisian Professor of Divinity, Cambridge.
Fras. Barnes, Master of St. Peter's College, Cambridge.
R. Ramsden, D.D. Deputy Regius Professor of Divinity, Cambridge.
T. F. Middleton, D.D. Archdeacon of Huntingdon..

MISCELLANEOUS.

Speech of O'Connell.

"We present our readers with the speech of the celebrated Catholic leader, Mr. O'Connell, delivered on his health being drank at a dinner given by the Catholics of Cork to a large party of their Protestant fellow-citizens. May such sentiments re-echo through the land! Sentiments like these will bind together in bonds of eternal friendship the Catholic, the Protestant of the Church of England, the Dissenter, and make Great Britain and Ireland indeed a truly united empire.

"The toast was—

"'Our eloquent and patriotic Fellow-Sufferer, Daniel O'Connell, Esq. and the Cause of Civil and Religious Liberty all over the World!'"

"Mr. O'Connell returned thanks, nearly in the following words:—

"'I thank you much for the compliment you have paid me—I thank you more for the sentiment you have associated with my humble name. The pleasure I feel from the compliment is much mitigated by consciousness of not deserving it—but the delight I experience from the association is pure and complete. I am an obscure, an useless, but a zealous votary to Civil and Religious Liberty. Every man feels that freedom is good for him, individually; what is good for every body must be good for all, and he is selfish and sordid who would confine the blessing to any narrow or limited circle; but there can be no freedom when the mind is in shackles. Of what avail are privileges and prerogatives if the mind be controuled?—Oh, that slavery is the most insulting which leaves the body free, and enchains the conscience. For my part, professing the Catholic religion in all the sincerity of conviction, and knowing that others entertain a similar conviction of many and many a different creed, all I require is, that we should mutually leave the great questions between us to be decided on by reason and persuasion, and not borrow any aid from force; force, in aid of truth, must be unnecessary—to suppose otherwise is to libel Nature, and Nature's God. Force, in aid of error, is abominable oppression. The principle to be deduced from those reflections is one which would be useful to the Catholic in England and in Sweden, but it would be equally advantageous to the Protestant in Spain and in Portugal. To the assertion of this principle I have devoted my lowly, but unremitting exertions.

The precise contrary of this doctrine is maintained by the Orange Lodges and the Inquisition. Every honest man ought equally to abhor both—and I think I cannot better repay your kindness, than by giving you an opportunity of expressing that sentiment. I beg, therefore, to propose as a toast—

"'The speedy abolition of the Inquisition and the Orange Lodges!"'

"This sentiment was then given from the Chair, and received with great applause by the entire company."

(*Morning Chronicle for Sept.* 20, 1814.)

Judge Fletcher's Charge.

(*Concluded from p.* 588.)

But, Gentlemen, is there no method of allaying those discontents of the people, and preventing them from flying in the face of the laws? Is there no remedy but act of parliament after act of parliament, in quick succession, framed for coercing and punishing? Is there no corrective, but the rope and the gibbet? Yes, gentlemen, the removal of those causes of disturbance, which I have mentioned to you, will operate as the remedy. I should imagine that the permanent absentees ought to see the policy (if no better motive can influence them) of appropriating, liberally, some part of those splendid revenues, which they draw from this country—which pay no land tax or poor's rate—and of which not a shilling is expended in this country! Is it not high time for those permanent absentees to offer some assistance, originating from themselves, out of their own private purses, towards improving and ameliorating the condition of the lower orders of the peasantry upon their great domains, and rendering their lives more comfortable. Indeed, I believe that some of them do not set up their lands to auction. I know that the Earl Fitzwilliam, in one county (Wicklow), and the Marquis of Hertford, in another (Antrim), act upon enlightened and liberal principles; for, although their leases, generally, are only leases for one life and twenty-one years, the tenant in possession well knows, that upon a reasonable advance (merely proportionate to the general rise of the times), he will get his farm without rack rent or extortion. But, I say that the permanent absentees ought to know that it is their interest to contribute every thing in their power, and within the sphere of their extensive influence towards the improvement of a country, from whence they derive such ample revenue and solid benefits. Instead of doing so, how do many of them act? They often depute their managers upon the grand jury of the county. This manager gets his jobs done without question or interruption; his roads and his bridges, and his park walls—all are conceded.

For my part, I am wholly at a loss to conceive how those permanent absentees can reconcile it to their feelings or their interests to remain silent spectators of such a state of things—or how they can forbear to raise their voices in behalf of their unhappy country, and attempt to open the eyes of our English neighbours; who, generally speaking, know about as much of the Irish, as they do of the Hindoos. Does a visitor come to Ireland, to compile a book of travels, what is his course? He is handed about from one country gentleman to another, all interested in concealing from him the true state of the country; he passes from Squire to Squire, each rivalling the other in entertaining their guest—all busy in pouring falsehoods into his ears, touching the disturbed state of the country, and the vicious habits of the people.

Such is the crusade of information upon which the English traveller sets forward: and he returns to his own country with all his unfortunate prejudices doubled and confirmed—in a kind of moral despair of the welfare of such a wicked race, having made up his mind that nothing ought to be done for this lawless and degraded country. And, indeed, such an extravagant excess have those intolerant opinions of the state of Ireland attained, that I shall not be surprised to hear of some political projector coming forward, and renovating the obsolete ignorance and the prejudices of a Harrington, who, in his Oceana, calls the people of Ireland an untameable race; declaring, that they ought to be exterminated, and the country colonized by Jews; that thus the state of this island would be bettered, and the commerce of England extended and improved.

Gentlemen, I will tell you what those absentees ought particularly to do—they ought to promote the establishment of houses of refuge, houses of industry, school houses, and set the example upon their own estates, of building decent cottages, so that the Irish peasant may have, at least, the comforts of an "English sow;" for an English farmer would refuse to eat the flesh of a hog, so lodged and fed as an Irish peasant is. Are the farms of an English landholder out of lease, or his cottages in a state of dilapidation? he rebuilds every one of them for his tenants, or he covenants to supply them with materials for the purpose. But how are matters conducted in this country? Why, if there is a house likely to fall into ruins, upon an expiring lease, the new rack-rent tenant must rebuild it himself: and can you wonder if your plantations are visited for the purpose, or if your young trees are turned into plough handles, spade handles, or roofs for their cabins? They are more than Egyptian task-masters, who call for bricks without furnishing a supply of straw. Again, I say, that those occasional absentees ought to come home, and not remain abroad, resting upon the local manager, a species of "*locum tenens*" upon the Grand Jury. They should reside upon their estates, and come forward with every possible improvement for the country.

I do not propose that you should expect any immediate amendment or public benefit from the plans suggested for the education of the poor. It is in vain to flatter yourselves that you can improve their minds if you neglect their bodies. Where have you ever heard of a people desirous of education, who had not clothes to cover them, or bread to eat? I have never known that any people, under such circumstances, had any appetite for moral instruction.

So much, gentlemen, for landlords, permanent and occasional absentees. You should begin the necessary reformation. You now enjoy comforts and tranquillity, after seasons of storms, and fever, and disturbance. The comparative blessings of this contrast should make you anxious to keep your county tranquil. If your farms fall out of lease, set them not up to be let by public auction—encourage your tenantry to build comfortable dwellings for themselves—give them a property in their farms, and an interest in the peace of the county. These are the remedies for the discontents of the people—they will be found much better than the cord and the gibbet.

There may be other causes of discontent in other counties. Those I have mentioned may not apply to your county. If they did apply, I would not shrink from exposing them; I would not now, when advanced in life, and uninfluenced by any hopes or fears; for, whilst I was young, I was equally careless of the smiles and frowns of men in power.

Gentlemen, I had an opportunity of urging some of these topics upon the attention of a distinguished personage—I mean Lord Redesdale, who filled the high office of Lord Chancellor here some years ago. I was then at the bar. His lordship did me the honour of a visit, after I had returned from circuit—at a time when many alarms, of one kind or another, floated in this country. He was pleased to require my opinion of the state of the country; I averred, that I thought it was as tranquil as ever it had been; but I did ask his permission to suggest certain measures, which, in my opinion, would go very far towards allaying the discontents of the people. One of those measures was, a reform of the magistracy in Ireland—another was, a commutation of tythes, if it could be satisfactorily effected—a third was, the suppression of the home consumption of whisky, and the institution of a wholesome malt liquor in its stead. I requested his lordship to recollect, that Hogarth's print of "Gin-Alley" is an unerring witness to testify what the English people would now be, if they had nothing but a pernicious spirituous liquor to drink. A man who drinks to excess of a malt liquor, becomes only stupified, and he sleeps it off; but he whose intoxication arises from those spirituous (which, we know, are too often adulterated by the most poisonous ingredients), adds only fever to his strength. Thus the unfortunate peasant in Ireland is maddened, instead of being invigorated; and he starts out into acts of riot and disturbance, like a furious wild beast, let loose upon the community.—I took the freedom to add, "Reform the magistracy of Ireland, my Lord. You

have the power to do this; and until you do it, in vain will you expect tranquillity or content in the country." His lordship was pleased to lend a courteous attention to these opinions—and I do believe, that his own natural judgment and good inclination would have prompted him to measures, beneficial to Ireland, and honourable to his fame.

Gentlemen, this subject brings me to a consideration of the magistracy of the country. Of these I must say, that some are over zealous—others too supine: distracted into parties, they are too often governed by their private passions, to the disgrace of public justice, and the frequent disturbance of the country.

Here let me solicit your particular attention to some of the grievous mischiefs flowing from the misconduct of certain magistrates. One is occasioned by an excessive eagerness to crowd the gaols with prisoners, and to swell the calendars with crimes. Hence the amazing disproportion between the number of the committals and of the convictions, between accusation and evidence, between hasty suspicion and actual guilt. Committals have been too frequently made out (in other counties) upon light and trivial grounds, without reflecting upon the evil consequence of wresting a peasant (probably innocent) from the bosom of his family—immuring him for weeks or months in a noisome gaol, amongst vicious companions. He is afterwards acquitted or not prosecuted; and returns a lost man, in health and morals, to his ruined and beggared family. This is a hideous, but common picture.

Again, fines and forfeited recognizances are multiplied, through the misconduct of a magistrate. He binds over a prosecutor, under a heavy recognizance, to attend at a distant Assizes, where it is probable that the man's poverty or private necessities must prevent his attending. The man makes default—his recognizance is forfeited—he is committed to the county gaol upon a green wax process—and, after long confinement, he is finally discharged at the Assizes, pursuant to the statute; and from an industrious cottier he is degraded, from thenceforth, into a beggar and a vagrant.

Other magistrates presume to make out vague committals, without specifying the day of the offence charged, the place, or any other particular, from which the unfortunate prisoner could have notice to prepare his defence. This suppression is highly indecorous, unfeeling, and unjust: and it deserves, upon every occasion, a severe reprobation of the magistrate, who thus deprives his fellow-subject of his rightful opportunity of defence.

There are parts of Ireland, where, from the absence of the gentlemen of the county, a race of magistrates has sprung up, who ought never to have borne the King's Commission. The vast powers entrusted to those officers call for an upright, zealous, and conscientious discharge of their duty.

Gentlemen, as to tythes, they are generally complained of as a great grievance. In the time in which we live, they are a tax upon industry, upon enterprize, and upon agricultural skill. Is a man intelligent and industrious—does he, by agriculture, reclaim a tract of land, and make it productive of corn, he is visited and harassed by the Tythe Proctor; does his neighbour, through want of inclination or of skill, keep his farm in pasture and unimproved, he is exonerated from the burthen of tithes, and from the visitations of any clergy not belonging to his own church. Far be it from me to say, that tythes are not due to the clergy. By the law of the land, they have as good a title to their tythes as any of you have to your estates; and I am convinced, that the clergyman does not, in any instance, exact what he is strictly entitled to. But this mode of assessment has been much complained of; and it is particularly felt in this country, because the Catholic receives no spiritual comfort from his Protestant rector; he knows him only through the Tythe Proctor, he has moreover his own pastor to pay. This is the reason why he thinks it a grievance; and, I must admit, that although the clergyman does not receive all that he is entitled to, and although it may not be a grievance in another country, yet the tythe system is a painful system for Ireland.

Gentlemen, you have in your power another remedy for public commotions. I allude to the assessment of the presentment money upon your county. It seems that the sum of £9000 is now demanded to be levied: whether this sum is, or is not, an exorbitant one for

this county, I know not. It is a tax, of which you will impose the greater part, or perhaps the whole, upon your county; and it falls wholly upon the occupying tenants or farmers. Pray keep this circumstance constantly in your minds. The benefit of this tax is your own. By its operation, you have your farms well divided and improved! good roads made round your estates; useful bridges and walls erected. Indeed, I have known counties which have been parcelled out to undertakers by baronies, and where no man could get a job without the consent of the baronial undertaker; they met and commuted, and it was thus agreed—"I give you your job here, and you give me my job there." I may be asked, why do I mention those things. The Grand Jury know them very well; but then they ought to be concealed. Miserable, infatuated notion! These things are not concealed; there is not a Grand Jury job in the country which is not known and commented upon by the peasantry. Every mischief, and every enormity I have this day stated, is as thoroughly well known to the peasantry as to the gentry throughout Ireland. The affected apprehension of exciting and exasperating them, by a reprobation of those enormities, is puerile and contemptible. It cannot do mischief; it cannot add to the poignancy of their feelings; it may allay or soothe them: already those exactions are the subject of discussion, and of minute scrutiny, in every cabin; what are the consequences? Dreadful heart-burnings and deep murmurs—the visit of the constable who collects the cess, is a day of general mourning, and distress, and tribulation. I spoke freely of these things to the Grand Jury of the county of Tipperary;—what was the beneficial result? The foreman (Mr. Bagwell) came forward soon afterwards from the Grand Jury room, and stated publicly in Court, that, in consequence of my charge, he and his fellow-jurors had thrown out applications for presentments to the amount of £9600. These may be presumed to be jobs, under pretence of building walls and bridges, filling hollows, lowering hills, &c. Here, indeed, was some good done by this sudden impulse of economy—here were the fruits of a free and candid exhortation before the public eye.

Gentlemen, the judge, whose duty it is to pass the presentments, can be of little service towards detecting "a job"—he has no local knowledge—he knows not the distances—the rates—the state of repairs—or the views of the parties. He may indeed suspect the job, and tear the suspected presentment; but he may tear, inadvertently, that which is useful, and let the job pass. Therefore, for the sake of the county, do as Mr. Bagwell did at Clonmel. Begin the reformation; and discountenance, firmly, all parcelling of "jobs."

Gentlemen, when I visited the House of Industry at Clonmel, (which is liberally and conscientiously conducted by an association, consisting of persons of every religious persuasion, with the Protestant parson and the Catholic priest at their head), never did my eyes witness a more blessed sight—I immediately asked, "what do you pay to the matron and to the manager?" The sum was mentioned—it was small—"I suppose," said I, "it is no object of a county job." Mr. Grubb, the benevolent Mr. Grubb, smiled, and said, "You have hit it, my Lord—that is the fact."

But there is one remedy, that would, in my estimation, more than any other, especially contribute to soothe the minds of the discontented peasantry, and, thereby, to enable them patiently to suffer the pressure of those burthens, which cannot, under existing circumstances, be effectually removed—I mean the "equal and impartial administration of justice;—of that justice which the rich can pursue, until it be attained; but which, that it may benefit the cottager, should be brought home to his door. Such an administration of justice would greatly reconcile the lower orders of the people, with the government under which they live; and, at no very distant period, I hope, attach them to the law, by imparting its benefits, and extending its protection to them, in actual and uniform experience. Gentlemen, if you ask me, how may this be accomplished? I answer, by a vigilant superintendence of the administration of justice at Quarter Sessions, and an anxious observance of the conduct of all justices of peace.—Perhaps, the Commission of the Peace, in every county in the kingdom, should be examined. During a long war, in sea-

sons of popular commotion, under chief governors (all acting, unquestionably, with good intentions, but upon various principles and different views), it is not improbable, that many men have crept into the commission, who, however useful they might occasionally have been, ought not to remain. The needy adventurer—the hunter for preferment—the intemperate zealot—the trader in false loyalty—the jobbers of absentees—if any of these various descriptions of individuals are now to be found, their names should be expunged from the the commission; and if such a mode of proceeding should thin the commission, vacancies might be supplied, by soliciting every gentleman of property and consideration to discharge some part of that debt of duty, which he owes to himself and the country, by accepting the office of Justice of Peace. Should their number be inadequate to supply the deficiency, clergymen, long resident on their benefices, more inclined to follow the precepts of their divine Master, by feeding the hungry and clothing the naked Catholic (although, adhering to the communion of his fathers, he should conscientiously decline to receive from him spiritual consolation), not harassing and vexing him by a new mode of tything, and an increase of tythes: but seeking to compensate the dissentients from his communion for the income he derives from their labour, by shewing a regard for their temporal welfare—attached to their Protestant flocks by a mutual interchange of good offices, by affection, and by habit. Such a man, anxiously endeavouring not to distract and divide, but to conciliate and reconcile all sects and parties, would, from his education, his leisure, his local knowledge, be a splendid acquisition to the magistracy, and a public blessing to the district committed to his care. Men of this description are retired and unobtrusive; but, I trust, if sought after, many such may be found. Persons there have been of a sort differing widely from those I have described. These men identify their preferment with the welfare of the church; and if you had believed them, whatever advanced the one, necessarily promoted the other. Some clergymen there may have been, who, in a period of distraction, perusing the Old Testament with more attention than the New, and admiring the glories of Joshua (the son of Nun), fancied they perceived in the Catholics the Canaanites of old; and, at the head of militia and armed yeomanry, wished to conquer from them the promised glebe. Such men, I hope, are not now to be found in that most respectable order; and if they are, I need scarcely add, they should no longer remain in the commission.

Gentlemen, I must further admonish you, if you are infested with any of the Orange or Green Associations in this county, to discharge them—discharge all the processions and commemorations connected with them, and you will promote the peace and concord of the country: but suffer them to prevail, and how can justice be administered? "I am a loyal man," says a witness—that is, "Gentlemen of the Petty Jury, believe me, let me swear what I will."—When he swears he is a loyal man, he means, "Gentlemen of the Jury, forget your oaths, and acquit the Orangeman." A truly loyal man is one who is attached to the constitution under which we live, and who respects and is governed by the laws, which impart more personal freedom, when properly administered, than any other code of laws in existence. If there are disturbances in the country, the truly loyal man endeavours to appease them. The truly loyal man is peaceful and quiet—he does his utmost to prevent commotion; and if he cannot prevent it, he is at his post, ready to perform his duty in the day of peril. But what says the loyal man of another description—the mere pretender to loyalty? "I am a loyal man in times of tranquillity—I am attached to the present order of things, as far as I can get any good by it—I malign every man of a different opinion from those whom I serve—I bring my loyalty to market." Such loyalty has borne higher or lower prices, according to the different periods of modern times—he exposes it to sale in open market, at all times—seeking continually for a purchaser. Such are the pretenders to loyalty, many of whom I have seen; and incalculable mischiefs they perpetrate. It is not their interest that their country should be peaceful—their loyalty is a "sea of troubled waters."

Gentlemen, I have had a long professional experience of the state of this country, travelling two circuits every year; and I have spoken the result of my professional observations and judicial knowledge—perhaps the sincerity with which I have put forward these observations may excite some displeasure. But I hope they may do some good, and I am pretty indifferent whether they are found disagreeable or not: living a great part of my life in the hurry of professional pursuits, I have employed the moments of my leisure in literary retirement. Attached to no party, I have never mixed with the zealots of either—I have been assailed and calumniated by both. Such is the lot of the man endeavouring to do his duty with firmness and sincerity.

Gentlemen, if any of you be disposed to think that this address would be better suited to another place and another occasion; to such I answer, that I have embraced the opportunity thus afforded to me of addressing you, in order to state what have appeared to me the causes of popular commotions, and the remedies likely to assuage and prevent them in those several counties where, within these last five years, I have borne the King's Commission. I consider the present occasion a peculiarly seasonable one for such an address. We approach towards the close of a circuit, whose usual order had been inverted for the purpose of delivering the crowded gaols; and bringing to speedy trial those men with whom they were filled, and who stood charged with the perpetration of almost every crime known to the criminal code. It seemed to me expedient, if such subjects as I have brought before you were touched upon, to do so in a county profoundly tranquil, where no danger could be apprehended, even by the most timid and fastidious, of agitating the minds of the peasantry, by a public discussion.

Gentlemen, two bills, of importance to the public peace of Ireland, have recently passed both Houses of Parliament, almost, as I believe, without observation; and certainly without public inquiry into the state of the country. Having formed an opinion upon the causes of popular discontents, and public commotions in those counties, which I have, within these five years, visited, I thought it expedient, openly from this place, to state this opinion; hoping that my judgment, being founded not upon secret whisperings or private communications, but upon the solemnity of public trials and the authenticity of criminal records, may have some weight towards suggesting the expediency of resorting to other means of tranquillizing Ireland, than those hitherto resorted to—banishment, the rope and the gibbet. These expedients have been repeatedly tried; and have, by the acknowledgment of those who have used them, hitherto proved ineffectual. And here I must intreat, that I may not wilfully be mistaken and purposely misunderstood by any man or class of men. I mean not to question in the slightest degree, the prudence of the Irish government in introducing, or the wisdom of the legislature in enacting, those laws; they may be suitable (for any thing I know to the contrary) to the existing state of things in some of these counties, where the discharge of my public duty has not yet called me. In others, although it may not be immediately necessary to put them into active operation, the notoriety of their existence in the Statute Book may be a wholesome warning to the turbulent and audacious. But having, in addressing you, taken occasion to give you my opinions upon different subjects (the statement of which, however erroneous those opinions should appear to be, may produce some good, by soliciting the attention of the enlightened men in both countries to the same subjects), I feel myself more especially called upon by a sense of public duty, to say a few words to you upon the scope and object of these bills—I say more especially called upon, by reason of those important, though contradictory, publications, in the Wexford Journals now laid before me, and to which I have already adverted. Whence that contradiction of sentiment could originate, between persons resident in the same county, and having, (one would imagine) equal opportunities of information, it is not for me to conjecture; but its indisputable existence in the months of March and April last (subsequently to your last assizes), calls upon me briefly to explain to you the purport of those acts, which some of you may deem it expedient to call into active

operation. With one of those acts you have had a former acquaintance. It is the old Insurrection Act, which, after having perished, is now revived and re-enacted for Ireland. The other is called the Peace Preservation Bill. The Insurrection Act consists, as you all know, of a complete suspension of the English constitution—of English law—of the trial by jury. Under these new laws, taken together, any seven magistrates may meet, and recommend the county or district to be proclaimed by the Lord Lieutenant as being in a state of disturbance. When the Proclamation has once issued, every person must stay at home after a certain hour. You are to have the assistance of a learned serjeant from town, who may send abroad offenders in a summary way.

Gentlemen, I have seen times, when persons, who, thinking the lives named in their tenants' leases were lasting somewhat too long, have, by the aid of such a law, found means to recommend a trip across the Atlantic, to the persons thus unreasonably attached to life; and thus achieved the downfall of a beneficial lease, and a comfortable rise of their income in consequence. Such things have occurred: I have known the fact.

Gentlemen, I may be told, that the state of the country requires its re-enactment. It may be so: I am not in possession of the secrets of the Castle. A desperate state of things calls for desperate remedies.

Gentlemen, the other Act of Parliament is the Peace Preservation Bill. It is a wholesome mode of administering the old powers, already vested by law in the magistrates. Any seven magistrates may recommend the application of this remedy; and either for the county at large, or any particular barony or district in the county. If their recommendation should be acceded to by the Lord Lieutenant, this bill comes into immediate operation. Now, you are to meet—a head magistrate is to be appointed, at a salary of £700 a year; he is also to have a house and offices—his clerk is to get a salary of £150 a year—the constables are to get £100 a year each—any seven of your magistrates may get all this done. But listen to one thing more—the disturbed district is to pay the expense of the whole.

Gentlemen, I have trespassed long upon your attention; but I hope, from the tranquil state of your county, that I have not unaptly chosen the present season for making those observations. See the necessity of some public discussion of those subjects, in order to extinguish all exaggeration and misrepresentation. I need not travel far back for a curious instance. I have seen to my surprise, in *The Courier* newspaper, a story of myself, which has been copied into *The Pilot*. It is so very short, that I shall read it:—"Such is the disturbed state of Ireland, that one of the Judges of Assize, upon the Leinster circuit, Mr. Justice Fletcher, in coming from Kilkenny to Clonmel, was pelted by stones in the town of Callan, and owed his safety to the dragoons that escorted him."

When I reached Waterford, I was still more surprised to see one newspaper lamenting that I had been "shot at;" but another protested that it was all a gross falsehood. Now, what was the truth? As I passed through Callan, an escort of a few dragoons attended me. This escort, by the bye, is one of the mischiefs of those alarms, a mischief which never occurs in England. *There*, the gentlemen of consideration in the county come out to meet the Judge with led horses and equipages, and with every suitable mark of respect and attention; not, indeed, paid to the Judge individually, nor desired by him, but an attention and respect due to the law, which the Judge comes to administer. But what was the case in Kilkenny? The High-Sheriff not appearing at all, perhaps as a duty beneath him, or for some other reason; the Sub-Sheriff, unwilling enough to be burdened with the trouble, and anxious to get rid of us; two or three miserable Bailiffs, mounted upon wretched little horses, brandishing an enormous length of halbert, resembling so many Cossacks in every thing but utility, and attended by an escort of four or five dragoons—(for the Sheriff is not at the expense of paying the dragoons)—Indeed, where needy or penurious High-Sheriffs are nominated, and where the office of Sub-Sheriff becomes an affair of indirect management, an improper and inefficient attendance upon the Circuit Judges is generally to be expected. However, thus attended (or rather unattended), we drove through Callan; when a boy, about seven years old, flung a stone idly, either at the Sub-Sheriff, or at the dragoons, or both. This was the entire outrage. I did not

hear of it, until long afterwards, when the newspaper paragraphs led me to the inquiry; but my servants are ready to vouch the fact upon oath. This story, with prodigious exaggeration, has been since officiously circulated throughout the empire, in order to show, that this country is in such a state of disturbance, that the going Judge of Assize was pelted with stones, or shot at, and in imminent danger of his life.—Can any instance more strongly illustrate the propriety, nay, even the necessity, of a full and unreserved statement of the true and actual condition of Ireland, than the extraordinary currency which this paltry fabricarion has received, and the avidity with which it has been magnified into a momentous and alarming event.

Gentlemen, I may, perhaps, be warranted in feeling a personal indignation at the mischievous abuse of my name, thus attempted, for the purpose of vilifying the country; and, possibly, this impression may have partly led me to enter into the copious details and observations with which I have this day troubled you.

Gentlemen, if you should feel that any of these observations are founded in truth and reason, you will give me, at least, the credit of upright motives for those, from which you may differ. I can have no other motive, indeed, than a hope of doing some public good, by inciting other persons to useful and meritorious actions. Other Judges have very frequently, and with great propriety, charged various Grand Juries upon the general state of this country, its disturbances, and the cause of its commotion; and some of them have ascribed those disturbances and commotions to a general spirit of dissaffection and sedition. If I have a very different and far more consolatory view of the same subject, it cannot be improper or unbecoming my functions, to take the like opportunity of stating my judicial opinions, of enumerating the several causes which in my fixed judgment have generated those disturbances, and have retarded peace and prosperity in this country; and distinctly pointing out the remedies and correctives proper for terminating all those mischiefs, and allaying all discontents. These considerations will, I trust, vindicate as well the motives as the propriety of my conduct, in this respect, through every scrutiny, and against every cavil.

Gentlemen, you will now retire to your Jury room, and there dispose of such bills, and other official business, as shall come before you. Let all your private affairs, your settlements with tenants, your canvassing of freeholders, and such occupations, be postponed to another opportunity. Be punctual and diligent—rather, indeed, for your own sakes than for mine. You will be the sooner released from duty—but as for me, I must, at all events, remain here during the allotted period of time. I have addressed you very much at large, with great sincerity of heart, with an earnest desire for your interests, and those of the public; and, may I hope, not wholly without effect.

CORRESPONDENCE.

At the suggestion and instance of numerous friends, in different parts of the kingdom, the Editor of the Monthly Repository purposes, with the divine permission, to conduct a

CHEAP MONTHLY RELIGIOUS PUBLICATION,

For the benefit of unlearned readers. It will partake of the nature of a Magazine, but without interfering with the Monthly Repository. The first Number will appear on the 1st of January, 1815; it will be printed in 12mo. and sold at Sixpence a Number. The Editor's design is to furnish the common people with a plain exposition and vindication of Evangelical Truth: he will aim at the same time to give the work a practical bearing. Subjects useful and important to the multitude, though not strictly religious, will not be considered foreign from the work. At present it appears to the Editor to be desirable that the publication should not be a stage for controversy. But on this and other particulars relating to it, he solicits the advice of his correspondents: it is requested that communications be early made, as the *Prospectus* will be prepared for the next Number of the Monthly Repository.

The Editor is making arrangements, which will be hereafter announced, for improving the Monthly Repository, in the ensuing Volume.

THE

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HISTORY AND BIOGRAPHY.

Memoir of the Rev. J. S. Buckminster.

(Continued from p. 594.)

In the spring of 1806, the increase of his disorder induced Mr. Buckminster to think of a voyage to Europe. His congregation, with a generous preference of his advantage to their own convenience and pleasure, readily consented to his departure; and he sailed for Liverpool early in May. He was received in London at the house of his relative and countryman, Samuel Williams, Esq. who, with his brother, an early friend of Mr. Buckminster, made his residence delightful by every possible attention. In August, having been joined by his friend, Mr. Thatcher, from Boston, he embarked for the Continent, and landed at Harlingen, on the Zuyder Zee. He passed rapidly through the chief cities of Holland, sailed up the Rhine, and, partly on foot, made the tour of Switzerland. At Geneva, he wrote, in a letter to a friend, a description of the fall of the mountain of Rossberg, or Ruffberg, which is, perhaps, one of the most beautiful and interesting of the minor productions of his pen. It will be subjoined to this memoir, to show how he could feel, and how he could describe. From Switzerland, he directed his course to Paris; where his stay, which he had intended should be short, was protracted to five months by the embarrassments to intercourse with England produced by the first operations of the Berlin decree. His residence there, however, could not be tedious, amidst the literary resources of the French capital, and the inexhaustible treasures of the fine arts with which the plunder of Europe has enriched it. Much of his time, also, both here and in London, was employed in collecting a library, for which his remarkable knowledge of literary history eminently qualified him; and, before he left Europe, he formed, and sent home, a collection of nearly three thousand volumes of the choicest writers in theology and general literature. Some of the motives which induced him to expend so large a part of a small fortune in the purchase of books will be seen in the following extract from a letter to his father—accompanied with another very touching reference to

the calamity which still followed him.

"*London, May 5th*, 1807.

"If the malady with which it has pleased God to afflict me should not entirely disappear, I hope I shall be able, by his grace, so to discipline my mind, as to prepare it for any consequences of such a disorder; consequences which I dread to anticipate, but which I think I could bear without guilty complaint. I sometimes fancy my memory has already suffered; but perhaps it is all fancy. You will perhaps say, that it is no very strong proof that I have any serious apprehensions on this score, that I am continually purchasing and sending out books, and saying to my mind, Thou hast goods laid up for many years. True—but though I may be cut off by the judgment of God from the use of these luxuries, they will be a treasure to those who may succeed me, like the hoards of a miser scattered after his death. I consider that, by every book I send out, I do something for my dear country, which the love of money seems to be depressing almost into unlettered barbarism."

In February, he returned to London, passed the following spring and summer in a tour through England, Scotland and Wales, embarked at Liverpool in August, and reached home in September.* His disorder, though the mild climate of the Continent seemed to mitigate it, and even for a while to flatter him with the hope of complete recovery, remained radically the same. His constitution, however, probably gained some additional vigour by his travels, and was thus enabled longer to endure the attacks of his malady.

He returned now to all the duties of his office with redoubled activity. He was welcomed by his society with unabated affection and regard. But no praise ever seduced him to intermit his diligence. His books gave him an inexhaustible source of interest and delight; and, as he was unavoidably exposed to frequent interruptions during the day, his studies were protracted till midnight, with fatal constancy. In the inquiries peculiar to his profession he took increasing pleasure; and he was more than once heard to say, that he was fast losing his taste for all other studies. In order that this all-absorbing interest in theology should not wholly destroy his relish for elegant letters, which he justly considered as a valuable auxiliary to his ministerial influence, he occasionally lent his aid, as he had done previously to his voyage, to the Monthly Anthology, and other literary periodical publications of the day.

His only habitual relaxation was music, of which, from his youth, he was passionately fond, and in which his taste was, it is believed, very exquisite. This of course led him to take an interest in the sacred music of his church; and, in order to make this part of worship more perfect, he collected and published, in 1808, a number of hymns, as a supplement to those appended by Dr. Colman to an American edition of Tate and Brady's Psalms.

* Mr. Buckminster preached several times in London with great acceptance. Among those, in different parts of the kingdom, who saw and conversed with him, the most pleasing memorial remains both of his accomplished mind and of his pious, amiable temper. J. H. B.

The collection was formed on the general principle, that, as singing is an act of worship, in which all Christians are to join, it is proper, that those sentiments, which are peculiar to any of the different sects, should be excluded; so that no tender conscience may be prevented from taking a share in this part of social devotion. Reasonable, however, and evangelical, as is this principle, it did not prevent his little book—though designed only for his own society, and not regularly published—from being attacked with a great deal of asperity. He was accused, in a contemporary theological journal, of mutilating the hymns of Watts and others, in order to cover a design of suppressing the great doctrines of the gospel by the authority of their names. The charge was sufficiently absurd; and it is by no means desirable or pleasing to revive a forgotten controversy. But, as there is a reference to this affair in his private journal, and as the charge affects his personal integrity, and may hereafter meet the eye of those who have not the means of knowing how unfounded it was, it seems to be a duty to insert the following extract. The observations which introduce it are very striking illustrations of his humility, and his habitual and elevated piety.

"January 2, 1809. A new year has begun. In looking back upon the events of my life the last year, I see little or no improvement. Sure I am, that my stock of theological knowledge has not been increased, though I have some reason to hope that my sermons for the last year have not been inferior to any preceding. In the trials to which God has exposed me, I endeavour to discern the design of his providence. The disorder, to which I am yet subjected, ought to be to me a perpetual lesson of humility. I have sometimes thought, that, if our powers and state of mind, in another world, depend at all upon the condition of the understanding, when we leave this, I should prefer to die before my mind shall be irrecoverably debilitated by this disorder. May this consideration—with others—keep me in a state of perpetual willingness and readiness to depart! My greatest trial this year was, the attack upon my selection of hymns for the use of Brattle-street church. I cannot but think it insidious and impertinent. If I have indulged any improper feelings towards the supposed author, I pray God to forgive me; at least, I trust, they do not appear in my reply. As to the principal and most important charge in the review, that of unsignified alterations, I can here put down, what it was not necessary to tell the public, that I did not know of them, till they were pointed out by the reviewer. I took the hymns, without alteration, from Dr. Kippis's collection."

In the beginning of 1809, Mr. Buckminster published a sermon on the death of governor Sullivan, the first production of his pen, to which he gave his name. In the course of the year, he wrote the circular address of the Massachusett's Bible Society, an institution in which he took a very lively interest, and of which he was corresponding secretary. He also published an address "on the dangers and duties of men of letters," pronounced before a literary society at Harvard-college—an enchanting specimen of the variety

and elegance of his literature, and of his power and disposition to make it auxiliary to the cause of truth and virtue. These, together with a sermon on the death of the Rev William Emerson, are the only writings which he published, except the fugitive pieces in the literary journals, to which a reference has already been made.

In 1808, in conjunction with his friend, Mr. William Wells, and under the patronage of the university at Cambridge, in New England, he engaged in the publication of Griesbach's Greek Testament, containing a selection of the most important various readings. This work passed under the most careful revision, in the course of which several errors in the original were discovered and corrected. This American edition may perhaps be safely said not to yield the palm of accuracy to any which has been published in Europe. Mr. Buckminster wrote several pieces, in which the general merits ot Griesbach were largely and ably discussed, the peculiarities of the minor edition were pointed out, and the fidelity and accuracy of this most candid and learned critic were vindicated and explained. Proposals were also issued for a supplementary volume to Griesbach, to contain an English translation of the Prolegomena to his large critical edition, the authorities for his variations from the received text, and some dissertations, original and selected, on subjects connected with the criticism of the Bible. Some progress was made in preparing this work by Mr. Buckminster and one of his friends; but, as he did not give his name to the proposals, they did not receive sufficient encouragement to induce him to persevere. In 1810 he formed the plan of publishing all the best modern versions of the prophetical books of the Old Testament. He proposed to use the version of Bishop Lowth for Isaiah, with the various renderings of Dodson and Stock in the margin, where they differ materially from Lowth. The major prophets were to be completed by Blayney's version of Jeremiah and Lamentations, Newcome's of Ezekiel, and Wintle's of Daniel, with Blayney's of the LXX weeks. Newcome's translation of the minor prophets was to have followed, with the most important variations from Horsley's Hosea, Benjoin's Jonah, and Blayney's Zechariah. After this, he hoped to have been able to give an additional volume, containing the most important notes and preliminary dissertations to the several books. The whole design, however, failed for want of a sufficient taste for these studies in the Transatlantic world.

The remaining years of the short life of Mr. Buckminster were marked by few incidents. The peaceful duties of a Christian minister admit of but little variety, and possess no general interest. He was an active member of almost all the literary and charitable societies in his neighbourhood. He took the liveliest interest in every plan for the improvement of the intellectual, moral and religious character of the community; and scarcely one was attempted, in which his advice and co-operation were not sought and afforded. In 1811 he received a proof of the estimation in which his knowledge in his favourite walk of study was held, by his appointment as the first lecturer on biblical criticism at Cambridge, on the foundation established by the late Hon. Samuel

Dexter. This appointment was universally thought to be an honour most justly due to his pre-eminent attainments in this science. All his studies had contributed to fit him for this office; but, to increase his qualifications, he immediately began the study of the German language, and engaged in a minute review of his former reading. He laid out a very extensive plan for his lectures—of which, however, only a few fragments were found among his papers—and expected to have been prepared to deliver them early in 1813.

But the all-wise Disposer had otherwise determined. In the midst of all his usefulness and activity, when he was never more interesting to his friends, and their hopes from him were never more highly raised, these hopes were all at once extinguished. A sudden and violent access of his old disorder instantly made a total and irrecoverable wreck of his intellect, and after lingering for a few days, during which he had not even a momentary interval of reason, he sunk under its force, Tuesday, June 9, 1812, having just completed his twenty-eighth year.

In his person, Mr. Buckminster scarcely reached the middle size. His limbs were well-proportioned and regular. His head was formed after the finest models of the antique: and his features presented an almost faultless combination of dignity, sweetness and intelligence. A portrait is prefixed to the posthumous volume of his discourses, engraved by Edwin, from one of the happiest efforts of the pencil of Steuart. It will give a general idea of his face; though some of the interesting traits, which are yet remembered with fond regret by his friends, it is, perhaps, beyond the reach of art to preserve.

There were very few peculiarities in the manners of Mr. Buckminster, to distinguish him from the generality of men of refined minds and familiar intercourse with the best society. He was affable and unconstrained, and very accessible to the claims of his friends and the curiosity of strangers. There was a remarkable simplicity and *directness*, if the expression may be allowed, an absence of all disguise in his mode of uttering his thoughts; and it might sometimes seem, that his first impressions were made known with a freedom, which more prudence or more selfishness would have taught him to repress. He had that unfailing mark of a good disposition, an easiness to be pleased. His conversation, in large companies, was not remarkably copious, but always very correct and elegant. In the private society of his friends he delighted in the exchange of minds —particularly on subjects connected with education, classical learning, biography, the theory and laws of morals, the nature and influence of religion, the prospects of mankind, &c.—and was very communicative of his great variety of knowledge on all these subjects. Though he was eminently and habitually cheerful, there were occasional inequalities in his manner; and there were moments, when there appeared in him a sort of reserve, and want of interest in those about him, which made his character misunderstood by several, who, if they had

known him more, would have found him formed to engage all their esteem and love. These occasional departures from his habitual manners may be traced to his bodily indisposition. Many of his friends, who have entered his room, when he was suffering under this effect of his disease, well remember, that, after a few moments of conversation, he would shake off the oppression of his languor, his wonted smile would play over his features, that peculiar animation, which usually lighted up his countenance, would again break out, and he would enter into any subject proposed, with the warmest and liveliest interest.

Mr. Buckminster possessed all the characteristic features of a mind of the highest order. It was not marked by any of those eccentricities, which sometimes distinguish and disgrace men of brilliant genius, and which, are usually perhaps to be ascribed, either to the deficiency, or the undue predominance, of some one of the mental powers. His mind was perfectly well-balanced. There was a soberness, a rationality, a practicableness in all his views, which proved, that judgment—in a degree very rarely found united with such splendid gifts of fancy—presided over his other faculties and regulated their use. The most shining attribute of his mind was, undoubtedly, philosophic imagination. It was this, which gave him such extraordinary powers of delineation and illustration, and enabled him to impart novelty and lustre to every thing he touched. His conception of any subject, which engaged his mind, was strong and original; and he could hold it in view, till it spread itself before him in all its parts, and unfolded all its connexions. When he was preparing to communicate his thoughts, a thousand associated ideas sprang up and gathered round the subject; and imagination stood ready to furnish him with innumerable delightful resemblances, which would often carry with them the force of arguments from analogy, as well as shed light and beauty on his conceptions. His intellectual habits presented no striking singularity. He was a real student. He had that first requisite of all true and durable greatness, the habit of patient and long-continued attention. He could delight in the dryest and most minute researches, as well as in the lofty and ethereal visions of fancy. Like the majority of men of learning, he loved to read more than to think, and to think more than to write. He composed with rapidity, but with intellectual toil; and his best efforts were not made without a high degree of mental excitement.

His acquisitions were, for his years, pre-eminently great. Besides the studies peculiar to theology, his reading was very extensive in metaphysics, morals, biography, and particularly literary history; and whatever he had once read, his memory made for ever his own. Of all branches of knowledge it may be said that his excellence was most conspicuous in philology—understanding by this word, the knowledge of language as an instrument of thought, in all its propriety and force, as well as all its shades and varieties of meaning, in its general theory, as well as in its modifications in dif-

ferent countries, and finally in all its grace and beauty, as it is fitted to invest truth in its richest and most attractive dress.

But it was the light, which philology pours on the records of our faith and hope, which gave it its chief value to the mind of Mr. Buckminster. It was the study of the scriptures in their original languages, which most powerfully seized and occupied his attention, and engaged him in a course of inquiries, which he never thought himself at liberty long to desert. His attainments in this department of knowledge would not have been thought lightly of, when compared with those of European critics. He was always of opinion, that the principles of Christianity, in their original purity and simplicity, were to be preserved where they are already held, and re-called where they are lost or obscured, only by the study of the Bible, according to the maxims of a sound, and cautious, and enlightened criticism. One of his strongest passions was, the desire to diffuse a love of biblical studies; and the impulse which has been lately given in Boston and its neighbourhood to inquiries on these subjects, is, in no slight degree, to be attributed to his exertions and example.

EXTRACTS FROM NEW PUBLICATIONS.

Dr. John Jebb.

(From Dyer's History of the University, and Colleges of Cambridge, 2 Vols. 8vo. Vol. I. p. 124—126.)

Dr. John Jebb was of Peter House, of which Society he was confirmed fellow in 1761. He was considered as a dissentient in the University. His reputation stood high as a scholar, and what particularly alarmed the University was, his undertaking to give lectures in the University on the Greek Testament, at his own house in Cambridge. In these he broached doctrines repugnant to the 39 articles; and a general order was issued, forbidding any to attend his lectures *in statu pupillari*.

Without detailing the particulars of Dr. Jebb's opinions, I can only remark, generally, they were Unitarian, the prominent point being, *that Christ was a mere man*, with *the doctrine of philosophical necessity*. But his name stands connected more immediately with a plan for public annual examinations, of all undergraduates *in statu pupillari*, not excepting fellow-commoners and noblemen. The subject greatly agitated this literary body for two years: for Jebb's politics and theology were supposed to be connected with it. His RESOLUTIONS were received in the Senate House, and set aside by a small majority, though supported by some of the most learned members of the University, and countenanced by the Chancellor.

In the ensuing October Dr. Jebb published another plan, which met with a similar fate, rejected by a small majority in numbers, though supported by a

majority of talents; no less than eleven doctors, six professors, and eight tutors of colleges, being in favour of the Grace; and only six doctors, three professors, and six college tutors voting against it. On one side, Farmer,* Halifax,† Powel‡ and their friends, thought that the introduction of Dr. Jebb's plan into the University would be another Trojan horse,

Tunc etenim fatis aperit Cassandra futuris
Ora. VIRGIL.

Law,‖ Paley,¶ Watson,§ Tyrwhitt,‖‖ Plumptre,** Lambert,†† &c. were warm on the other, thinking that public annual examinations would improve the constitution of the University. In this state of things many literary skirmishes ensued, and much small shot was discharged on both sides. One tract, entitled, "A Letter to the Author of an Observation," written by Dr. Powel, was replied to, and with much point, by Priscilla, who under that signature, so smartly replied to Dr. Halifax, in the public papers, as to have made the late Archdeacon Paley say on the occasion, "The Lord had sold Sisera into the hands of a woman."‡‡ [See Mon. Repos. VII. 131, 597, 661.]

Dr. Jebb, after finding his proposed improvements unsuccessful, resigned his livings in the church, left the University, and commenced physician, in London, where also he much distinguished himself as a politician.

* Dr. Farmer, afterwards Master of Emanuel College.

† Bishop Halifax, at the time Professor of Civil Law.

‡ Dr. Powel, Master of St. John's.

‖ Dr. Law, Master of Peter-House, afterwards Bishop of Carlisle.

¶ Archdeacon Paley.

§ Dr. Watson, Regius Professor of Divinity, now Bishop of Llandaff.

‖‖ Mr. Robert Tyrwhitt, of Jesus College.

** Dr Plumptre, Master of Queen's.

†† Mr. Lambert, of Trinity, then Greek Professor.

‡‡ Priscilla was known to be Priscilla, the wife of Dr. Jebb.

[*From the Edinburgh Review*, (No. XLVI,) *Sept.* 1814.]

1. *Comte de Caylus.*

Among the uniform *personnages de representation* of French society, the Comte de Caylus seems to have been regarded as a very great oddity, chiefly because he wore worsted stockings and thick shoes, with a plain coat, and spent most of his fortune in patronizing the arts and domineering over the taste of his protegés. His death, however, it must be admitted, *was* a little singular. Having been suspected of a want of orthodoxy, his near relations, and among the rest a pious bishop, were anxiously waiting during his last illness, for some opportunity of suggesting the propriety of some spiritual attentions, when he suddenly relieved them by saying, *I see perfectly that you wish to converse with me on the state of my soul*; and when they were all delighted with this happy opening, he proceeded——*I am sorry, however, to be obliged to inform you that I actually have none.* And, notwithstanding the fervent admonitions of the attendants, he persisted in this statement,—and

maintained, with great seriousness that it was a matter of which he was certainly better entitled to judge than any one else. When reduced almost to the last extremity, he still persisted in going out in his carriage, and eating and drinking all sorts of things as usual,—and ended with a bad pun on the name of his parish priest. This worthy person who was called M. Chapeau, having come to see him the day before he died, the Comte told him with great politeness, that he need not come again till he was sent for, which, however, would be very soon, for, as the weather was beginning to be bad, he rather thought he should not go out again *sans Chapeau*; and next day, accordingly, the good vicar was sent for to bury him! (P. 319.)

2. *Comets.*

The farther that our knowledge has extended, the more phenomena have been brought from the dominion of Chance and placed under the government of physical causes; *and the farther off have the boundaries of darkness been carried.* It was, says M. Laplace, of the phenomena not supposed to be subjected to the regulation of fixed laws, that superstition took hold, for the purpose of awakening the fears and enslaving the minds of men. The time, adds he, is not far distant, when unusual rains or unusual drought, the appearance of a comet, of an eclipse, of an aurora borealis, and, in general of any extraordinary phenomenon, was regarded as a sign of the anger of heaven, and prayers were put up to avert its dangerous consequences. Men never prayed to change the course of the sun or of the planets, as experience would soon have taught them the inefficacy of such supplications. But those phenomena of which the order was not clearly perceived, were thought to be a part of the system of nature which the Divinity had not subjected to fixed laws, but had left free, for the purpose of punishing the sins of the world, and warning men of their danger. The *great Comet* of 1456 spread terror over all Europe, at that time alarmed by the rapid successes of the Turks and the fall of the Greek empire; and the Pope directed public prayers to be said, on account of the *appearance of the comet*, no less than the progress of Mahomet.

It is curious to remark how different the sensations have been, which, after four revolutions, this same *comet* has excited in the world. Halley having recognized its identity with the *comets* of 1531, 1607, 1682, shewed it to be a body revolving round the sun in 75 years nearly; he foretold its return in 1758, or the beginning of 1759, and the event has verified the most remarkable prediction in science. *Comets* have since ceased to be regarded as signs of the Divine displeasure; and every body must have remarked with satisfaction, how far the *comet* of 1811 was from being viewed with terror (in this country at least), even by the least instructed of the people, and from exciting any sentiment but admiration of its extraordinary beauty. *The dominion of Chance is thus suffering constant diminution; and the* Anarch Old *may still complain,* as in Milton, *of the encroachments that are continually*

making on his empire. (Pp. 320, 321.)

3. *Vaccination.*

The ratio of the population to the number of births would be increased if we could diminish or destroy any disease that is dangerous and common. This has been done, happily, in the case of the *small-pox*, first by the common inoculation for the disease itself, and afterwards in a much more complete manner by the *vaccine inoculation*, the inestimable discovery of *Jenner*, who has rendered himself, by that means, one of the greatest benefactors of the human race.——*M. Duvilard has found that the mean duration of human life is increased at least* THREE YEARS *by the vaccine inoculation.* (Pp. 339, 340, an extract from Essai Philosophique sur les Probabilités par Laplace.)

4. *A Religious Sect.*

We were amused with observing [Lisiansky's Voyage round the World, 4to. 1814.] an account of *a religious sect in the Sandwich Islands, who arrogate to themselves the power of praying people to death.* Whoever incurs their displeasure, receives notice that the homicide litany is about to begin; and such are the effects of imagination, that the very notice is frequently sufficient with these poor people to produce the effect, or to drive them to acts of suicide. (P. 345.)

5. *A new Island.*

In the neighbourhood of Oonalashca, which is situated about the centre of the Aleutian chain, *a new island, nearly twenty miles in circumference, has been formed within these twenty years.* The following is the account of it, which M. Lisiansky collected from eye-witnesses at Cadiack:

"In the evening of the 26th, while I was alone, writing the memorandums of my journal, a Russian introduced himself, who had resided on the island of Oonalashca, when a new island started up in its vicinity. I had heard of this phenomenon, and was therefore desirous to learn what he knew respecting it. He said that about the middle of April, 1797, a small island was seen where no island had been seen before. That the first intimation of its appearance had been brought by some Aleutians to Captain's Harbour, who, returning from fishing, observed a great smoke issuing out of the sea: that this was the smoke of the volcano, which was then gradually rising above the surface of the sea, and which in May, 1798, burst forth with a blaze, that was distinctly seen from a settlement called Macooshino, on the island of Oonalascha, at the distance of no less than 40 miles to the north-west. This new island is tolerably high, and about 20 miles in circumference. It has been remarked, that it has not increased in size since the year 1799; and that no alteration has taken place in its appearance, except that some of the highest points have been thrown down by violent eruptions. p. 175." (P. 347.)

MISCELLANEOUS COMMUNICATIONS.

Birmingham New-Meeting Charity-Schools.
21st Oct. 1814.

SIR,

There is, probably, no part of these kingdoms, in which the excellent institution of Sunday Schools has met with a more generous support, and been extended with more essential benefits, than in the town of Birmingham, and its neighbourhood. The congregations of different denominations, appear to vie with one another in lending it an active and vigorous aid. From the beginning of spring to the end of autumn not a Sunday passes, but in one part of the vicinity or other, in the churches of the Establishment, or in the Dissenting places of worship, several sermons are preached in its favour; the effects of which appear in crowded auditories and liberal collections. The congregation of Protestant Dissenters at the New Meeting, in Birmingham, comes behind none in the encouragement which it affords to this plan of civilizing the manners, enlightening the minds, and of forming to virtue and piety the hearts of the children of the lower classes of the community. In the female schools the young ladies of the society merit great praise for the attention they bestow on the instruction of the girls. Young men become gratuitous teachers in the boys' schools. One singular and beneficial result from these schools has been the rise and formation of a society among them, to carry on their intellectual improvement, and to watch each other's morals through the subsequent years of the youthful period beyond the commencement of manhood, and to render aid in time of sickness. On the 25th of September last, the Annual Sermon was preached, by the Rev. Edward Higginson, of Derby, from Prov. xxiv. 5. "A wise man is strong." A sermon which, by justness and compass of thought, and by energy of language and sentiment, arrested the attention and commanded the warm approbation of the hearers. It not only very happily and forcibly displayed the benefits and efficacious influence of knowledge, but particularly the peculiar features of the boys' school, which give a prominent character to that institution. From an idea that it could not but be useful, to make those particulars more extensively known, the favour of an extract from that part of the applauded discourse has been requested from the author; with which he has been so obliging as to comply, and to grant his permission to offer it for a place in your "Repository." If you, Sir, judge that it will shew to advantage the influence and tendency of the institution, and excite an emulation among the friends of it in other places to improve on its general plan, and to give the design farther and more extensive applications, you will, no doubt, be disposed to allot the commu-

nication a page or two in your instructive Miscellany. T.

Extract from a Sermon, preached at the New-Meeting, Birmingham, Sept. 25th, 1814, for the benefit of the Sunday-School.

I should be doing violence to my own feelings on the present occasion, and great injustice to the teachers of this Sunday School, were I not to notice their generous services with some portion of that praise to which they are so largely entitled. Actuated by motives of disinterested benevolence they devote a valuable portion of their time, and the well-directed energy of their minds, to the instruction of these rising hopes of the future age. A few circumstances connected with the Boys' School have particularly caught my attention, because they form a peculiar and most admirable feature in this institution, and I trust they will find their way into other similar charities. Though most of you may be supposed already acquainted with all the plans and arrangements connected with an institution in which you shew so active and liberal an interest, yet those to which I am alluding are so wisely framed and so eminently calculated to do good that they deserve to be particularly noticed.

Four Hundred and Sixty Boys are taught gratuitously by individuals who have themselves received their instruction in the school. These young men having experienced the benefits of the institution, and being desirous of securing its perpetuity, form a society for the purpose of bringing up a succession of gratuitous teachers. This society was instituted in the year 1796, and in addition to the object I have already stated, it forms a perpetual committee for the superintendence of a sick-fund, the members of which consist of the teachers and the boys belonging to the school. The regulations for the management of this part of their plan, particularly their strict inquiry respecting the behaviour, improvement, and general conduct of the members (the result of which is faithfully registered) are highly conducive to the moral welfare of those who are admitted. The existence indeed of the Sunday-school, at least upon its present liberal, efficient, and extensive scale, appears to depend very much on this *brotherly society*, which has for the last eighteen years provided instructors, under whose direction the number of boys has been increased from 50 or 60 to 460, without any addition to the expense of teaching, and has been the means of attaching many respectable persons to this congregation and to each other.

The following literal extract from the introduction to an address delivered on the occasion of their annual meeting, by one of the first pupils admitted into the institution, is an interesting document, illustrative of the spirit, tendency, and happy influence both of the Sunday school and of the brotherly society.

"I became a pupil in the Sunday School in the year 1791. I believe I attended to the satisfaction of my teachers. I am sure I improved to my own. I never received instruction from any source except the Sunday school, the brotherly society, and individuals connected with that institution; yet I have been enabled to fill a situation of the first responsibility for sixteen years, to the satisfaction and advantage of my employer. I became a member of this society at its commencement. I have found its members sincere and friendly. I have formed attachments among them that I hope will end only with my life. I have found desirable companions who have gone hand in hand in improvement and amusement. I have proved that they are capable of true friendship, for they have stood by me in the hour of adversity with firmness; and though I now possess advantages which many of them do not, they look up to me without envy. Who can refrain from praising an institution which has been so advantageous? Who can avoid placing confidence in persons so friendly? Who would not give up a multiplicity of acquaintance for such society, or, who can refrain from expressing his gratitude that enjoys so many advantages?"

I might enumerate many other instances to prove the efficiency of the Sundays-chool and of the brotherly society but I am compelled to forbear. Facts like these speak volumes and need no comment.

Mrs. Cappe on Charity and Day-Schools.

York, Oct. 29, 1814.

SIR,

Before I attempt to reply to my friendly opponent, N, in your Number for last month, [IX. 542] it may be expedient to examine wherein we differ, for although I cannot but prefer, for reasons already assigned, a Day-School for the children of parents that are decent and industrious, and must demur as to the expediency of receiving those to board and lodge, whose parents on the contrary are wicked and profligate, yet I never denied that there might be, and that there actually were many children so unfortunately circumstanced, and particularly in the case of orphans, that a boarding-school in respect to them, would be more desirable than a day-school. Now, Mr. Editor, if I understand your correspondent aright, this is all, or nearly all for which he contends; for he allows, that the admission of children into charity-schools (p. 545) should be "limited to cases that are judiciously selected," and in this we are perfectly agreed, for he will admit that orphan children, in respect of whom I have made an exception, are precisely of the description whom it would be, to adopt his own language, "judicious to select."

In answer to the queries respecting the comparative advantages of boarding-schools generally considered, compared with day-schools, your correspondent contends that it may "well be presumed" the former have a rational claim to superiority; but presumption is not proof, and my opponent afterwards concedes, that "facts, and facts alone," can determine the question. Now, Mr. Editor, I should have no objection to rest my appeal on this basis, if an insurmountable obstacle did not present itself in respect to the possibility of acquiring the necessary information; for the experience of one person in any particular instance would frequently differ so widely from that of another, and the issue of both would so generally depend upon the operation of a variety of causes, which, if they could be developed, it would hardly be practicable to enumerate; if, for instance, the example were taken by one party of a girl educated in our Grey-Coat-School when in its most neglected state; and by the other, of one who was brought up there when it had undergone a thorough reform, the result would so totally differ, that I am afraid the solution of the problem must ultimately depend upon the operation of those general principles which are at all times the same, and which it was one object of the publication in question to unfold and exemplify, —with what success, others must decide.

Before I conclude, I must beg leave, Sir, to enter a protest against the legitimacy of the inference deduced by your worthy correspondent, stating, that if the occasional deprivations and hardships unavoidably experienced in the parental cottage were admitted to be advantageous in exciting and exercising the latent energies of the human character, that "much might then be said in favour of a vagrant, unsettled life:" for it would require to be previously shewn, that a general habit of indolence and sloth, (with the oc-

casional exception, perhaps, of some daring act of moral delinquency) must be equally favourable to the production of these most salutary effects; and alike conducive to generate and support under future exigencies, a spirit of industry and virtuous independence.

I am, Sir,
With sentiments of much esteem,
Your constant reader,
The Author of Thoughts on Charitable Institutions.

Mrs. Cappe's Edition of the Historic Scriptures.

October 15, 1814.

SIR,

In the fourth Volume of the Athenæum,* p. 401, the respected authoress of the Life of Christ, in reply to some inquiries in the preceding Number of that work, afforded reason to hope, by an intimation in her letter, that it would probably form part of her design to extend the plan of her Harmony of the Gospels to a similar illustration of the remaining book of the Historical Scriptures of the New Testament—the Acts of the Apostles.

Several years having elapsed since the publication of this work, without having ever heard whether Mrs. Cappe has made any progress in such a plan, or (which I should much regret to learn) has wholly abandoned the idea; it would be a subject of particular satisfaction to ascertain whether there is still any probability of the appearance of so desirable a sequel to her work?

In the event of this, (if I may be permitted as a sincere though unknown well-wisher to this excellent lady, to intrude a hint upon her candid attention) I would take the liberty of suggesting the addition of what is at present a real desideratum to her work—a copious alphabetical Index both to the general contents, and to the particular passages illustrated and explained in the notes.

I am, Sir, Yours truly,
V. M.

Arguments for the destruction of the Wicked.

SIR,

Grammarians tell us that a substantive is a word that denotes mere being, and an adjective a word that denotes some quality belonging to that being. But though this is the general definition of the words, the meaning of the adjective is sometimes determined by a previous knowledge of the nature of the substantive to which it is prefixed. Thus when we read of the everlasting hills, we do not understand by the word everlasting, that they are, strictly speaking, never to have an end; but that it denotes that they are strong and durable as the foundations upon which they stand: because we believe that from the perishable nature of the materials of which they are composed, they are designed to, and must necessarily have an end.

But, in applying the adjective everlasting, to the substantives,

* It would afford singular gratification to all who have lamented the discontinuance of the Athenæum, to find that there was any prospect of its revival. A new, and exclusively literary, journal of the liberal and independent character, as well as select description as to the subjects it embraced, which formed the prominent features of that admirably conducted Miscellany, seems at this period, peculiarly called for.

life and death, as the reward of the righteous, and the punishment of the wicked, it appears to me that the Universalists reverse this rule. For in applying it to life, which from all that we know of it is short and transient, they tell us it means absolutely without end; but in applying it to death, which appears to be naturally eternal, they say it can, from the nature of the subject, mean only a limited period. But why this should be the case I own I am utterly at a loss to determine. The reason that is sometimes given, that the punishment of the wicked cannot be eternal death, because it is inconsistent with the wisdom and goodness of God to destroy any of the rational creatures he has once thought fit to make, I think has never been sufficiently made out. For what is there inconsistent either with his wisdom or goodness, that a creature, who by his own wilful abuse of the powers bestowed upon him, has rendered his existence a misery, instead of a blessing, to himself and all with whom he is connected, should be again put out of existence, in order to prevent the mischief that would be a necessary consequence of his continuing longer in it.

That death, or total loss of existence, should be the necessary consequence of vicious and mischievous conduct is so far from being a defect; that it appears to me to be one of the most striking marks of benevolence in the Divine plan: for what good can possibly arise from continuing in existence a being the natural and necessary consequence of whose actions is misery and woe! And what stronger motive can be set before us to endeavour to promote the well-being and happiness of our fellow-creatures, than a certainty that such conduct will necessarily procure everlasting life and happiness to ourselves; and that misery and destruction will as certainly be the consequence of a contrary conduct? Or what can be a stronger mark of the goodness of the Divine Being to his creatures?

But we are asked why a Being who is perfect in power and goodness does not reclaim the wicked instead of destroying them; and whether that would not be more consistent with his goodness? We may, I think, as well ask the often-repeated question, why he should admit any imperfection at all into his creation; or how a Being who is all perfection himself can possibly produce any thing that is not so? Difficulties of this kind must continue to arise to us till we are as perfect in knowledge as the Being who made us; or at least much more so than we are at present. But I think it appears more consistent with goodness to destroy the long and obstinately wicked, than to use the means that would be necessary in order to reclaim them: especially if it be true, as asserted by Universalist writers, that ages of ages of undescribable torment will be necessary for that purpose. Universalists tell us that this subject is left in the most profound obscurity; but I trust it will be found, upon mature and unprejudiced examination, that it is their system, and not the scriptures, that leave it so; and that Jesus Christ, who has brought "life and immortality to light," has declared in very plain terms who it is that

will enjoy it, and who will be rejected. If we believe that Christ came for the express purpose of bringing life and immortality to light, is it to be supposed that he would leave any part of the subject involved in the profoundest obscurity, or that he would not (as indeed I think he has) explain it in the plainest and most unequivocal terms. It seems to me to be hardly possible for a man impartially to examine all that he has said upon the subject, without feeling the strongest possible conviction, that glory, honour and immortality will be the reward of a course of virtuous obedience; and that everlasting destruction from the presence of the Lord is designed to be the portion of those who wilfully and obstinately disobey his commands.

From the criticisms that have been published upon this subject, I think it must be evident to the English reader, that the Greek word that is made use of to express the duration of that destruction, is quite as expressive of never-ending duration as the word everlasting, or any other English adjective that could have been made use of. And as there is nothing in the nature of death, or destruction, to alter the sense of the adjective, I can see no good reason why we should not understand it to be used for the express purpose of denoting the eternal duration of the punishment. Indeed there could have been no occasion to make use of the adjective, if a resurrection from the dead had not been so expressly revealed; but that seems to have made it necessary to express in plain terms, that the wicked shall suffer a death from which they shall never again be raised. What short of this can we understand from the wicked being so frequently represented as chaff, tares, stubble, &c. things that are so easily destroyed by fire; while the righteous are represented as gold, that will be purified instead of being destroyed by it? I can see no meaning such representations can have, if they are not designed to inform us that the one will in reality be saved, and the other destroyed. Nor can I see how he could well have made use of more unequivocal terms to express such a meaning than he has done. Supposing he had intended this, would it not have been very properly expressed by such language as the following? Matt. xiii. 40 to 42: "As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

If destruction is intended to be the portion of the wicked, it is very aptly represented by their being cast into a furnace of fire, or into the fire of Gehenna, which was kept continually burning for the purpose of destroying all noxious substances. But if mere corrective punishment is all that was intended, I confess it appears to me that such representations can be calculated only to mislead and confound the imagination, and involve the subject in the "profoundest obscurity," instead of conveying to the mind a plain and important truth. That St. Paul understood these expressions in

their plain and obvious sense, I think is evident from the unqualified manner in which he asserts that "The wages of sin is death," and that "The end of those things is death:" but I am totally at a loss to conceive how such a punishment can be corrective, or at all calculated to convey such instruction to the mind as must be necessary to lead it into habits of virtue and obedience.

I beg leave to subjoin the following questions, and am, Sir,

Yours, &c.

An Unlearned Christian.

Is death a real and positive extinction of being?

Should we have any certain ground to expect a future state of existence without a positive assurance of a resurrection?

Do the scriptures represent any part of the wicked as doomed to a second death?

Is there the same, or as good reason to hope that they will be raised again from this second death, as that they will be once raised to judgment?

H. More and Dr. Rust believers in Restoration.

Oct. 3, 1814.

Sir,

In the Review of the British Pulpit Eloquence, in your last Number, [IX. 560] your correspondent, in the life of More, mentions him as well as Dr. Rust, as favouring the belief of the universal restoration. As an anxious enquirer into the truth of that highly important doctrine, I cannot help wishing that he had been more explicit, and had stated in which of the writings of those two eminent men their opinions upon that most interesting question are to be met with. Should the before-mentioned, or any other of your correspondents think this inquiry entitled to their attention, their answer will oblige

Your constant reader,

IGNOTA.

An Argive God.

Sir,

It has, I think, been often boasted by the *apologists* of Christianity, that in no other system of religion was *meekness* or *humility* a virtue. But Dr. Clarke has stated a fact which overthrows this pretension. He says of Argos (Travels. 4to. Pt. II. § ii. ch. xvi.),—"If *Athens*, by arts, by military talents and by costly solemnities, became 'one of the *Eyes* of Greece;' there was in the humanity of Argos, and in the good feeling frequently displayed by its inhabitants, a distinction which comes nearer to the *heart*. Something characteristic of the people may be observed even in a name given to one of their divinities; for they worshipped a *God of meekness*."—He adds, in a *note*, "The Argives gave to one of their gods the name Μειλιχίου Διός, of the *meek God*, or *mild Jupiter*. Vid. Pausan. in Cor. c. 20. p. 154."

EPISCOPUS.

Remarks on the "Defence of Mr. Cappe."

Sir,

Being in the habit of musing on provident natural order, I feel some interest in the opinions of ingenuous friends of rational sentiment thereon: and though al-

together very unequal to any literary undertaking, yet am not truly content to wholly disregard the piece entitled, A Defence of Mr. Cappe. [P. 406.]

The writer begins with stating that N. D. admits that "all movement and successive effect may be the result of Divine will and determination;" and then he subjoins, "Now if all effect and result proceed from the Divine will, how can those lesser circumstances upon which they depend be contrary to it?"

Now in this, Mr. Correspondent is not altogether correct; stating that to be admitted which was not *literally* so, but was under *denial* in his acceptation. He professes to use my words: but I said, "we mean not to controvert," &c. And my meaning was, that I would not contend but that all movement and effect thereof was natural issue, and might be justly deemed consequence of instituted operant principle; but not that *every effect* of such principle, was *object*, or *devised end*, of divine institution. No; so far otherwise, this distinction is the essence of the business in hand.

No doubt Divine Will is the ground of all active quality; and of course all consequence takes place somehow in virtue thereof. There is, however, some inconsistence in consequences. At least this is supposable, inasmuch as there is apparent contrariety—positive opposition in natural operation; facts inconsistent and at variance with divine character—(universally acknowledged character). It is in these instances alone, that we question Divine will, pleasure and purpose. It is not contended or doubted but that the Creator of the world is positive source of all active principle; and as such the author of all movement. But whether God is the *designing* cause of every distinct *motion* and result or consequence thereof, is the consideration,—the ground expressly marked out for consideration: but by Occasional Correspondent, confounded with one *excepted* view, and together finally settled with an interrogation under appearance of complete confutation, (as evidently absurd) independent of any argument whatever. And not one direct sentence, first nor last, is there in attempt to evince "that all movement is actually in accord with divine pleasure: that *all* facts, *all* temporary relations of objects, and every result thereof,—every operation of active principle is an *object* of consideration, and justly ascribable to the direct pleasure and determination of Deity." Now this was express sentiment advanced to consideration; but, nevertheless, left entire, wholly leapt over, by the defender of the faith, that nothing moves but by *command* of Deity.

"We are ready (says he) to admit, indeed, that many events may and actually do take place of which we may not be able to ascertain the purpose; also that there are others which must appear to us as being productive of evil; but it by no means follows that they may ultimately be so." True; and what then?—To what end is this noted here? What is hereby evidenced to the relief of the doubt, whether *all* events are in perfect accordance with Divine pleasure? Well but, "innumerable instances are given in case of Joseph and others, that *all*

facts, all temporary relations are justly ascribable to the direct pleasure and determination of Deity." Indeed! —Well, what can be said to this? I can say nothing to it. However, as the instances are not brought forward, nor specified, we will presume to neglect them, and pass on as though there was no such said object in the way. But, "farther, they (these instances) supply a strong presumptive argument that in other cases where the good is not perceived, the same great truth of its final preponderance, and that it could not have been equally attained by any other means, will one day be self-evident!" Be it so; all the better: we are not disputing the preponderance of good, nor professedly striving to decide on divine positive purpose, or the fitness of the instituted means furnished to the furthering unalloyed blessedness. No, we are, as before said, simply seeking evidence of divine direct pleasure, purpose and hand, in some irregular, disastrous cases;—cases to which nothing here said applies, that N. D. can perceive.

I will now, Sir, trouble Occasional Correspondent no further; his closing reflections do not demand remarking on, how interesting soever they may be in religious consciousness.

If you can afford room, Mr. Editor, I will subjoin a few considerations somewhat in character of our subject. First; It is sure, at least supposable, that *purpose, intention,* &c. is not essential to every fact, every end or result of power.

Principle; — *divine, provident, causation* principle, (it may be) is essential to every movement and result: but is *purpose, design, intention, pleasure* and *will*, strictly necessary,—absolutely requisite to every event, all movement and operation? Here, I hesitate,—am not clear; rather think otherwise. Certainly there is movement void of any *appearance* of mind, purpose, device or will. Evil, adverse events in common do not appear to me to be objects of device. Unpleasant bearings daily take place that indicate nothing of *mind*; no intentional causation. And, indeed, I take incomplete product to be good evidence that Deity was not directly concerned therein: and that the instrumentality employed was circumstantially feeble, or incidentally interrupted in operation. And sure it is more consonant to our feelings and common sense of things, to suppose that such case was not *object* of provident scheme, but side effect of instituted operant principle; rather than affirm that God actually appointed it as means of general good.

I hope, Sir, that some of your correspondents will take up this subject to some good purpose. We certainly do not all yet perceive that every possible effect, all incidents whatever, must necessarily be *appointed* event,—fact *positively designed* and *ordered* of God. Let it be made plain that all movement in nature, all change and action, all effect or events whatever cannot but be objects of design.

Your's respectfully,

N. D.

Chinese Translation of Epistle to Romans.

SIR,

I have great pleasure in inform-

ing you, that a translation of St. Paul's Epistle to the Romans in the Chinese language is arrived in England. The translator is Mr. Morrison, a gentleman who is now resident at Canton, under the auspices of the Missionary Society. He studied the Chinese language, before he left England, in which he received some assistance from Sam Tak, a native of China, who resided here a few years, and with whom Mr. Morrison went to China, with the purpose of making himself master of the Chinese language: and from his assiduity, and the respectability of his character, there is every reason to believe, that he will be enabled to execute the plan of his employers to their satisfaction, and introduce with great advantage the study of the scriptures into a very extensive and important region of the earth. The great difference that exists between the original language, and that into which it is translated will occasion many deviations from the readings to which the natives of this country are accustomed. One or two I have already noticed, but hope to have a better account of them when the whole has been properly collated with the original. I remain,

Your constant reader,
PHILOXENUS.

The influence of Christianity on the Female Character.

Sir,

In the volume of posthumous sermons by the late Rev. J. S. Buckminster, of Boston, in America, is one, preached before the Boston Female Asylum, in September, 1810, on "the Influence of the Gospel upon the Character and Condition of the Female Sex." From this discourse—which bears, throughout, the stamp of Mr. Buckminster's vigorous and accomplished mind—I transcribe the following passage for insertion in the Monthly Repository. If any of your readers should be of opinion that it was somewhat misplaced in an address from the pulpit, even on an extraordinary occasion, all, I think, must admire the correct taste and the discriminating judgment which it so eminently displays. I am, Sir,

Yours,
J. H. B.

"Every favourable conclusion which we have been disposed to form of the influence of Christianity on the character of your sex, is confirmed by a survey of modern Europe. Notwithstanding the progress of what is called refinement in nations, wherever religion has been most corrupted, woman is yet most depraved, and shews a more sensible degradation than our sex. It would be easy to refer you to modern Italy and Spain for illustrations of this; but it will be sufficient to confine ourselves to that country, where the dregs of chivalry seem to have settled in the form of gallantry, after the pure spirit of honour had evaporated. In France the female understanding has been as highly cultivated, as in any part of christendom. There your sex has often dictated the fashions of philosophy and taste, and exercised a sensible sway over the republic of letters; and if with this high culture of the female imagination, and this invisible influence and authority in criticism, France had also produced the best female instructors

of the world, and the purest examples in the walks of domestic usefulness, we should be obliged to relinquish some of the conclusions, which we have already embraced, and acknowledge that the state of Christianity in a country has little to do in the formation of female perfection. But, when we look over the roll of the female writers of France, how often are we compelled to pause, and wonder at their strange union of sentiment and affectation, of moral delicacy and voluptuousness, of philosophy and paradox, of exquisite sensibility and practical unprincipledness; so that there is hardly one of their most celebrated females, whose works you may venture to recommend without reserve, or to read without exception. It may be set down, perhaps, to the prejudices of a Protestant education, or to national pride, that though I am disposed to allow the singular merit and piety of the celebrated Madame Dacier, I could wish that she had not translated Aristophanes and Anacreon; and must be allowed to prefer the severer accomplishments of the venerable Mrs. Carter, and even the curious learning and delicate ripeness of that modest prodigy, Elizabeth Smith. I have felt occasional sympathy with the devout and mystical genius of Madame Guyon, but I cannot give to her that homage which I pay to the angelic vision of Klopstock's wife. I acknowledge the enchanting sensibility of Madame de Sevigné, the practical good sense of Madame de Genlis, the Delphic inspiration of Madame de Staël, the passionate touches of Madame Cottin; but my admiration, at least of these latter writers, is often clouded with sorrow and disgust. I look in vain for one 'sun-clad' in perfect purity,' and turn for relief to the sound philosophy of Elizabeth Hamilton, or delight myself with the exquisite elegance and hallowed fancy of Mrs. Barbauld, the exuberant diction and evangelical morality of Hannah More, the well-attempered maxims of the sensible Chapone, the practical sagacity and miraculous invention of Maria Edgeworth. These names,—except, perhaps, the last, who has not yet authorised us to class her,—all belong to Christianity. They were nourished at the breast of Protestantism; they are daughters of the Christian family; and they have breathed, though a colder, yet a purer air, than their rivals. It is our glory to belong to the age which they have illustrated by their genius, and our happiness to believe that they will light the way for our children to glory, honour and immortality.

"With these names I finish this division of my discourse; and if you are still asked, what Christianity has done for your sex, you have only to repeat these names."

The Eclectic Review.

Islington, Nov. 10, 1814.

SIR,

The late Rev. Samuel Palmer, of Hackney, on my presenting him a few years ago with a copy of the *tenth* edition of my *Sketch of the Denominations of the Christian World*, observed that as *all* parties seemed now to acknowledge the *impartiality* and *utility* of the work—one thing only is wanting to complete its popularity

with the religious public, and that is to get some wicked, unprincipled scribbler to pour forth a torrent of abuse on *the work*, and *its author!* This, Mr. Editor has been at length done much to my satisfaction in the last Number of the *Eclectic Review*, and I cannot suppress my acknowledgment of gratitude. These *honest Calvinists* however, have thought it necessary for the ease of their consciences, to preface their article with this memorable confesssion, wrung from them by the omnipotent energy of truth—"Perhaps, a work which has reached its *thirteenth* edition, and of which almost *one hundred thousand* copies have been printed—has little either to fear from *our* censure, or to hope from *our* commendation." How different the conduct of the late Bishop Porteus, who, in a note to the author on the first publication of the work, wished it *every success*; and how different the spirit of a venerable prelate, now living, distinguished for his defences of the Christian revelation—who, in a recent letter to the author, thanking him for both *Sketch* and *Sequel*, adds, May *God prosper you in all your undertakings!* I am, Sir,

Your's respectfully,
J. EVANS.

CHILLINGWORTH.

"The Bible—the Bible only."

No. XXIII.

Belief in Scripture distinct from belief in Christianity.

If a man should believe the Christian religion wholly and entirely and live according to it, such a man, though he should not know or not believe the scripture to be a rule of faith, no, nor to be the word of God, my opinion is, he may be saved; and my reason is, because he performs the entire condition of the New Covenant, which is, that we believe the matter of the gospel, and not that it is contained in these or these books. So that the books of scripture are not so much the objects of our faith, as the instruments of conveying it to our understanding; and not so much of the being of the Christian doctrine, as requisite to the well-being of it.

No. XXIV.

Sufficiency of any one of the Gospels.

Why does every one of the four evangelists intitle their book, *The Gospel*, if any necessary and essential part of the gospel were left out of it? Can we imagine, that either they omitted something necessary out of ignorance, not knowing it to be necessary? Or, knowing it to be so, maliciously concealed it? or, out of negligence, did the work they have undertaken by halves? If none of these things can without blasphemy be imputed to them, considering they were assisted by the Holy Ghost in this work, then certainly it most evidently follows, that every one of them writ the whole gospel of Christ, I mean all the essential and necessary parts of it. So that if we had no other book of scripture but one of them alone, we should not want any thing necessary to salvation. And what one of them hath more than another, it is only profitable and not necessary; necessary indeed to be believed, because re-

vealed; but not therefore revealed because necessary to be believed.

No. XXV.

Unity of Opinion hopeless.

Neither should you need to persuade us to seek such a means of ending all our controversies, if we could tell where to find it. But this we know that none is fit to pronounce for all the world a judicial, definitive, obliging sentence in controversies of religion, but only such a man, or such a society of men, as is authorised thereto by God. And, besides, we are able to demonstrate, that it hath not been the pleasure of God to give to any man or society of men any such authority. And therefore though we wish heartily that all controversies were ended, as we do, that all sin were abolished, yet we have little hope of the one or the other 'till the world be ended: and in the mean while, think it best to content ourselves with and to persuade others unto, an *unity of* charity *and mutual toleration*; seeing God hath authorized no man to force all men to *unity of opinion.*

No. XXVI.

Worldly Power—no power over Conscience.

All the power in the world is neither fit to convince, nor able to compel a man's conscience to consent to any thing. Worldly terror may prevail so far as to make men profess a religion which they believe not (such men I mean, who know not that there is a heaven provided for martyrs, and a hell for those that dissemble such truths as are necessary to be professed): But to force either any man to believe what he believes not, or any honest man to dissemble what he does believe (if God commands him to profess it), or to profess what he does not believe, all the powers in the world are too weak with all the powers of hell to assist them.

No. XXVII.

Way to Heaven.

Remove prejudice, even the balance, and hold it even, make it indifferent to you which way you go to heaven, so you go the true, which religion be true so you be of it, then use the means and pray for God's assistance, and as sure as God is true, you shall be led into all necessary truth.

No. XXVIII.

Scripture the Bond of Union.

Lastly, though you are apt to think yourselves such necessary instruments for all good purposes, and that nothing can be well done unless you do it; that no Unity or Constancy in religion can be maintained, but inevitably Christendom must fall to ruin and confusion, unless you support it; yet we that are indifferent, and impartial and well content that God should give us his own favours, by means of his own appointment, not, of our chusing, can easily collect out of these very words, that not the infallibility of yours, or of any church, but the *apostles and prophets and evangelists, &c. which Christ gave upon his ascension* were designed

by him, for the compassing all these excellent purposes, by their preaching while they lived, and by their writing for ever. And if they fail hereof the reason is not any insufficiency or invalidity in the means, but the voluntary perverseness of the subjects they have to deal with; who, if they would be themselves, and be content that others should be, in the choice of their religion, the servants of God, and not of men; if they would allow, that the way to heaven is not narrower now, than Christ left it, his yoke no heavier than he made it; that the belief of no more difficulties is required now to salvation than was in the primitive church; that no error is in itself destructive, and exclusive from salvation now, which was not then; if instead of being zealous Papists, earnest Calvinists, rigid Lutherans, they would become themselves, and be content that others should be, plain and honest Christians; if all men would believe the scripture, and freeing themselves from prejudice and passion, would sincerely endeavour to find the true sense of it, and live according to it, and require no more of others but to do so; nor denying their communion to any that do so, would so order their public service of God, that all which do so may without scruple, or hypocrisy, or protestation against any part of it join with them in it: Who doth not see that seeing (as we suppose here, and shall prove hereafter) all necessary truths are plainly and evidently set down in scripture, there would of necessity be among all men, in all things necessary, unity of opinion? and, notwithstanding any other differences that are or could be, unity of communion and charity, and mutual toleration? by which means all schism and heresy would be banished the world, and those wretched contentions which now rend and tear in pieces, not the coat, but the members and bowels of Christ—with mutual pride and tyranny, and cursing, and killing, and damning, would fain make immortal, should speedily receive a most blessed catastrophe. But of this hereafter, when we shall come to the question of schism, wherein I persuade myself that I shall plainly shew that the most vehement accusers are the greatest offenders, and that they are indeed at this time, the greatest schismaticks who make the way to heaven narrower, the yoke of Christ heavier, the differences of faith greater, the conditions of ecclesiastical communion harder and stricter, than they were made at the beginning by Christ and his apostles: They who talk of unity but aim at tyranny, and will have peace with none but with their slaves and vassals.

No. XXIX.

*Duelling.**

How can ye believe, saith Christ, *who seek honour one of another, and not that honour which is of God?* If these words of Christ be true, that they who too earnestly desire applause and reputation among men, neglecting in the mean time seriously to endeavour the attaining to the honour which

* The former part of this extract is from the Third Sermon, the latter from the Sixth.

is of God, that is, obedience and submission to his commands, which is that wherein a Christian ought especially to place his honour and reputation; if such men as these do in vain, and without all ground of reason, reckon themselves in the number of true believers; again, if the chief badge and *χριτήριον*, whereby Christ would have his servants to be distinguished from the world, be a willingness to suffer injuries, a desire rather to have the other cheek strucken and to have the cloak go the same way with the coat, than to revenge one blow with another, or to go to law for a matter of no great moment, for recovering of that which a man might well enough lose, without endangering his estate: If these things, I say, be true, suppose Christ (according to the vision of Ezekiel), Ezek. ix. 5, 6, should command his angels utterly to *slay thorough all Jerusalem*, that is the church, *old and young, maids, and little children, and women, excepting only those upon whom this mark and badge were to be found*; what destruction and desolation would there be? How would the sanctuary of God be defiled, and his courts be filled with the slain? How would many (who now pass both in their own and other men's opinions for good Christians enough) be taken for *Mahomet's* servants, whose religion it is by fury and murder to gain proselytes to their abominable profession? Suppose our garments should be presented to God with the same question that *Jacob's sons* sent their brother *Joseph's*, *Num hæc est tunica filii tui? Is this thy son's coat?* Would they not rather be taken for the skins of savage beasts; so unlike are they to that garment of humility and patience which our Saviour wore, and which he bequeathed us in his legacy?

We are so far from seeking that honour which is of God, from endeavouring to attain unto, or so much as countenancing, such virtues, which God hath often professed that he will exalt and glorify, such as humility and patiently bearing of injuries that we place our honour and reputation in the contrary; that is counted noble and generous in the world's opinion, which is odious and abominable in the sight of God. If thy brother offend or injure thee, forgive him, saith Christ; if he proceed, forgive him: What, until seven times? Ay, until seventy times seven times. But how is this doctrine received now in the world? What counsel would men, and those none of the worst sort, give thee in such a case? How would the soberest, discreetest, well-bred Christian advise thee? Why thus. If thy brother, or thy neighbour have offered thee an injury or affront, forgive him! By no means; of all things in the world take heed of that: Thou art utterly undone in thy reputation then, if thou dost forgive him. What is to be done then? Why, let not thy heart rest, let all other business and employment be laid aside, till thou hast his blood. What? a man's blood for an injurious passionate speech, for a disdainful look! Nay, this is not all: That thou mayest gain amongst men the reputation of a discreet, well-tempered murderer, be sure thou killest him not in passion when thy blood is hot and boiling with the provocation, but proceed

with as much temper and settledness of reason, with as much discretion and preparedness, as thou wouldst to the communion: After some several days meditation invite him mildly and affably, into some retired place; and then let it be put to the trial whether thy life or his must answer the injury.

Oh thou holy Christian religion! whence is it that thy children have sucked this inhuman, poisonous blood, these raging, fiery spirits? For if we shall enquire of the heathen, they will say, They have not learned this from us: or of the Mahometans, they will answer, We are not guilty of it. Blesssed God! that it should become a most sure, settled course for a man to run into danger and disgrace with the world, if he shall dare to perform a commandment of Christ, which is as necessary for him to do, if he have any hopes of attaining heaven, as meat and drink is for the maintaining of life! That ever it should enter into Christian hearts to walk so curiously and exactly contrary unto the ways of God! That whereas he sees himself every day and hour almost, contemned and despised by thee, who art his servant, his creature upon whom he might, without all possible imputation of unrighteousness, pour down all the vials of his wrath and indignation, yet he notwithstanding is patient and long-suffering towards thee, hoping that his long-suffering may lead thee to repentance, and beseeching thee daily by his ministers to be reconciled unto him; and yet thou, on the other side, for a distempered, passionate speech, or less, should take upon thee to send thy neighbour's soul, or thine own, or likely both, clogged and oppressed with all your sins unrepented of (for how can repentance possibly consist with such a resolution?) before the tribunal-seat of God, to expect your final sentence; utterly depriving thyself of all the blessed means, which God has contrived for thy salvation, and putting thyself in such an estate, that it shall not be in God's power almost, to do thee any good.

On Charity-Boarding-Schools.

Norwich, Oct. 25, 1814.

SIR,

I agree with your correspondent N. [IX. 542] that "one of the most important subjects of human attention is the means of promoting the true welfare of the poor." No observation therefore (however trifling it may appear) can be uninteresting to the philanthropist, who considers the effect which early habits of regularity produce upon the human mind.—"The friend of order has made half his way to virtue," is the maxim of a celebrated moralist, and in the humble dwellings of the indigent, so intimate is the union between neatness and right conduct that the character of a female is determined by the general appearance of her habitation and her family. Where are the habits of activity and the love of order most likely to be acquired? is the present question. This leads me to express my farther agreement with your correspondent in preferring those charity-schools which add to other branches of instruction the domestic business, so necessary to qualify poor girls for becoming valuable servants, for this is their usual destination. Reading, wri-

ting, and needlework are insufficient to prepare them for the proper discharge of the duties belonging to that station. Day-schools can teach them nothing farther; but their mothers must supply the rest. For the sake of argument we will suppose that their mothers may be able to do this, if the means were in their power, but how should the inhabitant of one or two mean apartments and whose scanty meal consists of a few potatoes, instruct a child to go through the various business of an opulent family. If twenty or thirty girls dwell in one house, and if such a charitable institution is managed by a prudent conscientious matron, the different employments of cleaning, cooking, baking, brewing, &c. may be performed in rotation, leaving ample time for such mental improvement as their humble lot requires. Such an institution once existed in the populous city of which I am an inhabitant. At this seminary the wives of tradesmen used to apply for servants, and with such previous training (added to the additional improvement derived from mistresses who superintended their conduct) a constant supply of industrious and capable servants might be obtained. This institution, alas! exists no longer—the funds are applied in a different manner—let those who have suffered them to be so alienated be answerable for the consequences. Parents are allowed the money which used to support the establishment, but those mothers who are the best disposed acknowledge that they cannot teach their daughters what their confined scale of living absolutely precludes; and with others whose indolence, improvidence, and bad temper, render their wretched hovels scenes of dirt, confusion, and irritation, what can be expected from their unhappy offspring but imbecility, obstinacy or profligacy? How can society be more benefitted than by removing these unfortunate beings to an abode where constant exertion and regular habits will ensure their own comfort by making them useful to others, and how can the heads of families be indifferent to institutions calculated to prevent an evil so generally the subject of complaint as the incapacity and vicious propensities of their domestics? Your correspondent has replied to Mrs. Cappe's doubt whether indigent children should not experience the difficulties incident to their lowly station, and whether the regular supply of a dinner would not be a dangerous indulgence? Would not, on the other hand, an inability of satisfying the cravings of hunger prove a dangerous temptation? Besides, this might be made an objection to their becoming servants, which, as I have already observed, is their natural destination. The luxurious profusion of large families is certainly a bad preparation for a poor man's wife, but the best preservative against such contagion is the early habit of conscientiously using the gifts of the Creator without abusing them. In the lowest state of indigence food must be taken once or twice in a day, and however humble, or however scanty, it should be taken with as much regularity and decency as possible. Nothing tends to brutalize the human species more than eating in a selfish, gluttonous, disorderly manner; and on the contrary,

nothing is more gratifying than to see the frugal board surrounded by orderly children, and the self-denying parents setting them an example of disinterested moderation. These instances are to be found, but only among those who have early contracted such a taste for decency and good order as the necessities and privations of poverty cannot overcome. Every hint from so excellent a judge both of the moral and physical wants of the poor, as Mrs. Cappe should be carefully attended to; but I agree still farther with your correspondent N. that both day-schools and asylums for poor children, where they are wholly provided for, have their respective uses, and should therefore both be supported instead of being suffered to fall into decay. May they each contribute to that general amelioration of the most numerous class of human beings, without which our boasted progress in arts, sciences, wealth or glory, is but a "vain show" in the eye of Him

"Who sees with equal eye as God of all,
A hero perish or a sparrow fall."

S.

On Personality.

Kilworthy, July, 1814.

Sir,

An edition of Locke's Essay concerning Human Understanding, published in 1793, contains a short Appendix, annexed to a defence of his opinion concerning personal identity. The author of that Appendix imagines that Locke's definition of the term, person, would have been more just, had he said that the "word person stands for an attribute, or quality, or character of a thinking intelligent being." Cicero, de Oratore, use the term in this sense, as it denotes character, or capacity. "Sustineo unus tres personas, meam, adversarii, judicis." Hence the same individual may sustain many persons, or characters, according to the divers capacities in which he acts. Person has been metaphorically used for homo gerens personam. "It may be observed that the word, personality, is really an absurd expression: since person itself stands for the mixed mode, or quality; —and personality therefore may be ranked among the old scholastic terms of corporeity, egoity, tableity, &c. or is even yet more harsh; as mixed modes, such as gratitude, murder, and therefore person cannot thus be re-modified without peculiar absurdity."

Aulus Gellius, in his Attic Nights, derives *persōna* from *personando*, as the mask worn by the actors in the theatre served to render the voice more sonorous, and audible. It is obvious that the controversy, regarding the Trinity, turns in a great measure on the signification of the word person, as it is applied to the Divine Nature. In the standard of Trinitarian orthodoxy Christ is said to be "One altogether; not by confusion of substance; but by unity of person."*

If the Divine Nature be one, and undivided in substance, but distinguished by variety in person, it follows, that one God may support different personal characters, or attributes, as Creator, Preserver, Benefactor, without diverging into three distinct beings,

* Athanasius's Creed.

each entitled to equal adoration. "The whole three persons, or attributes are co-eternal together;" yet the properties of one, indivisible, incomprehensible God! Difference of opinions necessarily arises from the various meanings, in which a word may be adopted.

I conclude with quoting the language of M. de Voltaire concerning Unitarians—"Des Unitaires, c'est-à-dire, de ceux qui ne reconnaissent qu'un seul Dieu, et qui en révérant le Christ vivent sans beaucoup de dogmes, et sans aucune dispute; hommes condamnés dans toutes les autres communions, et vivans en paix au milieu d'elles."

WILLIAM EVANS.

French Testament.

Nov. 20, 1814.

SIR,

Since I sent you the letter (p. 412.), occasioned by the proposals for a new translation of the Bible, I have been agreeably surprised to observe a division of the scriptures, according to the sense of the several parts rather than by the distinction of verses recommended where I little expected to find an opinion on such a subject.

I have before me a French Testament, printed in 1764, by Mr. Mesenguy, at Paris, *avec approbation et privilége du Roi.* This work appears to have been first published in 1752. I observe that Dr. Price (p. 616.) represented the French, in 1759, as possessing only *chains and a breaden god.* Yet at that period any Frenchman, so disposed, might have freely partaken of *the bread of life*, through the medium of a translation worthy, I believe, of a comparison, as to fairness, with our common version, which with its *head lines*, and *contents of chapters*, and at least one interpolation, the *Bible Society* has presumed to describe as *the true word of God without note or comment*, a description which not even the *Unitarian* members of Bible Societies have ventured to correct.

I had the curiosity to compare this Roman Catholic with the Protestant Version on Acts ii. 22. The former literally calls Jesus Christ *un homme*, while the latter leans to a system and adopts the term *personage*. In Ephes. iv. 32, Mr. Mesenguy, has given *en Jesus Christ* most correctly, instead of that notorious *fraus pia* to which King James's translators indulged by rendering *for Christ's sake*, in which, I perceive, Doddridge did not venture to follow them, though he saved his orthodox reputation by adding in the paraphrase *and for his sake*.

This French version is accompanied with short notes, and the Roman Catholic Liturgy *L'Ordinaire de la Messe*, through which there is a French translation of the Latin Service. To the whole is prefixed an advertisement which remarks the great advantage of reading the New Testament as its own interpreter, though farther benefit may be derived from short explanatory notes. The translator, to justify his own mode of distinction by sections, observes how the sense of the scriptures is impaired, when a reader or one who commits it to memory unavoidably considers it as closing with the end of one verse, while, probably, it proceeds to the

middle of the next.* I am not aware of any English translation arranged upon this rational plan of divisions before that extracted from the Paraphrase of Doddridge, and published in 1765.

Give me leave with reference to the proposed translation of the Bible by Mr. Wellbeloved, to which I have already referred, to express some anxiety as to the progress of the subscription, and to know whether and when we may expect the work to appear.

BIBLICUS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CLXXXVII.

Boy-Bishop.

At Norwich and many other places in England before the Reformation, it was customary for boys, the choristers chiefly where there were choirs, to choose a boy-bishop (barne or bairn bishop) on St. Nicolas Day, in honour of that Saint. St. Nicolas, says the Popish Festival, while he lay in his cradle, fasted Wednesdays and Fridays,—*sucking but once a day* on those days; and, therefore, adds the Festival, *Children don him worship* before all other saints.

From St. Nicolas Day to Innocents' day at night, the boy-bishop bore the name of a bishop, and the state and habit too, wearing the mitre and the pastoral staff, and the rest of the pontifical attire; nay, and *reading the holy offices*. While he went his procession, he was much feasted and treated by the people, as, it seems, much valuing his blessing. Which made the citizens so fond of keeping this holiday.

(See *Strype*. Ecc. Mem. III. 206.)

There are instances on record of good and grave folk bequeathing robes and mitres to the *Boy-Bishops!*

Dean Colet (*Life of*, by Knight. 8vo. 1724. p. 362), the Founder of St. Paul's School, orders, in his body of statutes, dated in 1512, that all his scholars "shall, every Childermas daye come to Paulis Church and hear the childe bysshop sermon; and after be at the hygh masse, and each of them offer a penny to the childe bysshop, and with them the maisters and surveyors of the scole."

See *Letters from the Bodleian Library, &c.* 2 vols (in 3.) 8vo. 1813. Vol. I. pp. 302—304.

Amongst one sect of modern Christians, there seems to have been a disposition of late to revive the *Boy-Bishop*.

No. CLXXXVIII.

Reward of Loyalty.

Charles, Duke of Burgundy, overcome by the Switzers, swam

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* "On eprouve tous les jours combien la lecture du Noveau Testament de Jesus Christ est utile aux Fideles, lors meme que pour l'intelligence du Texte ils n'ont point d'autre secours que le Texte même lu et medité avec un cœur simple et docile.—La distinction de versets ne paroit d'aucune utilité pour la plupart des Lecteurs; et elle n'est pas sans inconvénient pour quelques-uns. On croit qué chaque verset a un sens fini; en sorte que, soit en llsant, soit en apprenant par cœur, on s'arrete souvent à la fin d'un verset, lors qu'il faudroit, pour terminer le sens, continuer de lire jusqu'au milieu du verset suivant." *Avertiss.*

on horseback, over a lake, to save himself; and as the story goes, his horse not only carried him but haled his page, who, resolving to follow his master's fortune, leaped in after, and got hold of the tail, which the Duke requited when he arrived on the other side, by pistolling him for doing that (out of whatever consideration) that might have endangered his master's life.

Sir John Reresby's Travels. 8vo. 1813. p. 46.

No. CLXXXIX.

The Poor Man's Inheritance.

The consideration of this future excellent state and glorious royal condition, (says the learned and eloquent Henry More, in a passage on *Heaven*,) may afford much comfort to men of low degree and meaner fortune. What though our means be small, our calling base and dishonourable before men: this time will certainly over, and that quickly. Though I be poor here, a servant and bond-slave, a beggar; yet hereafter I shall be rich, free, noble, a prince, a king, an emperour: Then shall I be lord, not of a larger spot of ground, consisting of dirt and gravel, and withering grass and perishing trees, the sight of which every night's sleep takes from me; but of the boundless heavens, the everlasting beauty of God, where with never-waking eyes I shall alwayes behold his excellent glory.

No. CXC.

Heroes.

Homer (says Dryden) can move rage better than he can pity: He stirs up the irascible appetite, as our philosophers call it, he provokes to *murther and the destruction of God's images*; he forms and equips those *ungodly Man-Killers*, whom we poets, when we flatter them, call *Heroes*; a race of men who can never enjoy quiet in themselves, 'till they have taken it from all the world.

Miscellany Poems. Vol. III. *Ded.*

No. CXCI.

Quaker-Letter.

The following letter is published in the *Harleian Miscellany* (8vo.) Vol. XII. p. 49, under the title of "A Private Letter sent from One Quaker to Another," and is said in a prefatory advertisement to have been "really sent from a country Quaker to his friend in London."

"*Friend John,*

"I desire thee to be so kind as to go to one of those *sinful men in the flesh*, called an *Attorney*, and let him take out an *instrument with a seal fixed thereunto*, by means whereof we may seize *the outward tabernacle of George Green*, and bring him before the *lamb-skin men* at Westminster, and teach him *to do, as he would be done by*. And so I rest thy *friend in the light*.

R. G."

No. CXCII.

Controversies.

As bonds, deeds, covenants, obligations, indentures (says Erasmus) expressed in a multitude of words, afford matter for law-suits; so, in religion, a profusion of determinations, decrees and decisions, begets endless controversies.

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"Still pleas'd to praise, yet not afraid to blame."—POPE.

ART. I.—*Dr. Magee's Discourses and Dissertations, &c.*
(Continued from p. 497.)

When our readers are informed that this author's "Illustrations and Explanatory Dissertations" consist of not fewer than seventy-four articles, that they occupy eight hundred pages, and that many of them have a very remote connection with the subject of *Atonement and Sacrifice*, it will not be difficult to judge of the nature of the undertaking in which the reviewer of such a work engages: a fourth edition of it, we learn, is in the press; and the public are then to be favoured with that improved arrangement of the materials which, probably, would have saved us much time and labour, had it been made in the present impression!

The title of No. I. of the *Illustrations, &c.* is "On the pre-existence of Christ, and the species of Arguments by which this Article of the Christian Doctrine has been opposed." Dr. Magee himself acknowledges that this is "a matter not *necessarily* connected"* with the subject of his discourses: he seems determined, however, to lose no opportunity of aiming a blow at those whom he designates as *Socinians*; though, in this goodly attempt, he seldom fails of exposing his own precipitancy and disingenuousness.

A writer on whom he frequently animadverts, had referred to Mr. Lindsey's *Apology*, &c. and to the *Sequel* to that Apology, as ranking among certain publications in which a just explanation is given of texts that are supposed to affirm the pre-existence of Jesus Christ. It might surely then have been expected that if our author judged proper to notice Mr. Lindsey's opinions and criticisms upon this matter, he would have sought for them chiefly, if not exclusively, in those of that gentleman's works which bear his name, and the titles of which Dr. M. had just quoted before. Declining this fair and ingenuous course, he contents himself with censuring an Essay which he assumes to have been composed by Mr. Lindsey.† This paper, inserted in the second volume of the *Theological Repository*, and professing to offer "Brief remarks concerning the two creations," is designed to shew that none but a

* P. 85.

† Our copy of the Theological Repository belonged formerly to a distinguished scholar, who, in the margin of the table of the contents of the earlier volumes, has marked the names of many of the writers. We perceive that he assigns to Mr. L. the Essay in question. Dr. Magee too has, no doubt, enjoyed good opportunities of ascertaining who were the several contributors. However, when a person writes an occasional and anonymous Essay, and also larger and avowed works on the very same subject, it would seem natural to look in the latter for his sentiments and reasonings—the more so if we are directed thither for them. This is a kind of literary decorum, and indeed justice, of which no upright, no impartial scholar will be regardless.
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moral and spiritual creation can be ascribed to Christ. And because, according to the *Illustrator*, Mr. L's arguments amount to nothing, he is pleased to add, "Mr. Belsham's *assertion* that Mr. Lindsey *would* overturn the notion of the pre-existence of Christ, is maintained by Mr. Lindsey's own *assertion* that he *has* done so." It were not difficult to vindicate the Essay from the Dean of Cork's allegations concerning it. But on this undertaking we are not called to enter till he shall have refuted the *Apology* and the *Sequel to the Apology*. May we not conclude from his silence respecting those performances that he found it prudent not to glance at what Mr. L. has there advanced in relation to the two creations and the pre-existence of our Lord?

Our author supposes* that when Paul declares Jesus Christ to be *the Lord from heaven*, he asserts his pre-existence. We have seldom met with a stranger exposition of scripture even from illiterate commentators. On observing the connection of this passage, we see that it is explained by such texts as the following: Philipp. iii. 20, "Our citizenship is in *heaven*, *whence* also we look for the Saviour," &c. Thess. iv. 16, "The Lord himself shall descend *from heaven*, with a shout," &c. *The Lord from heaven*, is a description of Christ, at what divines call his second coming: and in the 47th verse of 1 Cor. xv. there is an implied contrast between the glorified body of the second Adam, with the earthly, decaying tabernacle of the first. Ver. 49, and 2 Cor. v. 1.

It is not true that διὰ never implies *the final cause* "unless when joined with the accusative."†—But the late Mr. Simpson, of Bath, has, we think, correctly explained Heb. i. 2, in his valuable Essays on the Language of Scripture.‡

We are referred by the Dean of Cork to Rosenmuller's Scholia on Col. i. 16.¶ That commentator there lays before his readers the opinion of the German divines Ernesti and Teller, who understand the passage of a new moral creation wrought in the world by the gospel of Christ. A fair controversialist would not, like Dr. Magee, have suppressed the circumstance that *Rosenmuller himself is favourable to this interpretation*; acknowledging indeed that it is *apparently* forced, yet that it has the sanction of the context—*hæc interpretatio, quamvis durior esse videatur, contextui et iis quæ v.* 20, *dicuntur, bene respondet*. Such a decision is in the spirit of true criticism.

The Illustrator's second note professes to treat of "Unitarian objections to the religious observance of stated days." Now to the religious observance of the day vulgarly denominated *Good Friday*,‖ all Dissenters, whether Trinitarian or Unitarian, entertain insuperable objections: for they allege that it rests on no other basis than *human authority*. As to the question, whether a sabbatical institution form part of Christianity, Unitarians are not agreed in opinion: and it has been

* P. 71.

† 72, 73. ‡ Vol. ii. 93, &c.

¶ 78.

‖ The day first referred to by Dr. M.

answered in the negative by divines of the Church of England,* as well as by Mr. Belsham. With the ostensible subject of Dr. Magee's volumes it has no concern: let our readers judge whether his learning or his candour, or both, be not impeached by his introduction of it.

Of the third note the title is, "On the Importance of the Doctrine of Redemption." Dr. Magee here assumes that this doctrine, as held by the established church, is perfectly scriptural. In the judgment of others, as in that of the author of the "History of the Corruptions of Christianity" (whose sentiments, however, are to be collected rather from the works to which his name is prefixed than from his early communications to the Theological Repository), it is "a new hypothesis." Particular articles of belief may be highly momentous so far as they compose and sustain a system of divinity: and yet the system may be visionary!

It is the object of the following note (the fourth) to shew that "pardon *is* not NECESSARILY consequent upon repentance." The reverse of this proposition (Dr. M. deems it *deistical*) was maintained by Warburton. But we shall not enter upon the controversy. Abstract and metaphysical discussions are less gratifying to us than the declarations of revealed religion, by which we are taught that *God actually pardons sins upon repentance.*

For this reason we shall only observe respecting note V.

"The sense entertained by mankind on the *natural* inefficacy of repentance proved from the history of human sacrifices,"

that it is a very needless and irrelevant display of the Dean of Cork's reading. Even if Dr. Priestley, in one of his juvenile Essays, has expressed himself inadvertently on this head, how can the error implicate the character or the creed of the body of Unitarians, whose honourable distinction it is to "call no man master?" We would, besides, ask the Illustrator, whether we are to take our ideas of the religion of nature from the opinions of men in regard to God's character and government, after a debasing and cruel idolatry had overspread the earth, or from the belief and worship prevalent in the earliest periods which history records?

"The multiplied operation of the divine acts" [asserted in the next note], is a truth which we do not question; however we may differ from Dr. M. in the application he now makes of it. On points of which we can know little or nothing except from revelation, it is *our* practice to ask, not how many or how few ends may the Supreme Being be supposed to have in view, but—what ends has he been pleased to represent himself as keeping in sight?

It is little creditable to Dr. Magee that he deals in "dastardly generalities." Thus, in No. VII. entitled, "Deistical Reasoning instanced in Chubb," he says, "there is good reason to think that this writer [Chubb] is held in no small estimation by those who claim to be enlightened professors of Christianity." Now were the

* Ogden, Paley, &c. By *the religious observance of Good Friday*, Dr. M. understands the separation of it from secular employments.

fact what the Dean of Cork wishes his readers to imagine, nothing would be easier than to adduce proofs of the regard of Unitarians for Chubb's character and works; a task from which our author very discreetly shrinks. Intent, however, upon identifying "the Socinian, or Unitarian" with the Deist, he retails from Leslie the solemn address of the English Unitarians to the Mahometan Ambassador of Morocco, in the reign of Charles the Second. There is strong evidence to conclude that this address has been fabricated, for the purpose of inflaming men's prejudices against Unitarian Christians.*

Being as firmly persuaded as Dr. M. or his most orthodox hearers and readers, of "the consistency of prayer with the Divine Immutability," we are not called upon to do more than copy the title of No. VIII.

Although the ensuing note (IX) is "on the granting of the Divine forgiveness through a mediator or intercessor," the greater part of it treats of the efficacy of *intercessionary* prayer.† Upon this topic, we own, we agree substantially with the late Dr. Price, extracts from whose *Dissertations*, &c. are given in this *Illustration*. There are, no doubt, instances in the Old Testament of forgiveness upon intercession: yet, as far as we recollect, all the *offers* and *promises* of heavenly mercy to the penitent, are made "without reserve." Dr. M. has not brought forward any examples of the contrary: nor is the case of Isaac, in Gen. xxvi. 24, one of *pardon*.

In No. X, "On Unitarians; or rational Dissenters," an obnoxious class of men are sneered at, after the Dean of Cork's manner, as an *enlightened* sect: and he presents to the public the very important information that he chuses to style them by the name which they prefer; though he is perfectly aware, at the same time, of the impropriety of its appropriation. After such a statement, how happens it that he speaks of them so often as *Socinians*?

It is not a fact, as this writer would represent [in Note XI, "On the distinction between Unitarians and Socinians"], that Unitarians divest our Lord of his regal and sacerdotal character: they gratefully welcome and preach him under both. Nor is this the point of distinction between themselves and the followers of Socinus. Unitarians do not *worship*, like the Polish reformer and his disciples, an exalted man.

If by the corruption of man's natural state [the point ostensibly discussed in No. XII.] Dr. M. means, as his reference to *Leland on the Advantage and Necessity of the Christian Revelation* would denote, the debasement of religion and morals in the heathen world, he adverts to a fact which no Christian will deny. On the other hand, if he use this phraseology to *enunciate*, as it were, the popular doctrines of original sin, he touches upon an opinion which, at least, is highly controvertible. These two subjects, in truth, are far from being identical; although the Dean of Cork and Mr. Wilberforce seem to confound them

* See "A Plea for Unitarian Dissenters," &c. By Robert Aspland, 97—107. REV.

† It would be extremely difficult to prove that intercessory prayer is analogous to the popular view of sacrifice, &c.

—employing here that vague and inaccurate language which arises from the want of clear and consistent ideas upon the matter in question. Much of the note before us, is occupied in some curious intelligence respecting the sentiments, &c. of the Wesleian Methodists, against whom our Illustrator inveighs with considerable bitterness, and whom he describes as "agreeing most exactly with the follower of Priestley in that vain self-complacency which exults in the reflexion that they *are not as other men are*!"

Although this writer dilates in No. XIII. "on the misrepresentation of the doctrine of atonement by Unitarians," yet neither Dr. Priestley nor Mr. Belsham has made an exaggerated statement of the manner in which it is generally illustrated and defended. Whether the Dean of Cork will adopt or not the mode of reasoning by which "the orthodox" connect the tenet of the *atonement* with that of the divinity of Christ, the fact of such reasoning being used remains the same. The great body of persons who embrace the popular faith believe that no being who is not essentially divine could offer a full satisfaction for the sins of men to the offended majesty of God.

It has been the uniform practice of such polemics as Dr. Magee to charge their opponents with "disrespect of scripture." This is the burden of his complaint (No. XIV.) in regard to "Unitarian writers." Men who will not read and interpret the Bible under the influence of creeds subscribed previously to examination—men who act upon the principles of Protestantism, and who understand and apply the rules which have been exemplified by the best critics, both sacred and profane—naturally fall under the heavy censures of those to whose prepossessions this course of study would be fatal. From judges thus partial and inflamed, Unitarians are not afraid of appealing to persons whose decisions are not likely to be dictated by self-interest and prejudice.

Writers of the Unitarian school are further accused (No. XV.) of entertaining "heathen notions of merit." They were classed before with Deists and Mahometans: they are now to be ranked (so it pleases Dr. Magee) among the Stoics! The philosophy of the Porch was not the worst of the Pagan systems; though we shall acknowledge ourselves not more enamoured than the Dean of Cork with its boastful spirit and language. But, after all, what is the *apparent* support of so extraordinary an accusation? The solitary, ambiguous example of Mrs. Barbauld, in the following sentence: "When a man like Dr. Price is about to resign his soul into the hands of his Maker, he ought to do it not only with a reliance on his mercy but his justice." Now if our readers will turn to the valuable publication of Mrs. Barbauld's,* from which these words are extracted, they will discover, what our Illustrator has thought fit to pass in silence, that she is here contrasting the case of a good man drawing near to the close of "a life, not free indeed from faults, but pure from crime," with "the indecent confidence of a Dodd, and the debasing terrors of

* Thoughts on Public Worship, &c. 71, &c.

a Johnson." Thus viewed in relation to its context (a mode of interpretation, we know, not very acceptable to Dr. M.), the passage is not opposed by either the declarations or the spirit of that gospel which speaks of "the recompence of reward," and exhibits the servants of God as looking forward with humble trust to the appearance of "the Lord, the righteous judge." When the Dean asks, "On casting an eye into the works of Priestley, Lindsey, Evanson, Wakefield, Belsham, and the other Unitarian writers, do we not instantly recognize that proud, and independent, and, I had almost said, heaven-defying self-reliance, which [had] once distinguished the haughty disciple of the Stoa?"—we smile at his empty pomposity of manner and expression, and are tempted to observe that it is much easier to hazard than to justify such questions.

Our Illustrator devotes a note [XVI.] to "Dr. John Taylor's Scheme of Atonement," which we do not admit, and therefore are not required to vindicate. And we shall here remark, once for all, that we cannot but suspect the pretensions of those doctrines—such as the Trinity and the Atonement—of which it is judged necessary to propose a *scheme*. This very circumstance is presumptive of their being of human origin. The unity and the essential goodness of God, are written in the most luminous characters on the pages of the volume of revelation: and who ever thought of laying down a *scheme* of them?—Taylor's *Key to the Apostolic Writings* merits, however, the attention of the student in divinity, whether all the writer's interpretations be adopted or not: on the subject of *sacrifice* he has been animadverted upon with great acuteness and force, and, for the most part, with exemplary candour, by Dr. Richie, in his "Criticism on modern Notions of Atonement," the manuscript of which was revised by Lardner.*

The Dean of Cork contends (No. XVII) that "the doctrine of Atonement" is "falsely charged with the presumption of pronouncing on the *necessity* of Christ's death." This note is levelled against one of H. Taylor's allegations in the letters of *Ben Mordecai*. "That men," says Dr. M., "*could* not have been forgiven unless Christ had suffered to purchase their forgiveness, is no part of the doctrine of atonement, as held by the Church of England." Be this as it may—such, assuredly, is the doctrine of Atonement as held by the majority of its professors, who, thus far, at least, are very consistent with themselves. If the received tenet be true, the *necessity* of Christ's death, in the sense which our author opposes, follows of course. The title which this gentleman has chosen to give to the note before us, is very indefinite and obscure: we are not fond of "a priori reasoning" on theological topics; yet we cannot but be friends to distinct ideas and intelligible expressions.

In the succeeding note, (XVIII) "On the Mode of Reasoning whereby the sufficiency of Good Works without Mediation is attempted to be defended from Scripture," two sentences occur which call, particularly, for our

* Life, by Kippis, lxvi., &c.

strictures. "It has been well remarked," writes Dr. M. "that all such declarations in Scripture as promise pardon to repentance, and are thence inferred to pronounce repentance of itself sufficient, as they were subsequent to the promise of a Redeemer, must be altogether inconclusive, even viewed in a distinct and independent light, inasmuch as it may have been in virtue of the *pre-ordained* atonement, that this repentance was accepted." Here then we have, *ex concesso, hypothesis* against *fact*: by the admission of the Dean of Cork himself, there are declarations in scripture which promise pardon to repentance; and yet, to prove the insufficiency of this repentance the conjecture (for it amounts to nothing more) is hazarded that such sorrow for sin and amendment of life, *may have been* accepted in virtue of the *pre-ordained* atonement! Let the Dean of Cork produce, if he can, a single passage in favour of this position: and let him further shew on what authority he limits the application of such phrases as the *free grace* of God, which, he tells us, mean nothing more than that the Divine forgiveness of sinners was "free with respect to any *merits* on the part of man." We agree with him that no *merits* are to be urged. This, however, is but a partial statement. If God justify us *freely* by his grace, this freedom of mercy must imply *the absence of any* FOREIGN *consideration whatever, on one side and on the other.* He does not freely forgive a debt who receives the payment of it—nor does repentance confer a *claim*, though the impenitent transgressor is obviously in a state which renders him incapable of pardon.

Our author's purpose in No. XIX. is to make it appear that "the want of a discoverable connexion between the means and the end, equally applies to every scheme of atonement." We shall not detain our readers by many observations upon this note. Dr. Magee, however, ought to know that the connecting link of cause and effect is not a mystery, in the scriptural sense of the word *mystery*,* and that in no one passage of the Bible is the scheme of our redemption styled *mysterious*, according to the signification which the Dean of Cork affixes to the epithet.

The note at which we next arrive (XX.), is of much greater importance—"On the Scripture [*Scriptural*] Phrase of our being reconciled to God." Dr. M. is singularly unfortunate in his references to Rosenmuller; this excellent critic's exposition of Matt. v. 24, and 2 Cor. v. 20, being pointedly in opposition to that sense of the words, *be reconciled*, &c. for which the Dean of Cork is an advocate. On the former passage Rosenmuller says —"Καταλλαττεσθαι, *redire in gratiam*; quod fieri solet testando nolle nos factum. Non is tantum reconciliatur et cum altero in gratiam redit, qui veniam dat, verum etiam is qui veniam petit:"—on the other text he offers this comment, "Καταλλαγηθι τω Θεῳ.) In gratiam redite cum Deo, ut Matt. v. 24, διαλλαγηθι τῳ αδελφῳ, in gratiam redi cum altero. Ad-

* Some good observations on the scriptural sense of the word, will be found in Sherlock's Sermons, Vol. I. (Ed. 6th,) 131, &c.

monet igitur apostolus, ut homines recte et digne æstiment illam Dei benevolentiam, quæ per Christum tam luculenter hominibus demonstrata est, et mentem aliam, meliorem induant, quæ digna sit tanto beneficio." The latter of these passages is decisive of the controversy. To evince that God forgives freely, and that the death of Jesus Christ is neither propitiatory nor vicarious, we appeal to the following declarations of the apostle Paul's:—"God hath reconciled us to himself by Jesus Christ—God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." These sentences teach us, in the first place, that the proposal of reconciliation comes from God—he reconciles the world unto himself. We learn hence, secondly, that Jesus Christ is his minister of reconciliation. And, lastly, the nature of this reconciliation is here set forth—it is the pardon of sin: it is the not imputing their trespasses unto men. It is obvious then that, even should we admit the justness of Hammond's and Whitby's criticisms upon some of those verses which speak of the reconciliation of man to man,—2 Cor. v. 18, 19, 20, is a statement of the unpurchased compassion of the Father of mercies to our guilty race! In the gospel he has been pleased to assure us that, on laying aside *our* enmity, we shall be restored to his favour.

These remarks will apply to Dr. Magee's next note (XXI), which is, "On the True Distinction between the laying aside our Enmity to God and being reconciled to Him:" in our judgment, it is a distinction which was unknown to the apostle of the Gentiles.*

"That the sinner is the object of the divine displeasure," who can reasonably question? It was unnecessary for the Dean of Cork to bring proofs from scripture (and in his twenty-second note he produces a few) of a truth so evident. The impenitent transgressor cannot be the object of his Maker's complacency, but the contrary. This is the acknowledged doctrine of the sacred writings. Dr. Magee's quotation from Adam Smith in support of the notion that "the most dreadful atonement has been paid for our manifold transgressions and iniquities," is neither fair nor pertinent. It is unfair, because in the later editions of the *Theory of Moral Sentiments* "no one sentence appears of this extract:" it is foreign to the purpose, because Adam Smith, we understand, was not a believer in revelation, against which he, probably, was biassed by a survey of the current articles of faith, which he seems to have mistaken for the religion of Jesus Christ! Of what value, upon such a subject, is the opinion of a man, however gifted, and in other respects accomplished, who had not studied it?

It ought to be well considered whether Dr. M's. alleged instance (No. XXIII) from the book of Job, of sacrifice being prescribed, to avert God's anger, militates against the position of Dr. Priestley, "that mankind in the patriarch's time had not the least apprehension that repentance and reforma-

* In 2 Cor. v. 15, Paul has explained the admonition which he gives in the twentieth verse.

tion alone, without the sufferings or merit of any Being whatever, would not sufficiently atone for past offences." *Let the book of Job*, says the Dean of Cork, *speak for itself*: and so say we! In the former of the extracts which this author has made from it, there is a total silence concerning the *sufferings* of any being: and the only *merit* there ascribed to Job, is that of having spoken of God "the thing that is right," or of having uttered more honourable sentiments in respect of the divine character and government than his three friends. The passage must therefore be understood as containing the decision of the Almighty upon this memorable dispute: nor should our author, in fairness, have quoted one or two sentences only from Dr. Priestley's Essay, and omitted the clauses which ascertain and vindicate this writer's meaning; the whole paragraph in the *Theological Repository* being as follows: "And doth not the Almighty himself give a sanction to the sentiments of these discourses, when, upon Job's simply professing his repentance, (as in Chap. xlii. 5, "I have heard of thee with the hearing of the ear, but now mine eye seeth thee: therefore I abhor myself, and repent in dust and ashes") we read that the Lord turned again the captivity of Job, and blessed his latter end more than his beginning? verses 10, 12." *Theol. Repos.* Vol. I. 404.

Our readers being thus put in possession of the matter at issue, will perceive that Dr. Priestley has not made his assertions without or against evidence: they will remark, too, that intercessory prayer and atonement (in the popular acceptation of that word) are confounded together by the Dean of Cork, who gratuitously supposes that intercession denotes *merit*, and who charges his own errors on his antagonist. As to the fact of "Job's offering burnt offerings according to the number of his sons," it illustrates the piety and paternal affection of the patriarch, but, obviously, has no bearing on the question, whether repentance and reformation *alone*, without the *sufferings* or *merit* of any being whatever, be sufficient to atone for past offences!

In Note XXIV. ["On the Attribute of the Divine Justice"] our author seems to us to combat a sentiment which Dr. Priestley never maintained, and to lay down, at least, one inference which Dr. Priestley would not have impugned. Where has Dr. P. stated, or even insinuated, that "the very notion of punishment is incompatible with pure benevolence?" Where has he denied, that the hardened and unrelenting offender is a fit object of the punitive justice of his Maker? Justice in the Deity is Divine goodness regulated by Divine holiness and wisdom: it is therefore a modification of God's benevolence. Nor is Dr. P. "guilty of most unworthy trifling" in his use of the term, as applied to the Deity: nor does he employ it as "a sound to save appearances."

The twenty-fifth note is "On the Text in John,* describing our Lord, as "*the lamb of God*, which taketh away the sins of the world." According to H. Taylor [Ben Mordecai], the allusion, in this passage, is to the 53d chapter of Isaiah: in Dr. M's. opinion, it is

* John i. 29.

"to the Paschal lamb, or to the lamb which under the Jewish law was offered daily for the sins of the people." We believe that this interpretation by the Dean of Cork is correct: but it will not thence follow that the figure justifies the prevailing theory of sacrifice and atonement.

There are only three passages in the English Testament where the word *propitiation* occurs: and in one of these, Rom. iii. 25, it should have been differently translated; the application of the original term in the LXX being uniformly to the *mercy-seat*, which rendering is sanctioned by the great authorities of Joseph Mede and Mr. Locke as well as of Krebsius and J. Taylor. Heb. ix. 5, both in the Greek and in our public version warrants this translation. We presume that the meaning of terms found in the Septuagint should generally determine their sense when used by the evangelists and apostles. And we perceive that in Ps. cxxx. 4, ιλασμος signifies *forgiveness—condonatio, remissio.* —These observations we oppose to Dr. M's note (XXVI) "On the meaning of the word *propitiation* in the New Testament."

He enumerates (under No. XXVII,) several "texts describing Christ's death as a sacrifice for sin." In some of these passages no sacrificial terms or references appear. This, we think, is particularly true of Matt. xx. 28,* with which Mark x. 45, is parallel; though Dr. M. quotes them as being distinct—The marginal reading of Isaiah liii. 10, in the public version, is, "When *his soul* shall make an offering for sin:" but *Cranmer's* or the *Great Bible* renders the clause, "when he had made his soul an offering for sin." In both these translations we find the verb employed in the third person: there is a difference, however, in the nominative case to it; and the Dean of Cork, who is so zealous in exposing the real or imagined indadvertencies of Dr. Priestley, in an Essay, published forty-five years ago, would have done well to state this difference with precision. We shall admit that Christ's death was an offering for sin. So far, there is no dispute between the Illustrator and ourselves. Why does he constrain us to remind him that the question before us is, whether this offering was a substitution of punishment and a propitiation of wrath?

In No. XXVIII. Dr. Magee concedes that the word καταλλαγη should have been translated *reconciliation* in Rom. v. 11. Christians are there said to have *received the reconciliation*, i. e. *they are invited to be reconciled to God*, conformably with the language of the same apostle in 2 Cor. v. 19—21.

Not denying "that Christ's death is described in scripture as a sin-offering,"† we feel little interested in the note which follows. Is this the only instance in the sacred volume in which Dr. M. has discovered a metonymy of the effect for the cause?

* λυτρον has an allusion to captives in war, &c. Its senses are excellently stated by Schleusner.

† There are some passages where the word αμαρτια seems to require this translation: Dr. Priestley, in his *Notes on Scripture* (printed in 1803 and 1804) styles Jesus *the Christian sin-offering*. V. iv. 500.

It requires no "metaphysical ingenuity" to shew that when "Christ is said in Scripture to have died *for* us" (Note XXX), substitution is not necessarily or in fact intended. How can the Dean of Cork establish his position that "to die *instead of us*, and to die *on account of our offences* perfectly agree?" The force of the preposition *αντι* is clearly illustrated by Heb. xii. 2. And if from the phrase *υπερ ημων* it be inferred that our Lord's sufferings *for us* were penal, consistency requires us to admit that such also were those of the Christians at Philippi *for him!* Philipp. i. 29. Will Dr. M. call this criticism "metaphysical ingenuity?"

Art. II.—*Selections for Reading and Recitation:* Designed for the Use of Schools. By James Hews Bransby. London; Printed for Cradock and Joy, Paternoster Row. 1814. sm. 8vo. pp. 424.

It is, undoubtedly, of great importance that young persons be presented with specimens of acknowledged taste and correctness in literary composition. This end was eminently answered by THE SPEAKER [although the principal design of Dr. Enfield in undertaking that admirable work, was "to assist the students at Warrington in acquiring a just and graceful elocution"*]. The public, we think, will agree with us in opinion, that the same object is likely to be promoted by Mr. Bransby's "Selections for Reading and Recitation:" they consist of extracts from authors many of whom have flourished subsequently to the first appearance of the *Speaker* and its *Sequel*, and who, on various accounts, are calculated to engage "the youthful mind."

English literature is a very spacious and diversified field, over which the rising generation must not be suffered to wander unattended and at random. In Mr. Bransby they have a judicious guide, whose labours will aid them in gaining a knowledge of the most beautiful and valuable productions of this attractive region. When a youth of some portion of sensibility is thus made acquainted with many of the finest compositions in his native language, *Paradise* may be said to be *opened* to him *in the wild*. It is the capital advantage of *selections* like the present that they have a tendency to prevent or counteract an inclination for desultory reading; while they excite and strengthen a desire of becoming familiar with our best writers.

In this compilation Mr. B. naturally wishes to consult the moral and religious interests as well as the mental improvement of the young. A wish so laudable can scarcely fail of being gratified. Christians of all denominations must admit that the passages he has selected are not merely unexceptionable, but excellently fitted to enliven and invigorate the noblest emotions of the human heart.

To a number of *sentences and paragraphs*, most of which this gentleman laid before the public, last year, under another title,†

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* His own words in the *Dedication*.

† *Maxims, Reflections, and Biographical Anecdotes, &c.*

succeed *narrative, descriptive, didactic, argumentative, pathetic pieces, public speeches, letters,* and *miscellaneous pieces* in prose.—Under the first of these classes the young reader will, we presume, be particularly impressed by *The surprising of Dumbarton Castle*—from Robertson's History of Scotland*—and by *the execution of the Earl of Argyle*—from the historical fragment of C. J. Fox. The "sweet and tranquil" slumbers of that nobleman, within two short hours of his death on a scaffold, have reminded us of Peter sleeping in prison (Acts xii. 6.), "between two soldiers, bound with two chains." Among the descriptive pieces some pictures, so we may term them, of natural scenery and phenomena, by *Bryan Edwards, Bruce, Brydone* and *Mrs. Radcliffe,* will be found not a little attractive.—The didactic pieces are recommended by the suitableness of them to the age and circumstances of the young. Two very useful and impressive extracts from *Paley's Natural Theology* appear among the argumentative pieces: and the pathetic ones are concluded by some *reflections at the tomb of a beloved friend,* which are so truly eloquent, so soothing and animating, and yet, we fear, so little known, that we shall lay them before our readers:

"Not long since thou wast what I am now, one of the actors in this passing scene. To all thy sighs I lent a pitying ear, and my heaving bosom beat responsive to thy sad complaints. With thine my tears were mingled in the hour of affliction; and, when joy brightened thy countenance, my heart felt a kindred pleasure. With thee I sat, or walked by the way, and held sweet converse. To thee my soul was knit by the ties of cordial amity and soft endearment. Now thou hast left me to mourn the loss of thee in pensive silence. On thy hallowed grave I drop the tender tear, and bid thy sacred ashes rest in peace. Ere long shall I join thee in thy dark abode, thy companion in the dust, till we be called forth to stand in our lot in the end of the days. In life was I united to thee; in the same cold arms of death shall I soon lie; and —O transporting thought!—together shall we rise, no more to feel the agony of parting. ... All hail that blessed morn which shall restore thee to my fond embrace! Methinks I see its sprightly beams gilding the horizon, and leading on the bright triumphant day! Yonder appears the Judge arrayed in majesty, and holy myriads form his glorious train! He bids the trumpet sound. I hear its awful voice, which penetrates through all the mansions of the dead. Methinks, I now behold thy tomb opening to make a passage for thee. I see thy mortal frame, which was sown in corruption, dishonour and weakness, raised in incorruption, glory and power. I run to meet thee on thy release from the bondage of the grave. I join thy company, and enter with thee into the delightful recollection of our former friendship. We mark with gratitude together the kind hand of heaven, which led us through the pilgrimage of life, nor left us in the vale of death. Risen to pass an undeclining day, we renew the joys of social intercourse, undiminished by the fear of interruption. We trace, with admiring wonder and gratitude, evidences of divine wisdom and benignity in the appointment of events, the particular uses of which had before eluded our discovery. We survey together the beauties of renovated nature; and, as we gaze, the pleasure of each is heightened by the participation of the other. We seek and find among the countless multitude, the sight of whose happiness augments our own, the chosen few in whom our souls on earth delighted. With them we revive our former acquaintance. Engaged, with them and all around, in the most pure and sublime exercise of our noblest powers and affections, we share each other's and the general bliss. With the rapid improvement of our knowledge and goodness, the increase

* This incident is also well narrated by G. Buchanan, in Rer. Scotic. Histor. L. XX. § 29—33.

of our felicity keeps an equal pace. Eternity, not to be shortened by the lapse of twice ten thousand ages opens to our enraptured minds the prospect of rising higher in intellectual and moral excellence, and higher still beyond all imaginable limits. Struck with the refulgent splendours of celestial glory on every side, joined in the bands of an indissoluble union with the assembly of the just made perfect, feeling within the refined satisfaction of conscious integrity, placed under the government and protection of Jesus, the friend of man, rejoicing in the love and approbation of our God and Father, and secure of enjoying for ever these sources of inexpressible delight, we find our happiness adequate each moment to our capacities, though growing for ever in proportion to their continual enlargement." *Bretland.*

The seventh chapter contains public speeches, of which *Mr. Burke's to the Electors at Bristol, on delining the poll* (in 1780), and *a funeral oration by the late Mr. Radcliffe, of Walthamstow*, are, perhaps, the first for solid excellence of composition.——Under the head *Letters* we are presented with one *from Cowper to Lady Hesketh*, which is singularly elegant, delicate and lively. We are doubtful indeed whether our language furnishes finer examples of epistolary writing than the letters of this charming poet. The prose selections further include miscellaneous pieces: these, and not least among them, "Mr. Pitt's Speech on a motion for the Abolition of the Slave Trade," have, severally, great merit. But they are *supplementary* rather than miscellaneous; most, if not all, being referable to some one of the preceding chapters.

In the second part, which consists of pieces in poetry, nearly the same arrangement is observed. A just regard, moreover, is still paid to the taste and situation of young readers; a large proportion of the Selections being taken from comparatively modern poets. At the same time, Mr. Bransby has very wisely made choice of some few passages which, were we allowed to borrow an epithet from the theatres, we might call *stock* pieces. Of these, Wolsey and Cromwell, from Shakespeare, will always be pleasing and instructive. Here, as in many other instances, "the bard of Avon" is remarkable for the grandeur and harmony of his versification—of which, however, many who in modern days pretend to imitate him, are totally forgetful. "The Beggar," by Moss,† is given by our compiler, as it came from the author's pen: and we observe that the exquisite *Idyllium*, by Logan, entitled *The Cuckoo*, is printed from a genuine text, uncorrupted by any tasteless glosses.

Being of opinion that the best ends of education may be advanced by means of these *Selections*, the price of which renders them generally accessible, we take the liberty of warmly recommending the present volume to the notice of our readers.

ART. III.—*A Sermon, preached at the Meeting-House, Salters' Hall, Cannon Street*, on the 8th of August, 1813, on the Death of the Rev. Hugh Worthington, in the Fortieth year of his Ministry in that place. With Explanatory Notes. By James Lindsay, D.D. 8vo. pp. 32. Johnson and Co.

Of the late Mr. Worthington we have given an ample biographi-

† Mon. Repos. Vol. IV. 53.

cal account (VIII. 545 and 561 and IX. 53); otherwise we should have made free use of this very valuable funeral sermon. The discourse, which is stamped on every page with strong thinking and benevolent feeling, is chiefly a character of the deceased preacher. According to our means of judging, it is a faithful portrait. Dr. Lindsay, however, has been solicitous to paint rather a true than a *flattering* likeness: for this he has been blamed by the *adorers* (as the phrase is) of Mr. Worthington, but on behalf of the public we thank him for it.*

ART. IV. *Memoirs of the Life and Ministry of the Rev. Hugh Worthington*, natus July 2, 1752, obit July 26, 1813. Being a Tribute of Respect to his Memory; by the Rev. B. Carpenter. 12mo. pp. 34. Dudley, Maurice; London, Sherwood and Co. 1s. 6d.

An interesting but somewhat singular publication. Mr. Carpenter was the intimate friend of Mr. Worthington, and has here given a minute description of his sentiments and habits. The faith of the deceased was Arian; his biographer glories in holding the same system. He estimates the comparative importance of religious doctrines in the following manner (p. 16): taking the number *twenty* for their aggregate importance, he allows *ten* of that number to the existence and government of God, *five* to the divine mission of Christ, *three* to the pre-existence and atonement of Christ and the divine influences of the spirit, and *two* to the immediate happiness of the righteous after death.

ART. V. *Our Lord's Prayer relating to the Union subsisting between God his Father, Himself, and his Disciples, explained.* A Sermon, delivered at Taunton, on Wednesday, July 14, 1813, before the Western Unitarian Society. By Thomas Howe. 12mo. pp. 48. Bridport, Margrie; London, Eaton.

We feel ourselves under deep obligations to the author of this sermon, for a judicious, satisfactory and popular explanation of one of the most interesting passages of our Lord's history, which has been much misunderstood and misrepresented, especially amongst the common people. The discourse is enriched with many valuable notes, some of which exhibit a pleasing view of *experimental* religion on rational principles.

ART. VI. *The Unitarian Doctrine stated, and the Objections to it obviated, on the Ground of Christ's Declaration:* a Sermon, preached before the Devon and Cornwall Association, at Plymouth, on the 6th of July, 1814; and on the 13th before the Western Unitarian Society, at Yeovil, Somersetshire. By Joshua Toulmin, D. D. 12mo. pp. 40.

Dr. Toulmin has here contributed a valuable addition to the stock of Unitarian defences. From John xvii. 3, he lays down the principles, 1. That the Being to

* We gave an account of an *honest* Funeral Sermon, II. 433.

whom our Lord prayed was the only true God, and 2. That Jesus, the Christ or anointed, was his messenger. After arguing these with ability and clearness, he proceeds to vindicate Unitarians from the charges of disregarding the scriptures, of degrading Jesus Christ, and of holding a cold and inefficient set of principles. It would betray insensibility to the true excellence of a sermon if we were to content ourselves with saying that the vindication is complete; it also breathes a warm and pure evangelical spirit, which becomes and denotes a coadjutor of Priestley and Lindsey.

ART. VII. *On the Truth and Value of the Unitarian Doctrine.* A Sermon, preached at the Old Meeting in Yarmouth, on Thursday, July 21, 1814, before the Members of the Eastern Unitarian Society. By Thomas Madge. 12mo. pp. 60. Johnson and Co. 1s. 6d.

The object of this sermon is twofold, first to prove from scripture that the Father is the only true God, and next, to reply to a favourite objection of our Trinitarian brethren, that Unitarianism is not adapted to the wants and wishes of the human heart. The former part is as close a piece of reasoning as we ever read, and the latter is a rich specimen of persuasive eloquence: both are admirably adapted to the occasion of the Sermon, to which we ardently wish, for the sake of truth and virtue, an extensive circulation.

ART. VIII. *The Nature, Manner and Extent of Gospel Salvation.* A Sermon, preached on Wednesday, July 28, 1813, in Skinners' Hall, Edinburgh, before the First Annual Meeting of the General Association of the Unitarians of Scotland. By James Yates, M. A. With an Address, explaining the objects of the Association. By T. Southwood Smith. 8vo. pp. 48. Glasgow, Brash and Reid; London, Eaton.

There is a serious, candid, evangelical spirit in these discourses, which is well adapted to the recommendation of the pure gospel and peculiarly suited to the meridian of Scotland. The *Sermon* shews that Mr. James Yates is familiar with the scriptures and with the principles of sound biblical criticism; and the *Address* proves Mr. Smith to be thoroughly acquainted with religious systems and to be well prepared to represent his own to advantage. We should rejoice to see this joint publication of these Unitarian brethren, the respected pastors of the two Unitarian churches at Glasgow and Edinburgh, in the hands of inquirers after and lovers of truth, throughout the empire.

ART. IX. *Conversations between an Unitarian Missionary and a Friend on the Doctrine of the Trinity.* By A. Bennett. 12mo. pp. 46. Eaton. 1813.

Mr. Bennett here presents us with a specimen of the Conversations which he is accustomed to hold as an Unitarian Missionary. The Dialogue turns on the texts which are brought to prove the

doctrine of the Trinity, and is sufficiently critical to do justice to the subject, and at the same time spirited and plain. In so small a compass it would be difficult to find so complete an answer to the texts of scripture commonly alledged by Trinitarians.

Should the present tract be approved by the public, Mr. Bennett announces a design of penning other Conversations,—on the Person of Christ, the Personality of the Holy Ghost and the Doctrine of the Atonement. So valuable do we deem the little work before us, and so highly do we esteem Mr. Bennett's talents for *popular* writing, that we should rejoice if the present notice should occasion such inquiry after the Conversations as to induce the author to extend and complete his plan.

The Conversations are dedicated "To the Members of the Unitarian Fund," who will be pleased to see how fully the author is qualified for "the honourable office," that of missionary, in which he stands related to that Society.

ART. X. *An Answer to the Question, Why are you not a Trinitarian?* By Richard Wright. 12mo. pp. 12. Eaton. 1813. 3d.

A tract in Mr. Wright's usual manner, judicious, clear and forcible; and particularly suited for distribution amongst the unlearned.

BIBLICAL CRITICISM.

Mr. Jevans, on Jewish Sin-Offerings.

Bloxham, Oct. 25, 1814.

MR. EDITOR,

You recollect my remarks on Jewish sin-offerings, which were inserted in your valuable Miscellany for August, 1811 [VI. 485, 486]. My worthy and learned tutor, Mr. Belsham, has lately said, "nothing appears to me more easily proved, than that the very idea of an atonement being made for a voluntary offence seldom, *if ever* occurs in the Old Testament." —See Mr. Belsham's Discourse on the Progress of Intel. Moral and Rel. Improvement, with an Appendix to the Bp. of St. David's. P. 137.

This subject appears to me of so much importance that it ought to be thoroughly investigated.

I. It is allowed by all persons that atonement was appointed to be made for sins of ignorance. Levit. iv. and v.

II. It is also, I shall take it for granted, allowed that atonement was made for *all* sins of ignorance. —But,

III. Some sins of ignorance have probably more guilt attached to them than some wilful offences have. Consider the behaviour of Saul, as a mad persecutor, and say whether some of his sins of ignorance were not attended with as much or more guilt than some wilful breaches of the law were. See Acts ix. and 1 Tim. i. And

if so is it probable that atonement would be appointed for the one and not for the other?

IV. Atonement was appointed to be made for certain wilful breaches of four of the laws contained in the decalogue, that is, the third, the eighth, the ninth and the tenth. This is too evident to be denied. See Levit. vi. 1—7. "And the Lord spake unto Moses saying, if a soul sin, and commit a trespass against the Lord, and lye unto his neighbour in that which was delivered him to keep; or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour, or have found that which was lost, and lyeth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein,—then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering. And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest; and the priest shall make an atonement for him before the Lord; and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein." These words also appoint that atonement shall be made for lies, fraud, oppression or deceit, or both.—Here then atonement is appointed to be made for seven or eight wilful breaches of the moral laws of God, and four of these laws are found in the decalogue; and some, not to say several of these specified crimes are of such a nature that they seem to include others which are not expressly mentioned, but which the good sense of offenders, and especially of the priests, would evidently see to be comprehended in them. It is neither necessary nor prudent to specify every possible breach of general laws.

It is worthy of notice here that these things are not met with in some bye-place in the five books of Moses; nor are they inferences drawn from other precepts or rites, but are found in the Levitical law itself, and in that very place where it was most natural to expect them to be placed, that is, immediately after the laws concerning sins of ignorance. This circumstance adds much weight to what is said here; as it is evident from hence that the lawgiver laid considerable stress on it. Be it then, in itself, little or much, it is a very essential part of the law, and therefore must not be overlooked, or treated lightly, but be suffered to have its due weight with us.—It is also said in Levit. xix. 20—22. "And whosoever lieth carnally with a woman that is a bond-maid betrothed to an husband, and not at all redeemed nor freedom given her, they shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass-offering unto the Lord, unto the door of the tabernacle of the congregation, a ram for a trespass-offering. And the priest shall make an atonement for him with the ram of the trespass-offering before the Lord, for

his sin which he hath done; and the sin which he hath done shall be forgiven him." Here is a sin that borders on adultery, for which atonement was appointed to be made.

We also meet with another general account of atonement to be made for sin, in Num. v. 5—8, which, to say the least of it, coincides with what is said above, and might possibly be considered by the Jews as a comprehensive precept, serving to direct them in cases which were not accurately defined in the law.

It also appears that most of those wilful offences, for which atonement was appointed to be made, were of such a nature, that they would often be committed by some one or other of so large a body of people as the Israelites formed; and therefore that atonement was made for many such offences. And if atonement be allowed to have been made for many such offences, and for some of the greatest wilful offences which were not pronounced capital by the law, is it reasonable to believe that a few or even many other wilful offences of a less, or no greater magnitude, would be excepted out of the law of atonement? It is so very improbable that we certainly ought not to believe it without very satisfactory evidence.

V. It is said, Levit. xvi. 16, in relation to the annual day of expiation, 'and he shall make an atonement, &c. and because of their transgressions *in all their sins*: v. 21, and confess over him *all* the iniquities of the children of Israel, and *all* their transgressions in *all their sins*: v. 30. that ye may be clean from *all* your sins before the Lord: v. 33, he shall make an atonement for the priests and for *all* the people of the congregation: v. 34, for all their sins once a year. Here the word *all* is used in relation to their sins no less than seven times. Is it then reasonable to believe that any of their offences were excepted, save those which the law expressly declared to be capital? It surely is not; especially when it is considered how many hundreds, and probably thousands, of wilful crimes the law declared to be expiated on that day.

VI. Moreover, it appears probable from the conduct of the Jews, in relation to certain voluntary offences, that they believed that all such crimes, as were not pronounced capital by the law, might be expiated by a sin-offering. See Num. xvi. 46, 47; where we are informed that Aaron made atonement by incense, to remove the anger of God for the murmurings of the people. Num. xxv. 11—13. David offered burnt-offerings and peace-offerings to God for his sin in numbering the people, 2 Sam. xxiv. 24. On another occasion, when he thought that God might possibly be displeased with him, he says, let him accept an offering, 1 Sam. xxvi. 19. And when certain persons had broken the law by marrying strange wives, they offered a ram for their trespass, Ezra x. 19. And in 2 Maccab. iii. 32, 33, there is an account of a sacrifice offered up for the health of a sick person, and atonement said to have been made. They probably thought his affliction was the fruit of his sin. See also chap. xii. 39—45. It appears probable from these facts that the Jews thought that atonement might and should be

made for all crimes, whether they were specified in the law or not, which were not pronounced capital; for they made atonement for some crimes that were not expressly named in the law as atoneable.

VII. It appears from Gen. iv. Job. i. and chap. xlii. &c. that the Patriarchs offered sacrifices for wilful sins; but their religion was incorporated into the Mosaic; therefore, the Israelites would do so, especially as it was in certain cases expressly required in the law.

VIII. If this reasoning is not admitted to be just, pray Sir, what became of those Israelites who had wilfully broken the law, but whose crimes were neither capital nor expressly included in the catalogue of atoneable offences? Were they put to death? No; neither reason nor the law of God required it.

Were they, though suffered to live, never after permitted to appear before God at the tabernacle or temple service? Who can believe it? Do we any where, either in sacred or profane history, read of such a body of out-casts among the Jews?

But might they not go into the presence of God in their polluted or guilty state, before atonement was made for their offences? No; that was death. What then follows? Why that atonement was most probably, not to say certainly, made for all wilful offences that were not expressly declared by the law to be capital. This is indeed a very different conclusion to what many wise and learned persons have made on this subject; but I leave the public to judge where the truth lies. And as, I hope, I contend for truth, I shall conclude with the well-known words of Pope,

If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, Oh teach my heart,
To find that better way.

I am, &c.
JOSEPH JEVANS.

On Heb. i. 4.

SIR,

There is a clause, or rather a word, in the 4th verse of the 1st chapter of the Epistle to the Hebrews, which does not appear to have been duly attended to by expositors. The clause is, "As he (Jesus) hath by inheritance (perhaps allotment, or appointment, which is the consequence of allotment) obtained a more excellent *name* than they;" and the cardinal word upon which turns the explanation of the following verses is *name*, as already marked in Italics. The introductory verses of this chapter, have been well explained by several writers, with whose names and labours, many, or most of your readers, may be supposed to be well acquainted.

The author of this epistle, in the second verse, having justly assumed it as a fact, that Jesus had been proclaimed a Son; proceeds at some length to illustrate the superiority of this name or title above that of angel,* or messenger,

* It is well known that angel, in scriptural language, is a general word, signifying merely a messenger, without determining to what order or rank of beings that messenger belongs. The angel or messenger may be merely human, or may be more than human, or may be less than human, as in the seventh verse of this chapter, where the winds of heaven are called angels.

which had been bestowed upon the prophets, or even inanimate objects. It is therefore the *name* Son which had been bestowed upon Jesus, and not his office or character as the Messiah, which the writer proceeds to illustrate.—How does he prove that the name Son is more honourable or excellent than that of angel or messenger? He proves it, probably, in the same manner as an English writer would prove that the title Ambassador was more honourable than that of Envoy, or Consul. The English author would, no doubt, refer us to the customs of courts and the records of history; and does not the Hebrew author in this epistle also make his appeal to Jewish history? He recites several passages in which the name Son occurs, or some of those in which a person is mentioned, who is well known to have received the name; and then in a spirit of animation, and Jewish oratory, he asks, which of the angels had received such honour, or been mentioned by God himself in terms of such endearment as had been applied to those who individually had received the name of a son, or of a son of God. The illustration of this subject occupies the five following verses, viz. 5, 6, 7, 8, and 9.

Verse 5. It is asked, to which of the former angels, or messengers, did God say, "Thou art my Son, this day have I begotten thee," as He did to David, Ps. ii. 7; and as He did to Solomon, when He said, "I will be his Father, and he shall be my son;" 2 Sam. vii. 14.—Where are any of the angels, or messengers who are ever spoken of in such terms?

Verse 6. Again, when God introduceth him who is called his first-born, He saith, "Let all the angels of God do him homage." This cannot be a quotation from Ps. xcvii. 7; because, in the whole of this Psalm, no Son, nor Son of God, nor any one who can be *called* a son of God, is once mentioned. It is here taken for granted, that the reference is to Deut. xxxii. 43, according to the LXX. See Imp. Vers. in loco. The meaning then appears to be this: let the angels or messengers of God, that is, let the prophets pay homage, or yield respect to Israel, or to Israel in his posterity, whom I have called my son, or first-born. How inferior then are angels to him who hath received the name Son, since they are to do homage to him, or, according to Jewish language, to worship him?

Verse 7. Consider, on the other hand, what is the rank, or station of those beings to which is given the name of angels in Psalm civ. 4, where even the winds of heaven, or the blasts of air, are called the angels of God, and a flame of fire is said to be his minister. The most humble objects, even those that are without life, have the name given them of angels and ministers.

Verse 8. But, on the contrary, where is the *name* Son applied to any such objects, or to any persons except those who were highly honoured by God; as Solomon who was declared to be a son, or "my son:" and do you remember what are the terms in which he is addressed, Psalm xlv. 6? He is addressed under the title of a God, where it is said, "Thy throne, O God, is for ever and

ever.† But where is the prophet, messenger, or angel, of whom such things are said, where is there one of them addressed in such terms of homage,—one of them that according to the Jewish language is commanded to be worshipped? It is evident that Psalm xlv. cannot refer to Christ. How can it be said of him, in the 5th verse of this Psalm, that "his arrows are sharp in the heart of the King's enemies?" How can it be said of him, in the 8th verse, "All thy garments smell of different kinds of perfumes, out of ivory palaces?" And lastly, in the 9th verse, how can it be said of him, "King's daughters are among thy honourable women?" He who can apply these things to Christ, can never be at a loss for a prophecy. But is not such an exposition, or application, a mock of prophecy?

Verse 9. The author of the epistle proceeds to quote from the 7th verse of the same xlvth Psalm, where Solomon's exaltation is recorded, and where the reason assigned is, because he loved righteousness and hated iniquity. Probably the Hebrew poet here refers to the choice made by Solomon, when he preferred intelligence to opulence. It may be said that this 9th verse is more applicable to Christ than to Solomon. True: and what is said of an ambassador in the days of Queen Elizabeth, may in like manner be more applicable to the superior character and different services of an ambassador in the reign of King George the Third. But are we thence to infer that what was said of Queen Elizabeth's Ambassador, was a prophecy of any of our ambassadors during the present reign; or if you please, of any of those at present residing at any of the foreign European courts? Coincidences not foretold are not prophecies, else the lives of Cæsar, Pompey and Hannibal are prophecies; else every thing may be a prophecy; and this is much the same as to say, that prophecy is nothing, or signifies nothing.

The argument of the author of this epistle then is this: to Jesus is given the name of Son, but Son is a more honourable name than that of angel or messenger, which was conferred upon the prophets. Let the history of our Jewish fathers be examined. Is not the name Son given to Israel, David and Solomon, individually, and to some of them more than once; and is not each of them having received this name, spoken of in terms of honour and endearment, such as have not been applied to any of those who were called only angels or messengers. Jesus, therefore, is to be preferred to all the angels or prophets, and other servants of God, and as a Son of God, ranks with your most celebrated characters; and hence the author of the epistle naturally draws the inference in the 1st verse of the second chapter: "We, Jews, ought to give the more earnest heed to the things which we

† To read, "God is thy throne for ever and ever," instead of the common reading, "Thy throne, O God, is for ever and ever," some contend, is to have recourse to an unusual and unnatural translation of the original. In the present case, may not the Trinitarian be safely allowed to have his own way? Let him take his choice. It is evident the words are not spoken of Christ, but of Solomon. It is therefore the business of the Trinitarian, rather than of any other, to explain them.

have heard," or which he hath spoken, "lest we should let them slip." Our author, according to the argument or illustration contained in these five verses, has *here* nothing to do with the superiority of the sonship of Jesus to that of those to whom he refers, nor does he at present intermeddle with such a subject. In addressing Jews, he very properly pleads, that Jesus had received the same name which had been conferred upon their most admired and celebrated characters, and therefore he justly urges that Jesus as well as they had received a name above every name,—a name far above that of angels. If this interpretation be as correct as the fundamental idea appears to me to be simple and natural, it will furnish a strong and additional argument to convince every reflecting mind, that the three following verses, viz. 10, 11, 12, cannot contain an address to Christ, (there not being in any of them a single word about Son, or first-born, or angel,) but an address to his God and our God,—an address according to the manner of the apostles upon similar occasions. A studied endeavour to be full and explicit, may have betrayed me into that prolixity and obscurity which I wished to avoid: how far I have succeeded, Sir, is for you, and if you think proper, for your readers, to judge. With due respect,

I am, Sir,

W. B. BEREAN.

POETRY.

Ode on the Death of a Friend.

Not to the grave, not to the grave, my soul,
Descend to contemplate
The form that once was dear!
Feed not on thoughts so loathly horrible!
The spirit is not there
That kindled that dead eye,
That throbb'd in that cold heart,
That in that lifeless hand
Has met thy friendly grasp.
The spirit is not there!
It is but lifeless, perishable flesh
That moulders in the grave:
Earth, air, and waters mingling particles,
Now to their elements
Resolv'd, their uses done.
Not to the grave, not to the grave, my soul,
Follow thy friend belov'd,
The spirit is not there.

Often together have we talk'd of death;
How sweet it were to see
All doubtful things made clear;
How sweet it were with eyes,
Such as the Cherubim,
To view the depths of heav'n.
O ** thou hast first
Begun the travel of eternity,
I gaze amid the stars,
And think that thou art there,
Unfetter'd as the thought that follows thee!

And we have often said, how sweet it were,
With unseen ministry of angel power,
To watch the friends we lov'd.
** we did not err!
Sure I have felt thy presence! thou hast giv'n
A birth to holy thoughts,
Hast kept me from the world unstain'd and pure,
** we did not err!
Our best affections here,
They are not like the toys of infancy,
The soul outgrows them not;
We do not cast them off:
Oh! if it could be so,
It were indeed a dreadful thing to die!

Not to the grave, not to the grave, my soul,
Follow thy friend belov'd;
But in the lonely hour,
But in the evening walk,
Think that he companies thy solitude;
Think that he holds with thee
Mysterious intercourse;
And if remembrance wake a tear,
There will be joy in grief.

On reading in the Monthly Repository [IX, 500, 501.] *the Lines written on the Rev. B. Treleaven's preaching at Poole, together with the Reply to those Lines.*

When Faith to things unseen directs mine eyes,
And to my mortal view unveils the skies,
When hope, 'mid scenes of deep distress and woe,
Anticipates pure joys—unknown below:
My soul expanded—raptured at the sight,
To those blest regions fain would take her flight:
Yet not when faith unveils th' Eternal Throne,
Or when Hope sings of joys below unknown,
Doth such pure transport thrill through every vein,
As when sweet Charity awakes her angel-strain!
Sweet Charity! when Faith and Hope expire
Thy reign begins!—then thy immortal lyre
Shall echo through the blissful fields above,
And ev'ry voice, and ev'ry heart be *love!*

Imitations of the Italian [IX, 635.] *on the Repeal of the Trinity Doctrine Bill.*

King, Lords, and Commons do decree,
That henceforth every man is free,
To think or say, as it may be,
That one is one, and three are three.

Britons rejoice, for henceforth ye are free,
To say; that one is one, and three are three.

'Tis up, saith Burgess, with the Trinity,
If daring wights no more may punish'd be,
Who say, that one is one, and three are three.

Bishop Burgess's Lamentation on the Repeal of the Trinity Doctrine Bill.

Poor Burgess in tears
Expresses his fears,
For his tottering Trinity.
Why, look ye, d'ye see,
If three are but three,
What becomes of our Hum,
Which once struck men dumb:
And as for our church,
She is left in the lurch;
For we all are undone,
If three are not one.

Epitaphs.

Let the vain erect a gorgeous stone—
This sleeping pilgrim asks for none;
His weary frame can well repose,
'Neath the emerald sod, and the flower that blows;
—While Time's all devastating sway
Sweeps the scroll'd monument away,—
This turf—the Spring's perpetual care
Shall every youthful year repair.
Rest he in peace!—but would'st thou here
One tribute pay,—O drop no tear,
But gather in its loveliest bloom,
A fragrant violet from his tomb,
Place it on some chaste fair-one's breast,
And say,—"Who rear'd it is at rest."

On an Infant.

Here lies a spotless babe:—profane one! smile
For him—but for *yourself* let sorrow flow;
For had he lived, he might have been as vile,
He might have been as profligate as you.

OBITUARY.

August 1. — The Rev. Dr. Brunnmark, Chaplain to the Swedish Embassy in London, while on a tour on the continent, in the prosecution of the interests of the British and Foreign Bible Society. In travelling in the night from Stockholm to Upsala, in the latter part of July, he caught a cold and fever, which terminated fatally. He has left a widow and three young daughters wholly unprovided for, in whose favour a subscription has been opened by a committee of gentlemen, among whom are the secretaries and other active friends of the Bible Society, at the following Banking-Houses, Messrs. Hankey, Down and Co. and Hoares, Fleet Street.

August 1.—In Sackville Street, aged 74, Rev. John Carver, B. C. L. archdeacon of Surrey, who has been long admired for his acute understanding, his clear intellects, and for deep and extensive learning. He had suffered for some weeks under a severe indisposition, which he bore with a fortitude and resignation, a piety and a submission, which would have done honour either to an ancient philosopher, or a more enlightened Christian. A circumstance somewhat singular marked this gentleman: he voluntarily *resigned* into the hands of the donors, Lord Dudley and Ward, and the Bishop of Winchester, *two livings*, worth at least 2000*l.* a year, because he was not on the spot to perform the duty conscientiously to his parishioners. To the last moments of his life he retained his understanding. Mr. Morton and Major Topham were amongst the last gentlemen that were admitted to his bed-side—with both of whom he conversed in the most philosophic manner of his approaching dissolution. — *Gent. Mag.*

Oct. 6, died, at her residence at Bristol, after a long and painful illness, which she bore with great patience, and real Christian fortitude, Miss H. Glascodine. A near relative gives the following account of the last moments of this amiable sufferer.

"During her whole illness she never appeared more resigned than at the last. Within three hours of her death, she requested her minister should be sent for, and during the hour and a half he was with her, and after he had left her, she expressed the happiness she felt, and the comfort she derived from conversing with him; she expressed to him her firm belief in Unitarian principles, and their supporting consolations in the hour of death. A portion of scripture she named as very consolatory to her was, "And this is the victory which overcometh the world, even our faith." One verse of a hymn also she often repeated:

I see in faith my leader nigh,
Jesus my Saviour lives:
Before him death's pale terrors fly,
And my faint heart revives."

On Thursday, October 20th, died, at Sidmouth, MRS. OSLER, of Birmingham. This truly estimable woman, who was cut off in the prime of her days, was the second daughter of Mr. Follett, whose death was noticed in our Obituary for August last (IX. 502, 503). She had been married a little more than seven years, in which period she had given birth to six children, two only of whom survive her. The more retired and domestic virtues, which so peculiarly adorn the female character, and which were in her unusually cherished, both by principle and habit, prevented her being extensively known; but by those who had the best means of seeing her uniform and unostentatious discharge of the filial, conjugal, and maternal duties, and therefore the fullest opportunities of appreciating her worth, she was valued in an uncommon degree. Genuine and ardent piety, founded on rational conceptions of religion, imbibed in early youth, combined with and producing cheerful views of the divine government, and aided by a constitutional serenity of temperament, diffused a remarkable calmness and placidity over her whole demeanour. Her judgment was solid and discriminating; her perceptions of propriety, whether in sentiment or conduct, lively and immediate; and although the bias of her dispositions was perhaps too deeply tinctured by the habitual seclusion of a life more than ordinarily sequestered, and the early loss of an amiable and excellent mother, yet her attachments were unusually strong, and her manners exceedingly gentle and affectionate.

And widely indeed will those have erred in their estimate of her character, who may have associated the idea of mental apathy or languor with the silent and unobtrusive usefulness of this valuable woman. Prompt in sympathy, though manifested rather in action than expression; unwearied in the fulfilment of every relative obligation; and quietly, but devotedly, engaged in subserving the best interests of those around her, the composure which she at once enjoyed and imparted, was the result *not* of insensibility, but reflection—of that mild but settled "sunshine of the breast" —of that "*peace* in believing," which even *here* is the reward of virtuous effort, subdued desires, satisfied affections, and an implicit and faithful acquiescence in the divine appointments.

It is an affecting consideration, that in the latter part of her life she was called to sustain so large a portion of suffering. About three years since, she was deprived of two lovely and promising children within the short space of six weeks; the recent death of her father was attended by circumstances of unusual aggravation; and the disease to which she herself has at length fallen a victim, was both lingering and painful. For more than fifteen months she had vainly sought relief under her paternal roof, from the genial air of Devonshire, and been visibly declining during the whole time. After what has been observed it can be scarcely necessary to remark, that her whole conduct bespoke the efficacy of those principles by which it had been regulated in happier periods; that as far as human infirmity permitted,

she successfully laboured to let "patience have its *perfect* work;" and that fortitude, hope and resignation shed a tranquil and steady light over the latest moments of her existence.

Her death itself was remarkably easy. For many hours before it took place, all pain had ceased; and, notwithstanding her sight had become dim through the whole of the preceding day, she continued to converse, at longer intervals indeed, but with her accustomed calmness and precision, till within less than half an hour of her removal; and finally, sunk into her last sleep without the presence of a *single* symptom indicative of a single pang either of mind or body.

In looking back on observations already extended to a greater length than was at first designed, and in which the writer feels himself almost trespassing upon that privacy and simplicity which was so especially the choice of their lamented subject, he cannot refrain from suggesting, and to the younger part of his female readers in particular, one additional remark: That it is impossible to reflect on the large share of happiness and usefulness, of respect and love, which accompanied the distinguished excellences of this unpretending, yet lovely character, without feeling the *comparative* insignificance of extraordinary talents or rare acquirements; and how admirably we may fulfil every *important* purpose of our being here, by an undeviating adherence to the direct obligations of *moral* and *religious consistency*.

Sidmouth. B.

Oct. 30, at his house in Mount Street, Grosvenor Square, in the 80th year of his age, MARTIN VAN BUTCHELL, well known for his numerous eccentricities, particularly for wearing a beard of twenty years' growth. He was a quack doctor and his peculiarities were in the way of his profession,—a sort of advertisements. It would have been well if he had been content with this mode of advertizing himself, and had spared the public his barbarously-worded, indecent and profane newspaper paragraphs.—Amongst his other oddities, he kept the body of his first wife embalmed in a glass case. He is said to have been originally an excellent surgeons' instrument maker. He was a great frequenter of Hyde Park, on his little white horse.

The following epitaph upon him has appeared in the newspapers:

Here, aged eighty, sleeps VAN BUTCHELL,
Of whom no mortal can say much ill:
He looked as queer as *Macbeth's* witches,
And wore a beard and leather breeches.

Nov. 14. Died at his house at Clapham, in the 69th year of his age, THOMAS MULLETT, Esq. merchant of London, well known in the mercantile and political world; his character and talent, as applicable to either, need not be here dwelt on—his social virtues and parental kindness can alone be appreciated by his friends and afflicted family—by the former his loss will be long and deeply regretted—to the latter it is irreparable.

Morn Chron. Nov. 16.

Lately, on his passage to the Isle of Ceylon, with the Wesleyan Methodist missionaries, designed for that station, the Rev. DR. COKE, superintendant of missions in the Society.

Lately, at Olney, the Rev. JOHN SUTCLIFFE, 39 years pastor of the Baptist congregation, in that town; a man of a most excellent spirit and conduct. He was respected by all who knew him, and beloved by his congregation: his loss will be severely felt throughout his denomination, both as an assistant to young men in their preparations for the ministry, and as an active and prudent friend to the Baptist mission in the east.

"We have to record a melancholy instance of the Jacobinical *mania*, in the self-destruction of a man named *Spencer*, who resided in Crossland-court, Narrow Marsh, in Nottingham. A correspondent informs us that this unhappy man, since the overthrow of *Buonaparte*, has been subject to low spirits and temporary fits of derangement, during one of which he this week terminated his existence with a halter." *(Nottingham Gazette.)*

INTELLIGENCE.

FOREIGN.

The *Brothers of* BUONAPARTE seem to have a great desire to occupy their time with literature. *Lucien*, during his retirement in this country, in a sort of welcome captivity, wrote an epic poem, in the French language, which is now in the press of Messrs. Longman and Co., and will probably have appeared before this article, entitled, "Charlemagne, ou L'Eglise Délivrée, Poëme Epique, en vingt-Quatre Chants."* That is, "Charlemagne, or the Church Delivered, an Epic Poem, in Twenty-Four Books." The Epic is translating into English rhyme, by the Rev. S. Butler, D. D. and the Rev. F. Hodgson, A. M.

*("Par Lucienne Bonaparte, Prince de Canino, Membre de l'Institute de France, &c."

—*Louis*, the ex-king of Holland, is said [Gent. Mag. Aug. 1814.] to have lately published a novel; and *Joseph*, the ex-king of Spain, as plain Joseph Buonaparte, has just published another at Paris. It is called "Moina, ou la Villageoise du Mont Cenis." This is reviewed in a French paper, but not highly praised. It is said to want nature, and in style to partake too much of the "stormy poetry" of the northern bards, for the meridian of France.

JOSEPH BUONAPARTE has on a sudden quitted the estate he had bought near Geneva, in consequence, it is reported, of a suspicious correspondence, addressed to him, having been seized by the French Custom-House Officers. But this rumour we can contradict by a letter we have received from Geneva, which explains the

cause of Joseph's sudden departure. When *Monsieur* was at Lyons, he received a complimentary deputation from the Canton de Vaud, to whom his royal highness made the following speech in reply:—"It seems, Gentlemen, that you are still very much attached to the family of Buonaparte, more so than to the family of the Bourbons, since you tolerate that family among you. I advise you to send them out of the country before an order be sent you." The deputies upon their return ordered Joseph Buonaparte and the other members of the family to quit the country in twenty-four hours.

(*M. Chron. Nov.* 2, 1814.)

A furious civil war is now raging in CHINA; a million of persons are said to have been killed in Pekin alone: a sect in that country similar in principles to the German illuminati, bind themselves together by an oath, and are believed to be the chief agents in this rebellion.

(*Gent. Mag.* Aug. 1814.)

The *Plague* this year has, at the lowest computation, carried off 30,000 persons at SMYRNA. All Asia Minor, Syria, the Islands, &c. have in like manner suffered a loss of one quarter or one fifth of the whole population. The crops of corn, &c. remain ungathered in the fields, in many places, for want of hands, and several towns and villages have been abandoned. In Smyrna, the keys of 800 houses have been delivered to the Governors, as many families have been entirely extirpated, and government is heir where there is no near relation.

(*M. Chron.* Oct. 31, 1814.)

DOMESTIC.

RELIGIOUS.

Memorandum.

The generous but unknown friend who lately placed a hundred pounds in the hands of ——— for the College at York, is informed, that the sum has been paid in at the Bank of Jones and Loyd, for the use of that respectable institution. And that a similar sum, placed by the same unknown friend, in the same hands, a twelvemonth ago, is put into the consols, in the names of two trustees, to be sacredly applied, principal and interest, to the purpose for which it was intended.

Opening of a Unitarian Chapel, Altringham.

We have received the pleasing information, that on Thursday, September 8th, a new and respectable chapel, for the worship of the one God, the Father of our Lord Jesus Christ, was opened at Altringham, in Cheshire. The devotional part of the service was conducted by the Rev. Mr. Roberts, of Manchester, with truly Christian simplicity and devout ardour. The Rev. J. Yates, of Liverpool, preached an appropriate discourse, from 1 Tim. iii. 15, *That thou mayest know how thou oughtest to behave thyself in the house of God*: in which he insisted on the important truth, that the Father is the only object of divine worship, and enforced a steady, constant and devout at-

tendance at the house of God, by various powerful considerations. The congregation was respectable, a number of ministers and friends from different parts of the country attended. After the service forty-nine persons dined together, among whom were nearly twenty ministers.

We understand the cause is indebted for this place of worship, in a town where one of the kind had not before existed, to the liberality of one respectable family.

R. W.

Manchester Presbyterian Quarterly Meeting.

At the last *Quarterly Meeting* of ministers denominated *Presbyterian* in *Manchester* and the vicinity, held at Stockport, the devotional services were conducted by the Rev. D. Jones, and the Rev. Wm. Harrison preached from Acts v. 29. A respectable, though not numerous, party dined and passed the afternoon together in an agreeable and edifying manner. The number was rather fewer than usual, because the meeting took place so soon after the opening of a new Unitarian Chapel at Altringham, in the same neighbourhood, which was numerously attended. The writer of this may be permitted so far to go out of his way as to state, that the services at Altringham, and the social intercourse after dinner, will not soon be forgotten.

Two brethren from Oldham attended the meeting at Stockport, who represented the state of Unitarianism in Oldham in a very favourable light, though it has been introduced there but very lately—not more than two or three years. They have a regular service every Sunday, performed generally by one of their own number, and occasionally by a neighbouring minister. The congregation consists of more than twenty heads of families, and of individual attendants, on an average, from sixty to seventy. Their immediate object in attending the meeting was to solicit the aid of the ministers, members of the Quarterly Meeting, to preach for them occasionally, and likewise to express a hope that some assistance and encouragement might be given them to an undertaking above their own means (for they are not rich), but to which they look forward with great desire—*the building of a chapel.* In both these objects they were, at least, partly successful. Many ministers promised their assistance; and in regard to the latter object, the following resolution was unanimously passed:

"That, the case of the Unitarians at Oldham having been considered, the ministers, members of the Quarterly Meeting, and others, be recommended by this meeting to apply to the members of their congregations, either from the pulpit, or by personal application, or both, as may be deemed most eligible, in order to raise a sum of money for the erection of an Unitarian chapel in Oldham."

The Rev. Wm. Harrison, Manchester, kindly undertook to be treasurer of monies received for the purpose expressed in the above resolution; and it may be proper to add, that contributions will be thankfully received from any quarter, in aid of our Unitarian brethren at Oldham.

Oct. 15, 1814. W. J.

Unitarian Chapel, Southampton.

On 27th Oct. last this Chapel was opened for the worship of the *One* God—as a striking proof of the progress which Unitarianism has made in this town, it is not quite a year since Mr. Travers, a lay gentleman resident in the neighbourhood, called the attention of the inhabitants to the consideration of the subject and (by the joint assistance of Mr. ——— a respectable tradesman in the town, and Mr. ——— a solicitor of Rumsey) has drawn together a Unitarian congregation, which promises an abundant crop. Some have been recovered from deism, others have renounced the errors of Calvinism, and even our brethren the Jews, are likely to be brought to the acknowledgment of Jesus through the doctrine the *divine Unity*.

The Chapel was calculated to contain 150 persons, and was completely filled. Mr. Travers introduced the Service by prayer and reading the scriptures, after which Mr. Treleaven of Dorchester delivered the long prayer, and Mr. Fox of Chichester preached from Ephesians ii. 20. setting forth in strong and glowing terms the only foundation of a Christian church; the sermon was, like all his other compositions, truly judicious and delivered in a most energetic manner. The Society met again in the evening, when more than 400 persons crowded into the chapel and above a hundred gathered round the door. Mr. Fox commenced the service by prayer, and Mr. Treleaven preached; he came to perform this pleasing task, under the pressure of a severe cold, upwards of 60 miles; his subject was the divine Unity, taken from the 10th. chap. of the 1st. Epist. of the Corinthians. 14 and 15 vs. in which he made a powerful appeal to the language of Scripture and the dictates of reason; his arguments were strong and calculated to flash conviction on the mind of the most prejudiced; his style and manner were indeed eloquent, and notwithstanding the heat and pressure, which obliged two or three persons to withdraw, he was heard with the most rivetted attention, and we have no doubt but that the laudable exertions of these excellent men will be abundantly blessed to us.

Thirty-four persons, of whom ten were ladies (composed of the Society and their friends) dined together at a respectable hotel in the town, associating together as one large family, and several liberal and benevolent toasts suitable to the occasion were drank. They experienced a severe disappointment in the absence of some of of their friends upon whom they had placed the strongest reliance: only four came from Poole and the same number from the Isle of Wight, but they were of the best quality (though in both these towns there is a respectable Unitarian interest), but the town of Rumsey made some amends, giving out no less than seventeen respectable persons; and we doubt not but in a short time they will enjoy with us the preaching of gospel truth. I would willingly suppress what follows, but truth compels me to add, that Portsmouth, that populous town, which can boast of an Unitarian place of worship, on this day forsook us and fled: they looked on us, for we advertised our intended meeting twice in the Portsmouth paper, but passed

by, on the other side: "not a single soul afforded us his cheering presence." Alas! how different is the conduct of the Calvinists; but I forbear to enlarge upon this painful subject: let me only observe, that if exertions so small, and at first but little countenanced, have produced such beneficial effects, it is a strong argument in favour of the truth of the cause, and ought to excite similar zeal in all those towns throughout the kingdom which at present are deprived of the blessings and comforts of the Unitarian worship.

B. T.

The Seventy-First Annual CONFERENCE of the METHODISTS, was lately held at Bristol: Dr. Adam Clarke was President: nearly 300 ministers were present. The increase during the last year amounts to 15,000, of whom 12,484 have been added in Britain, and the remainder in the West Indies and Nova Scotia.

MISCELLANEOUS.

The following is a literal copy of an advertisement in the Morning Chronicle, Nov. 3.——"Bibles.—Wanted to purchase a piece of Freehold Land, within twenty miles of London, the produce of which will be for ever laid out in Bibles and given to the poor. Price about Twelve Hundred Pounds.——Address with particulars to Mr. Russel, Solicitor, Lant Street, Southwark."

Court of Chancery.

Tuesday, November, 8, 1814.

Evans, v. Jenkins.

Mr. Heald stated this to be an application on the part of twenty pew-holders, or renters and occupiers of seats in a Dissenting Chapel, in Wales, and of the clergyman elected by them, to have the defendant, who had been already restrained from interrupting them in the free exercise of divine worship in that chapel, also restrained from proceeding against them at law. In the year 1749, a piece of ground had been conveyed to trustees, for the purpose of erecting a Dissenting chapel for the use of the inhabitants of the parish, and the same had been otherwise endowed. All the original trustees were dead, and the defendant, as the representative of the last surviving trustee claimed to himself the sole right of management and direction of the affairs of the chapel. The pew-holders, as had been the constant practice, proceeded to the election of a minister, on a vacancy occurring, and made choice of the plaintiff, Mr. Evans. The defendant also took upon himself the sole right of election, and of himself, and without consulting the congregation, made choice of another person to be minister. He afterwards, in order to interrupt the plaintiffs in their proceedings, put a lock upon the door, which the Plaintiffs having removed, the Defendant threatened them with an action of trespass.

The Plaintiffs had already procured an injunction, restraining the Defendant from interrupting the Plaintiffs in the exercise of divine worship in the chapel, and they now prayed for a similar injunction, restraining him from all proceeding at law, till the present suit shall be disposed of.

Mr. Leach, on the part of the Defendant, in whom, as the surviving representative of the last surviving trustee, the legal estate was, contended that he could not be disturbed in the possession and management of that legal estate, by the Plaintiffs, who stated themselves to be twenty pew-holders in the chapel, and by another person a total stranger to the concern, except that he stated himself to be the minister of the chapel duly elected. This was a public right, being a charity estate vested in trustees. Any application, therefore, concerning it, or any complaint as to the mis-management of it, ought to be made, not by bill, filed by these private parties, but by information at the suit of the Attorney-General.

The Lord Chancellor said Lord Hardwicke did not seem to be of opinion, that questions of public right could only be tried by information. In the case of the parish of St. James, Clerkenwell, which came before that learned lord, and in which the Attorney-General, by information, sought to set aside the election of a minister, his lordship seeing that no distribution of the stipend or pension was asked for, dismissed the information, directing the parties to seek their remedy at law.

In cases of double election, the usual mode of trying who was duly elected was by mandamus; but his Lordship did not see that, in such a case as the present, the party complaining might not proceed by bill. It was difficult, however, to say what was the constitution of, and what ought to be the form of proceeding in regard to, a dissenting chapel. To judge between the parties, he must look into the deeds; but he could hardly figure that it could have been the intention of any founder of such an establishment that the trust should have continued till, by the death of all the original trustees, it had centered in one person, the representative of the last surviving trustee, who, for any thing that he could know to the contrary, instead of being a Dissenting Protestant, might be a Roman Catholic, or even a Jew, and that such one person should have the sole and exclusive right of election of the clergyman of this Protestant Dissenting chapel. He should, however, look into the deed before he finally disposed of the quession.

Court of Chancery.
Nov. 11, 1814.

Evans v. *Jenkins.*

In this case, which regarded a Dissenting chapel in Wales, his Lordship was of opinion that the injunction must, to a great extent at least, be continued. He should take an early opportunity of stating his reasons for being of this opinion.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR

The Christian's Survey of the Political World.

The last month presents to us many important events, in some of which this country is but too deeply interested. The melancholy contest with America has been productive of much misery to both countries, and the sanguine expectations of the politician have completely failed. The enemy was held in sovereign contempt, and resistance to the mighty power of England was considered as almost ridiculous. But let not him who putteth on the harness of war boast like him who putteth it off. There is an energy in man, which is at all times capable of producing effects to baffle the pride of the politician. France, at the moment that it was, according to the arrogant boast of one of our great men, annihilated out of the map of Europe, daunted all Europe by her exertions; and the fleet of America, the launching of which on the seas could be compared only to the march of a dwarf against a giant, has gained trophies on that element where the greater maritime powers had scarcely dared to show their colours. On the land also they have ventured to meet the conquerors of Buonaparte, who have traced back their steps, after the failure of an attempt, which has raised the American in his own estimation, and given him confidence, which it will now be a very difficult task to subdue.

But great expectations were raised from the divided state of the country. Two causes have operated to weaken these hopes; the one from the mortification which every man felt in the insult offered to his capital, the other from the terms proposed by this country in the pending negotiation. America, from its form of government, is subject to parties similar to those in England; and, from the freedom of its press, the language with which they treat each other holds out the form of a much greater animosity than really exists. This circumstance seems to have escaped the notice of the political writers of this country, who, taking up the language of one party, have carried it to the utmost extent in the abuse of the existing administration, and have supposed it possible to dissever the links by which the government is bound to the people. But the Americans, like the English, feel an attachment to their country paramount to the connections of party: and whatever faults might be seen in the administration of their government, they were not sufficient to influence any one to desire its dissolution.

From America we have received the first account of the progress of the conferences at Ghent, and the subjects of their discussions. Of course one article is that which formed the chief ground of original disagreement, and this is the right of search for and seizure of English sailors on board an American vessel. This question is far from being so clearly decided in our favour as is generally imagined: for it is allowed by all, that we have not the right to enter into a neutral country, there to search for our sailors; and it is contended by many, that a neutral vessel sailing to a neutral country is under the protection of its own flag, exactly in the same manner as if it

were in one of its own ports. But disputes seldom retain long their original features; and other causes have been blended together, which seem likely, without great prudence on both sides, to prolong this unhappy dissension. A new boundary line is claimed on our side with respect to our own territories in America, and also with respect to the savages. The former is a common cause of quarrel between sovereigns, and the weak submits to the controul of the superior: but with respect to the savages the question puts on a new shape; as it is probably out of the power of the United States, even if they were willing, to comply with our demand.

A boundary line cannot be drawn between civilization and uncivilization. As the civilized life extends, the uncivilized must retreat before it, just as the wild beasts retire from the parts occupied by human industry. And it may be doubted, whether any country is justified in the attempt to alter this law of Providence, as it would seem to be making a law against the original charter of mankind, by which the earth is given to man to be by him completely subdued. The impossibility of keeping the boundary is evident; for, in spite of regulations, adventurers would pass beyond it, and settlements would gradually be formed in many an unfrequented wild, which would not be known to either of the present contending parties till it would be thought ridiculous to destroy the rising colony. The savages were to be guaranteed, by the proposed treaty, not only against future force, but future purchase; and thus, if such a treaty could be kept, a large track of earth would be left for ever without its due portion of inhabitants. This article will, however, be hardly insisted on; and, as the negociation continues at Ghent, we shall probably before our next hear of some better basis, or it will be brought to an end, and the calamities of war will be extended till the combatants are wearied with their useless labours.

Melancholy as is the contemplation of two nations tearing each other to pieces with so little ground for the shedding of the blood of man, still there is a satisfaction in perceiving the endeavours of both parties to rescue themselves from the charges of unmanly outrage or mean conduct. It shows that there exists a superior feeling in them from what has been usually experienced in former wars; and degrading as the act is of settling a difference by recourse to blows, still in the dealing out of these blows it is considered as disgraceful to either party to direct them out of the fair line of combat. Hence, on the side of England, to justify the burning of the government-house and papers at Washington, it is urged that the Americans were guilty of some wanton cruelty in the Canadas. An American charges an English general with sending the dead body of a prisoner in exchange for a living officer: it is rejected here as futile; for an English general could not have been guilty of such base deception. The Americans insinuate that the English seduced their slaves, and then sold them in the West Indies; but England says this is not to be credited, as the persons guilty in this transaction incur the penalties of felony. But if the English release slaves, the Americans have the means of seducing our soldiery, which seem to have been not unsuccessful; and when it is generally known that every British soldier, on quitting his colours, is to have a hundred acres of land, this offer may be as gratifying to many in our army as that of liberty to the slaves in Virginia. Thus two nations, formed to live at peace with and to assist each other, both professing the Christian religion, are employed in devising means to alienate the affections of each from the other; and on both sides of the Atlantic the writers, instead of endeavouring to soothe the embittered temper, and

to call on both sides equally to consider their characters, as men, brothers and Christians, are exerting their powers to the utmost to inflame the minds of the combatants, and to instigate them still more to the horrid work of blood.

The war rages all round the United States, but except in the north-west it is confined almost to predatory expeditions. An ineffectual attempt has been made on Louisiana; and in the gulph of Mexico a new state of things is appearing, which is likely to produce a great influence on all the Spanish-American provinces. The contest had been doubtful in Mexico between the partisans of the mother-country and those who were desirous of independence, the former probably being satisfied with the improvement of their condition under the constitution laid down by the Cortes. In this situation the news arrived, that Ferdinand had seized the reins of government, set aside the constitution, and imprisoned the persons who were most actively employed in the defence of their country. The effect produced by this intelligence is said to be an union of all parties in freeing themselves from all connection with such a sovereign, and their independence was immediately declared. Thus Mexico will become a free state, and its treasures will be better employed than in the support of the supporters of the detestable Inquisition. The flame of independence will probably spread itself, and Peru will no longer bend under its ancient yoke, but enjoy a free trade with the world. Buenos Ayres may be said in great measure to have established itself, and Spain is too weak to send to each colony a sufficient number of troops to make any impression; and if it confines its efforts to one only, the others will become too powerful to dread any thing from a later attack. But what expectation can the Spanish despot have of success any where? What reliance can he place on his troops? What partisans will be found to support such base ingratitude? The time seems to be come for the independence of South America, and for the establishment of governments over large and extensive countries, in which in a few years the interests and politics, and treacheries and squabbles, and wars and tumults of European countries will be of no more consequence than the similar transactions of the petty tribes in the interior of Africa are to us.

The expectations of Europe are not gratified. The congress of sovereigns and civilians at Vienna has been busily employed: but the fruit of their labours is not yet before the public. In the mean time the papers of all countries are teeming with surmises on the changes to be made in the European polity, in which one thing is particularly to be remarked, that the happiness and improvement of any one people do not seem to enter in the least into the view of any of the writers. All is directed to the aggrandisement of sovereigns, and the attempt to keep the peace between them, by assigning such territories to each, as shall afford proper means, by combination, of preventing any from outstepping the bounds to be laid down for their future governments. Hence it should seem, according to these writers, that Europe is to gain only a change of masters, not of principles: that the system of force which existed in Buonaparte remains the same, but divided by a confederacy of princes. It is useless to speculate on what may be done; and it is pretty certain, that whatever is done, unless it is made to appear advantageous to the people among whom the changes take place, will speedily be undone. That military system, by which Europe was oppressed before the revolution and under Buonaparte, will not be easily re-established without such continual apprehensions of danger from the military themselves, as will make the sovereigns anxious to possess a better security for their thrones than the bayonet. Wisdom now speaks

as loudly to sovereigns as she did some thousand years ago: "If ye, O kings, disdain instruction, if ye disobey the laws of God, if ye pass your lives in sensuality and vice, if ye subvert justice and tyrannize over your subjects, God will thunder against you with a mighty voice, and exercise his awful judgments on the great men of the earth."

A change in Germany has taken place, and seems to have received the sanction of the confederacy at Vienna. The electorate of Hanover is become a kingdom, but the extent of its territories is not ascertained. Whether any alteration is to be made in the succession to this little throne is not known; but, for the sake both of Great Britain and the new kingdom, it is to be hoped that the rights of the duke of York and his brother princes will not be set aside. The kingdom opens with a good omen. The Prince Regent, in the name of the king, has called together the representatives of different districts, to consult with them on affairs of state; and the subjects are less restrained in their choice than in their former times. It is evident that the sovereign and subjects will be thus brought nearer to each other, and the laws will be made with a greater regard to their mutual comfort. The deliberations of this new parliament will be a novelty in Germany, and may afford much matter of contemplation to this reflecting people.

Some awkward attempts have been made to introduce the emperor of Austria to Germany as its emperor. A princess is said to have fallen at his feet to request him to take the sovereign command, and a scene ridiculous enough was displayed. If Germany is to be an empire, we presume it will be under a new title, and that of the holy Roman empire will not be resumed. A new constitution must be formed, by which the assembly of petty kings under his controul is to be managed.

Holland has witnessed a meeting of the new sovereign with its newly constituted parliament, which was opened by a speech from the throne, suitable to the occasion. It chiefly concerned subjects of internal policy, and on one point the want of information was accounted for by the state of the congress at Vienna. This was the extent of the territory of the prince sovereign, which is evidently to be enlarged, and probably he will have under his dominion the seventeen provinces, which will be regulated by a united parliament. In the speech there is an evident supposition, that the people of the country are to be considered as something, and the deliberations will probably proceed on the same principle.

The debates of the parliament at Paris continue, and with a greater degree of freedom than might be expected. The agitation of France cannot be supposed to have so completely subsided as to leave no disquiet spirits, and the seizure of a few persons by no means countenances the surmise of any general discontent. One circumstance proves at the same time a wish to return to old principles, and on the other hand a determination to resist them. It was a common custom in France, before the revolution, for the minister to intimate to whom he pleased, that it was necessary for him to retire from Paris, and to reside in a certain place, or not within a certain distance of the capital. An intimation of this kind is said to have been given to certain persons, who have declined compliance with it, because the constitution does not entrust the sovereign with the power of sending away subjects from their houses at his pleasure. It remains to be seen what will be the result of this resistance. If the minister can once establish a precedent for this iniquitous practice, they may talk as much as they please about liberty and constitution, but it will be vapouring merely about a non-entity.

To the deliberative bodies now assembled is to be added that of the United Kingdom, which was opened with a speech, as usual, from the throne. It laments the continuance of the war with America, which is said to have originated in the most unprovoked aggression on the part of the enemy; yet, notwithstanding this, a sincere desire is entertained of bringing it to a conclusion on just and honourable terms. A short account is given of military operations in America. A promise is made to endeavour to re-establish, at the congress at Vienna, that just equilibrium among

the different powers, which will afford the best prospect of permanent tranquillity to Europe. The necessity of a large expenditure is lamented, and proper cautions are given respecting the extension of our trade under the present state of affairs.

The speech, as usual, led to discussion in both houses on the general state of affairs on the continent, and in America; the conduct of the admiralty with respect to the disposition of the naval force of this country, the propriety of burning the government-house and papers at Washington: and in the discussions on various topics the state of Spain was not forgotten. Not a voice was heard in favour of the system that has been set up in that country: and when a circumstance was brought forward, which implicates the characters of two Englishmen, co-operating in the severe measures of this detested system, the zeal with which ministers came forward to clear themselves from giving any countenance to it, proves how general is the detestation in this country of the ingratitude that reigns in Spain. Some persons, flying from the vindictive measures of the court, took refuge in Gibraltar, and at the instigation, it is said, of the consul at Cadiz, were given up by the governor. The crime of one of them was a libel against the Inquisition, which he is now expiating in a dungeon at Ceuta. It were to be wished, that the honest indignation of Mr. Whitbread on this subject could be circulated through the whole of Spain, that that degraded nation might know in what light their conduct is beheld by the rest of Europe.

CORRESPONDENCE.

The *Obituary* of the Rev. HERBERT JENKINS, of Leicester, who we lament to say died the 24th of October, is kept back, at the request of his family, who have kindly promised to furnish us with a *Memoir*.

We regret that the obituary of the *Rev. G. Hodgkins* (see p. 639) is mislaid: we hope to recover it for the next number.

Circumstances, which it is unnecessary to detail, will constrain us to defer the publication of the First Number of the

CHEAP MONTHLY RELIGIOUS MISCELLANY,

of which we announced the design (p. 660) to the 1st of *February*, (instead of the 1st of January) 1815. The Prospectus will appear (d. v.) in the Monthly Repository for December. In the mean time, we request the advice of our correspondents. Our object is to furnish a periodical work, which shall be as to price within the reach of the poor, and which shall carry to artisans and cottagers what we esteem the true principles of the gospel, with regard to both faith and works. Many of the papers in it must of course be controversial; but the Editor still thinks that it will not answer the design in view to admit communications *pro* and *con* on points of doctrine. The Monthly Repository will continue to be open to competent and fair-dealing disputants. All the articles in the new work will not be original: some communications of a popular cast will be copied from the earlier volumes of the *Repository*. Intelligence and Obituary of a suitable kind will be occasionally inserted. The title of the work is not absolutely fixed; the Editor thinks of the following,—*The Christian Reformer:* or, *Evangelical Miscellany*. He is anxious however to receive on this and every part of the design, the opinions of the well-wishers to it. The work can only succeed by the assistance of Unitarians generally, and of Unitarian ministers in particular, on whom we must depend to recommend it, if it meet with their approbation, to the unlearned members of their congregations. We may add that we are allowed to reckon upon the contributions of some writers whom "the common people" have been accustomed to *read* "gladly."

ERRATUM.

In the Obituary, p. 639, for *G.* C. Hurry, read *E.* C. Hurry.

THE

MONTHLY REPOSITORY

OF

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No. CVIII. DECEMBER. [Vol. IX

HISTORY AND BIOGRAPHY.

Memoir of the Rev. J. S. Buckminster.

(*Concluded from p.* 667, *and p.* 594.)

It cannot but be interesting to know, in what views of religion the inquiries of a mind so active, so candid, so enlightened, and so pious as that of Mr. Buckminster resulted. It is apparent from his posthumous sermons, that the foundation of all his opinions was laid in the belief, that the great design of the gospel is, to produce a moral influence on the human character—to raise it from the degradation and ruin of sin, and fit it for the pure and intellectual happiness of heaven. From this simple principle—so obvious, so undeniable, and yet so often forgotten—all his views of Christianity took their character. It necessarily follows from it, that all the doctrines and views of the gospel—as far, at least, as they regard men—are to be considered in the light of motives and means; of no intrinsic value, except as they are auxiliary to this great end. Christian faith, therefore, derives none of its efficacy from the number merely, much less from the mysticism and obscurity of the articles that we believe. Its genuineness and its worth are to be determined by the energy and permanence of our practical persuasion of those truths, which supply the strongest and most affecting motives and encouragements to repentance and a holy life. These, in the view of Mr. Buckminster, were, the paternal character of God—his constant presence and overruling Providence—the connection of his favour always and only with moral goodness—the pardon of sin to the penitent through Jesus Christ—his mission to enlighten and redeem mankind—the confirmation of our immortality by his resurrection from the dead, the just and impartial retributions of eternity to all the human race, according to their deeds. These, surely, are views, which, every Christian will acknowledge, enter largely into the grounds and support of his faith, and hope, and charity. And who will say, that any man, whose understanding acknowledges, and whose heart is imbued with these truths, will want any essential characteristic

of a true disciple of his Saviour?

It was the great object of the ministerial labours of Mr. Buckminster, to produce under the influence of these views, the practical religion of the heart and life, as it is explained in the teaching and illustrated in the example of our Saviour. How near this purpose was to his heart, is very strikingly displayed in the closing passage of a sermon in his posthumous volume on the mutual influence of knowledge, piety and charity. "It is the constant object of my wishes and prayers, and may it be the effect of my preaching, under the blessing of God, to contribute to the formation of that noblest of characters, the Christian, whose love, as the apostle describes it, abounds more and more in knowledge and in all judgment, who approves the things which are excellent, and who remains sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." These are the words with which he closed his earthly labours in the desk of instruction. His people bear him witness now: and, will hereafter, if accounted worthy, bear him witness before the throne of God, that all his preaching justified this declaration, and all his life harmonized with this prayer.

It is impossible, that a man, who entertained such views of the nature of religion, should be exclusive or intolerant. Mr. Buckminster was eminently charitable towards those who differed from him on speculative points. He felt, with all who have had opportunities of extensively observing the human character, that great errors of the understanding, on almost every subject, are consistent with uprightness of heart. How indeed can any one fail to acknowledge, that this may be so in religion, who remembers, that even the disciples of our Lord were confessedly full of prejudice and misapprehension, before their Master's death? Mr. Buckminster could extend his affection towards good men of every sect and communion. He could acknowledge in a Fenelon, with all his zeal for transubstantiation and Papal infallibility, one of the purest and most lovely exemplifications of the Christian character, which the world has seen, since the days of the apostle John. He did not, however, conceive, that any part of his or any other man's goodness consisted in, or was necessarily connected with, his errors. He was, therefore, a steady opposer of what he believed to be the corruptions of Christianity; not only because the gospel is rendered incredible by them to so many intelligent men, but because they lessen, in the minds of many good persons, that joy and peace in believing, which the religion of Christ is fitted and intended to communicate.

No formal description has been attempted of the qualities of Mr. Buckminster's heart. A life of such uniform purity and rectitude, of such devotedness to God, of such disinterested zeal for the good of mankind, is the surest pledge of its soundness and its sensibility. "I might speak," says his biographer, "of his perfect sincerity, his simplicity, his love of truth, his candour of disposition. I might remark, how little the unbounded admiration he received, impaired any of the essential fea-

tures of his character. I might attempt, but I am sure it would be in vain, to describe the magic influence, by which he drew around him a circle of most devoted friends, by whom his memory is embalmed in the fondest recollections and regrets. There are many, who feel with me, that his death was the rupture of some of the strongest ties, which the human heart can know. Even now, when time has interposed to subdue all the more powerful emotions of grief, there are those, who delight to recal the hours, we have passed with him, and to dwell on those traits, which we loved, while living, and which death cannot efface from our memories. While we think, how important to the interests of truth and virtue were the light of his knowledge and the weight of his influence, how many plans of improvement were connected with his exertions and encouragement; when we remember, that a mind so rich, so active, so original, so elevated, is no more to impart its conceptions to other minds, that the voice which has warmed so many hearts, and guided so many steps to immortality, is silent as the grave, and is no more to be heard in the church of God, or the circle of friendship; we are oppressed by the magnitude of the loss, and are ready to number it among the darkest of the divine dispensations. Yet it is ordered by better wisdom than ours; and we cannot but discern many proofs of mercy in the time of his departure. His wish was granted not to survive his usefulness. He disappeared in all the brightness of his honours, without any twilight coming over his fame. We are spared the dreadful spectacle of beholding such a mind in ruins. God can raise up other instruments to effect his benevolent purposes.—Farewell then! we must say of thee, felix non vitæ tantum claritate, sed etiam opportunitate mortis. May the example of a life like thine, devoted to truth, to virtue, and the best interests of mankind, animate us to follow thy career of piety and benevolence, that, by the grace of God, we may join thee in another world, where friendship will be uninterrupted, and virtue eternal!"

A Letter from Mr. Buckminster to Arthur M. Walter, Esq.

Geneva, Sept. 26th, 1806.

My Dear Friend,

"We have at length finished the tour of Switzerland, and add two more to the ten thousands, who have seen and admired before us. Mr. ——— has been my companion, ever since we reluctantly parted with ——— at Rotterdam, (13th of Aug.); and as he has a taste for the picturesque, and I have pretty good eyes, we have seen and enjoyed as much, as other galloping travellers. You, I know, are rather curious in geography; and if you are at leisure to pore over a large map of Switzerland, you will have it in your power to trace your friend's route through this interesting country. After a satisfactory journey up the Rhine, from Rotterdam through Utrecht, Nimeguen, Cleves, Cologne, Coblentz, Mayence, Worms, Strasburg, and Colmar, we entered Switzerland at Basle, the 5th of September. For the sake of seeing the famous Chuté du Rhin, we went fifty miles out of our way as far as Scaffhausen, passing through a part of the Brisgau, once belonging to the humbled house of

Austria, but now given to the Prince of Baden. From Scaffhausen we travelled to Zurich, in my estimation the most eligible spot in Switzerland; thence we crossed mount Albis on our way to Lucerne, by a road almost too difficult for carriages. From Lucerne we sent our voiture empty to Berne, while we prepared for our excursion into the mountains. We began by crossing the lake of Lucerne to Russnacht, thence over a strip of land to Imisee on the lake of Zug; thence to Art at its southern extremity, and thence along the small lake of Lowertz to Boünner, where we again embarked for Altorf. In this day's tour we were in three of the small cantons, Zug, Schweitz, and Uri. At Altorf, properly commenced our passage into the mountains, along the road which leads over the St. Gothard into Italy. The path lies near the banks of the Reuss, which it frequently crosses, especially by the famous Pont du Diable. This road into Italy is passable only by mules and pedestrians, to which latter class we had the honour for three days to belong. We travelled on foot as far as Hopital, a small village in the valley of Urseren, at the foot of St. Gothard. Here we took mules to carry us over the difficult passes of the Furea and the Grimsel, two of the vast chain of Alps which lay between us and Berne. The 14th September we crossed the Furea, being obliged to descend from our mules, and wade through snow above our knees, because the customary path was entirely concealed. We descended then to the source of the Rhone, and to the village of Oberyestelen in the Haut Valais, from which point we began to ascend the Grimsel. If you have a good map, you will see that we here made a very devious track, because the shortest route, which leads over the Mayenwund, was rendered impassable by the snow. At five o'clock we reached the summit of the Grimsel, seven thousand feet above the sea, and the highest point of our peregrinations; we slept this night in what is called the Hospice of the Grimsel. The next day we descended to Meyringen, and left our mules, thence across the lakes to Brienz and Thun, where we took a carriage for Berne. At this capital we found our empty voiture, and our trunks safe, and set off the next day for Lausanne. We passed through Morat, Avenches, Payerne, and Moudon, all Roman cities, and full of antiquities; and arrived the 19th at Lausanne, which was totally uninteresting to us, except as the favourite residence of Gibbon. The next day we travelled over one of the most superb chaussees in the world to Geneva. Nothing remained now but to visit Chamouni and the Glaciers of Mont Blanc, which, by the blessing of heaven, we have safely accomplished in four days, and are ready to set off for Paris to-morrow morning. From this sketch of our wanderings, you will see that we have made a pretty complete tour through Switzerland, by travelling less, probably, than four hundred miles.

"Excuse the meagre aspect of this itinerary. You know it would be absurd to attempt to give in a letter a proper journal of one's travels; and to pretend to describe any spot particularly inte-

resting, would be only to repeat what you may easily find in books. All I mean by this sketch is, to let you know, where your friend has been; perhaps too it may refresh for a little while your geographical recollection.

"There is an event, however, which happened just before our arrival in Switzerland, of which no particular account may have yet reached America, and which, I think, cannot be uninteresting, especially to those of our friends who have visited this charming country. Indeed, it is too disastrous to be related or read with indifference.

"If you have a large map of Switzerland, I beg of you to look for a spot in the canton of Schweitz, situated between the lakes of Zug and Lowertz on two sides, and the mountains of Rigi and Rossberg on the others. Here, but three weeks ago, was one of the most delightfully fertile vallies of all Switzerland; green and luxuriant, adorned with several little villages, full of secure and happy farmers. Now three of these villages are for ever effaced from the earth, and a broad waste of ruins, burying alive more than fourteen hundred peasants,* overspreads the valley of Lowertz.

"About five o'clock in the evening of the 3d of September, a large projection of the mountain of Rossberg, on the north east, gave way, and precipitated itself into this valley; and in less than four minutes completely overwhelmed the three villages of Goldau, Busingen, and Rathlen, with a part of Lowertz and Oberart. The torrent of earth and stones was far more rapid than that of lava, and its effects as resistless and as terrible. The mountain in its descent carried trees, rocks, houses, every thing before it. The mass spread in every direction, so as to bury completely a space of charming country, more than three miles square. The force of the earth must have been prodigious, since it not only spread over the hollow of the valley, but even ascended far up the opposite side of the Rigi. The quantity of earth too, is enormous, since it has left a considerable hill in what was before the centre of the vale. A portion of the falling mass rolled into the lake of Lowertz, and it is calulated that a fifth part is filled up. On a minute map you will see two little islands marked in this lake, which have been admired for their picturesqueness. One of them is famous for the residence of two hermits, and the other for the remains of an ancient chateau, once belonging to the house of Hapsburg. So large a body of water was raised and pushed forward by the falling of such a mass into the lake, that the two islands, and the whole village of Seven, at the southern extremity, were, for a time, completely overwhelmed by the passing of the swell. A large house in this village was lifted off its foundations and carried half a mile beyond its

* In a memoir communicated to the philosophical society at Geneva, by M. T. Saussure, and in a narrative published by M. J. H. Meyer, the number of individuals who perished is stated to be considerably less. See Monthly Magazine for July, 1807; where a part of Mr. Buckminster's letter is quoted, as "the account of an intelligent observer."

J. H. B.

place. The hermits were absent on a pilgrimage to the abbey of Einsideln.

"The disastrous consequences of this event extend further than the loss of such a number of inhabitants in a canton of little population. A fertile plain is at once converted into a barren tract of rocks and calcareous earth, and the former marks and boundaries of property are obliterated. The main road from Art to Schweitz is completely filled up, so that another must be opened with great labour over the Rigi. The former channel of a large stream is choaked up, and its course altered; and as the outlets and passages of large bodies of water must be affected by the filling up of such a portion of the lake, the neighbouring villages are still trembling with the apprehension of some remote consequences, against which they know not how to provide. Several hundred men have been employed in opening passages for the stagnant waters, in forming a new road for foot passengers along the Rigi, and in exploring the ruins. The different cantons have contributed to the relief of the suffering canton of Schweitz, and every head is at work to contrive means to prevent further disasters.

"The number of inhabitants buried alive under the ruins of this mountain is scarcely less than fifteen hundred. Some even estimate it as high as two thousand. Of these, a woman and two children have been found alive, after having been several days under ground. They affirm that while they were thus entombed, they heard the cries of poor creatures who were perishing around them, for want of that succour which they were so happy as to receive. Indeed, it is the opinion of many well-informed people, that a large number might still be recovered; and a writer in the Publiciste goes so far as to blame the inactivity of the neighbouring inhabitants; and quotes many well-attested facts to prove, that persons have lived a long time buried under snow and earth. This at least, is probable in the present case; that many houses exposed to a lighter weight than others, may have been merely a little crushed, while the lower story, which, in this part of Switzerland, is frequently of stone, may have remained firm, and thus not a few of the inhabitants escaped unhurt. The consternation into which the neighbouring towns of Art and Schweitz were thrown, appears indeed to have left them incapable of contriving and executing those labours, which an enlightened compassion would dictate.

"The mountain of Rossberg, as well as the Rigi, and other mountains in its vicinity, is composed of a kind of brittle calcareous earth, and pudding stone or aggregated rocks. Such a prodigous mass as that which fell would easily crumble by its own weight, and spread over a wide surface. The bed of the mountain, from which the desolation came, is a plane inclined from north to south. Its appearance, as it is now laid bare, would lead one to suppose that the mass, when first moved from its base, slid for some distance before it precipitated itself into the valley. The height of the Spitsberg—the name of the projection which fell—above the lake and valley of Lowertz, was little less than two thousand feet. The

composition of the chain of the Rigi, of which the Rossberg makes a part, has always been an obstacle in the way of those sytem-makers, who have built their hypotheses upon the structure of the Alps. It has nothing granitic in its whole mass, and though nearly six thousand feet above the sea, is green and even fertile to its summit. It is composed of nothing but earth and stone combined in rude masses. It is also remarkable, that the strata of which it is composed, are distinctly inclined from the north toward the south, a character which is common to all rocks of this kind through the whole range of Alps, as well as to the greater part of calcareous, schistous, and pyritic rocks, and also to the whole chain of the Jura.

"It was about a week after the fall of the mountain, that our route through Switzerland led us to visit this scene of desolation; and never can I forget the succession of melancholy views, which presented themselves to our curiosity. In our way to it, we landed at Art, a town situated at the southern extremity of the lake of Zug; and we skirted along the western boundary of the ruins, by the side of Mount Rigi, towards the lake of Lowertz. From various points on our passage, we had complete views of such a scene of destruction, as no words can adequately describe. Picture to yourself a rude and mingled mass of earth and stones, bristled with the shattered parts of wooden cottages, and with thousands of heavy trees, torn up by the roots, and projecting in every direction. In one part you might see a range of peasants' huts, which the torrent of earth had reached with just force enough to overthrow and tear in pieces, but without bringing soil enough to cover them. In another were mills broken in pieces by huge rocks, transported from the top of the mountains, which fell, and were carried high up the opposite side of the Rigi. Large pools of water had formed themselves in different parts of the ruins, and many little streams, whose usual channels had been filled up, were bursting out in various places. Birds of prey, attracted by the smell of dead bodies, were hovering all about the valley. But the general impression made upon us by the sight of such an extent of desolation, connected, too, with the idea that hundreds of wretched creatures were at that moment alive, buried under a mass of earth, and inaccessible to the cries and labours of their friends, was too horrible to be described or understood. As we travelled along the borders of the chaos of ruined buildings, a poor peasant, wearing a countenance ghastly with woe, came up to us to beg a piece of money. He had three children buried in the ruins of a cottage, which he was endeavouring to clear away. A little farther on we came to an elevated spot, which overlooked the whole scene. Here we found a painter seated on a rock, and busy in sketching its horrors. He had chosen a most favourable point. Before him, at the distance of more than a league, rose the Rossberg, from whose bare side had rushed the destroyer of all this life and beauty. On his right was the lake of Lowertz, partly filled with the earth of the mountain. On the banks of this

lake was all that remained of the town of Lowertz. Its church was demolished; but the tower yet stood amid the ruins, shattered, but not thrown down. The figures, which animated this part of the drawing, were a few miserable peasants, left to grope among the wrecks of one half of their village. The foreground of the picture was a wide desolate sweep of earth and stones, relieved by the shattered roof of a neighbouring cottage. On the left hand spread the blue and tranquil surface of the lake of Zug, on the margin of which yet stands the pleasant village of Art, almost in contact with the ruins, and trembling even in its preservation.

"We proceeded, in our descent, along the side of the Rigi, toward the half-buried village of Lowertz. Here we saw the poor curate, who is said to have been a spectator of the fall of the mountain. He saw the torrent of earth rushing toward his village, overwhelming half his people, and stopping just before his door! What a situation! He appeared, as we passed, to be superintending the labours of some of the survivors, who were exploring the ruins of the place. A number of new-made graves, marked with a plain pine cross, showed where a few of the wretched victims of this catastrophe had just been interred.

"Our course lay along the borders of the enchanting lake of Lowertz. The appearance of the slopes, on the eastern and southern sides, told us what the valley of Goldau was a few days since, smiling with varied vegetation, gay with villages and cottages, and bright with promises of autumnal plenty. The shores of this lake were covered with ruins of huts, with hay, with furniture and clothes, which the vast swell of its waters had lodged on the banks. As we were walking mournfully along toward Schweitz, we met with the dead body of a woman, which had been just found. It was stretched out on a board, and barely covered with a white cloth. Two men, preceded by a priest, were carrying it to a more decent burial. We hoped that this sight would have concluded the horrors of this day's scenery, and that we should soon escape from every painful vestige of the calamity of Schweitz. But we continued to find relics of ruined buildings for a league along the whole extent of the lake; and a little beyond the two islands, mentioned above, we saw, lying on the shore, the stiff body of a peasant, which had been washed up by the waves, and which two men were examining, to ascertain where he belonged. Our guide instantly knew it to be one of the inhabitants of Goldau: But I will mention no more particulars. Some perhaps that have been related to me are not credible, and others which are credible are too painful.

"The immediate cause of this calamitous event is not yet sufficiently ascertained, and probably never will. The fall of parts of hills is not uncommon; and in Switzerland especially, there are several instances recorded of the descent of large masses of earth and stones. But so sudden and extensive a ruin as this, was, perhaps, never produced by the fall of a mountain. It can be compared only to the destruc-

tion made by the tremendous eruptions of Etna and Vesuvius. Many persons suppose that the long and copious rains, which they have lately had in this part of Switzerland, may have swelled the mountains in the Rossberg, sufficiently to push this part of the mountain off its inclined base. But we saw no marks of streams issuing from any part of the bed which is laid bare. Perhaps the consistency of the earth in the interior of the mountain was so much altered by the moisture which penetrated into it, that the projection of the Spitzberg was no longer held by a sufficiently strong cohesion, and its own weight carried it over. Perhaps, as the earth is calcareous, a kind of fermentation took place sufficient to loosen its foundations. But there is no end to conjectures. The mountain has fallen, and the villages are no more.

"I cannot but reflect upon my weakness in complaining of our long delay at Strasburg. If we had not been detained there ten days, waiting for our passports, we should have been in Switzerland the 3d of September, probably in the vicinity of the lake of Lowertz—perhaps under the ruins of Goldau. Several travellers, or rather strangers, were destroyed; but whether they were there on business, or for pleasure, I know not. Among them are several respectable inhabitants of Berne, and a young lady of fine accomplishments and amiable character, whose loss is much lamented. My dear friend, bless God that we are alive and enjoying so many comforts."

Something of the manner, in which Mr. Buckminster was affected by the Alpine scenery, will be seen by the following extract:

"You find in some of the rudest passes in the Alps homely inns, which public beneficence has erected for the convenience of the weary and benighted traveller. In most of these inns, albums are kept to record the names of those, whose curiosity has led them into these regions of barrenness, and the album is not unfrequently the only book in the house. In the album of the Grande Chartreuse, Gray, on his way to Geneva, recorded his deathless name, and left that exquisite Latin ode, beginning "O! tu severi religio loci;" an ode which is indeed "pure nectar." It is curious to observe in these books the differences of national character. The Englishman usually writes his name only, without explanation or comment. The Frenchman records something of his feelings, destination, or business; commonly adding a line of poetry, an epigram, or some exclamation of pleasure or disgust. The German leaves a long dissertation upon the state of the roads, the accommodations, &c. detailing at full length whence he came, and whither he is going, through long pages of crabbed writing.

"In one of the highest regions of the Swiss Alps, after a day of excessive labour in reaching the summit of our journey, near those thrones erected ages ago for the Majesty of nature, we stopped, fatigued and dispirited, on a spot destined to eternal barrenness, where we found one of these rude but hospitable inns open to receive

us. There was not another human habitation within many miles. All the soil, which we could see, had been brought thither, and placed carefully round the cottage to nourish a few cabbages and lettuces. There were some goats, which supplied the cottagers with milk; a few fowls lived in the house, and the greatest luxuries of the place were new-made cheeses, and some wild alpine mutton, the rare provision for the traveller. Yet here nature had thrown off the veil, and appeared in all her sublimity. Summits of bare granite rose all around us. The snow-clad tops of distant Alps seemed to chill the moon-beams, that lighted on them; and we felt all the charms of the picturesque, mingled with the awe inspired by unchangeable grandeur. We seemed to have reached the original elevations of the globe, o'ertopping for ever the tumults, the vices, and the miseries of ordinary existence, far out of the hearing of the murmurs of a busy world, which discord ravages and luxury corrupts. We asked for the Album, and a large folio was brought us, almost filled with the scrawls of every nation on earth, that could write. Instantly our fatigue was forgotten, and the evening passed away pleasantly in the entertainment, which this book afforded us. I copied the following French couplet:

"Dans ces sauvages lieux tout orgueil s'humanise;
Dieu s'y montre plus grand; l'homme s'y pulverise!"
Signed, "p. ed. trénir."

"I wish I could preserve the elegance, as well as the condensed sentiment of the original.

"Still are these rugged realms: e'en pride is husht:
God seems more grand: man crumbles into dust."

MISCELLANEOUS COMMUNICATIONS.

Deaf and Dumb Institution, Paris.

London, 16*th Nov.* 1814.

SIR,

Among the interesting objects with which the French metropolis abounds, the institution for the Deaf and Dumb attracts the notice both of the philanthropic and the curious traveller. Having received much gratification from attending one of the Abbé Sicard's lectures there lately, and as every thing in that entertaining city occupies at present much of the public attention, it may not prove an uninteresting subject in your valuable miscellany.

The French, I believe, in the person of the Abbé de L'Epée, have the merit of inventing a system of instruction for this unfortunate class of our fellow-creatures, whose minds until then were left totally without cultivation. The institution at Paris has been supported by government for above twenty years, under the able direction of the venerable Abbé Sicard, the worthy pupil and successor of the benevolent Abbé de l'Epée, who gives frequently public gratuitous lectures, in which he explains the mode of conveying instruction to those who are born deaf. In the course of

his lecture he displayed the different stages of mental improvement in his pupils, and delighted his audience with proofs of their intellectual acquirements. Among other modes of shewing their general information, one of his principal pupils, a very intelligent looking young man, was brought forward to answer any questions which the audience might please to put to him. These were stated aloud to the Abbé who conveyed them by signs to the young man, who after writing the question on the wall (which was prepared like a slate for the purpose) immediately wrote his answer under it. Among others were the following, and although there may be nothing in them so piquant as sometimes occurs, (such as when the question was asked, "What is gratitude?" the answer is said to have been made, "the memory of the heart,") yet as coming from a *sourd et muet* they may be pleasing to those who have not the opportunity of attending the excellent Abbé's lectures, and who may not be aware of the state of perfection to which the art of instructing these unfortunates is carried. It was impossible not to be delighted with the benevolent Abbé, who seemed to forget his years in expatiating on his favourite subject, and appeared inclined to talk on it as long as his audience would listen, which we did for near four hours!

I remain, Sir, respectfully,
Your constant reader,
VIATOR.

Reponses par un Sourd et Muet a une seance public de l'Abbé Sicard, a Paris, 20 Sép, 1814.

"Qu'est ce que c'est l'instruction?

"C'est la maniere de batir spirituellement l'ésprit dequelqu'un en posant la premiere pierre, qui sert de premiere leçon, et ensuite on continue jusqu' a ce que l'esprit soit bien cultivé.

"C'est la maniere dont on a eté instruit.

"En quoi consiste la veritable gloire d'un monarque?

"Elle consiste dans l'amour du monarque pour son peuple, en cherchant a le rendre parfaitement heureux, et en rassurant l'independance de ses etats.

"En quoi consiste la veritable religion?

"La religion est la croyance qu'il y a un Dieu dans l'univers, et la culte qu'on lui rende en consequence; la veritable religion consiste donc a croire tout que Dieu a revelée aux hommes, et a remplir tous ces commandements ce qu'on ordonne.

"Qu'elle difference y'a-t il entre la religion naturelle et la religion revelée?

"La religion naturelle est celle que nous a eté donné par la nature, qui est Dieu meme, et qui consiste a l'adorer que Dieu seul notre Createur, et notre souverain Maitre. La religion revelée est celle que nous a eté apporté Jesus Christ, et qui en nous la revelant, nous a enseigné le moyen de bien remplir tout notre devoir, soit envers Dieu, soit notre prochain, soit nous memes, enfin de meriter le ciel.

"Qu'elle difference entre propreté et proprieté?

"Le propreté est la qualité de ce qui est net, lavé, en bon etat, en bon air, ou il n'y a rien de sale, ni rien qui puisse blesser les yeux.

"La proprieté est tout ce qu'on

possède, maisons, terres, champs, bois, vignes, prairies, meubles, bestiaux. La proprieté est la destination pour laquelle chaque etre a eté crée.

" Qu'elle difference y'at'il entre Instituant et Instituteur ?

" L'Instituant etablit la maison et donne les leçons tous les jours, ou au moment ou l'on parle. L'instituteur est celui qui est dans l'habitude de donner les leçons.

" Qu'elle difference y'at'il entre institué et institution ?

" Institué est passif.

" Institution est une qualité devenue une substance factice, une substance crée par l'operation de l'abstraction lequel donne a l'ésprit l'idée de toutes les personnes, et de toutes les choses instituées."

Mis-statement of Bp. Burgess's.

Nov. 19, 1814.

Sir,

I have just read the Bishop of St. David's Memorial on the repeal of the 9 and 10 William III. and, as there is one part of it which appears to me calculated to convey a very erroneous impression to the public mind with regard to the circumstances connected with the repeal, I shall request you to insert the following brief statement, which the Bishop, I know, will not venture to contradict. He distinctly disclaims "his right to any share in the commendation," which it appears the parties relieved by this act, concurred in giving to the legislature in general, and to the bench of bishops in particular; and he says, "the bill was not introduced into the House of Lords till they whose opposition it was known would have been fatal to the bill, had left London for their special and local duties." Any person reading this extract from the Bishop's Memorial would infer that he, at least, was ignorant of any intention to move for the repeal of the act in question, and that, in common with some other of his brethren, he had been taken by surprise: such, I am sure, would have been the impression made upon my mind, if I had not known the fact to be widely different. The fact is, that in the session of 1812, Mr. Wm. Smith had given notice of a motion for leave to bring in a bill upon this subject, and in the session of 1813, he communicated personally with certain members of administration on the subject. A meeting of the Bishops was convened, at which the Bishop of St. David's was present, when it was determined, *unanimously*, that no opposition should be made to the proposed repeal. After this concurrence on his part, it was with extreme regret I heard of the publication of his Memorial, and I now feel it my duty to correct the erroneous impressions, which that part of the work I have just quoted was calculated to produce. The Bishop states, "that the progress of the bill through the House of Commons, was without discussion." This is perfectly true, and I will tell him how it happened that it was so. In one of the interviews which Mr. Smith had with Lord Liverpool on the subject, his lordship expressed his concurrence in the proposed bill, and *requested* that Mr. Smith would not originate any discussion in the House, as the administration intended to make no opposition to it. I am, Sir,

Your's very respectfully,

AMICUS.

Blasphemy.

Sept 16.

SIR,

Some of us poor Jews, Turks, Infidels and Heretics, and I know not by what more applicable title yet Bampton Lecturers, Bishops, and British Critics] may designate our fraternity next, are often stigmatized as *blaspheming* the sacred name by which we are called. Does it never occur to any of our orthodox brethren with how bad a grace the silly charge indeed in our case comes from their mouths? Not Trinity Sunday or Trinity Chapel only, but forsooth Trinity College too, Trinity Square, Trinity House! ! ! If this be not irreverence very near akin, at least, to an offence with a harsher name, what is? How would Jehovah Square sound in the ear of a dull uncircumcised Israelite, or God Square in that of a no less impenenetrable modern Unitarian Christian? And yet again on more solemn occasions they seem as wantonly shy of the term. Why indeed, may it not be respectfully asked, do they not, if only in charity to the catechumens of their school, almost invariably substitute it for one so ambiguous as that which our Saviour, if not his apostles, seem to have considered always as synonymous only with the Father? With so improved a phraseology surely they might scorn to mislead, if they would not condescend to edify!

Your's,

CLERICUS.

Portrait of a High-Churchman.

Nov. 5, 1814.

SIR,

Your inserting the following portrait of a "High Churchman," drawn, it must be admitted, in no very flattering style, but, as it appears, by one who knew the party he describes, may enable those who read it, to compare what was said one hundred and ten years ago, with what we at present witness in this class of our countrymen, and I trust, justify the caution of Solomon, when he says—"Say not that the former days are better than these."

I am, your's,

AN OCCASIONAL CONTRIBUTOR.

A True Church of England Man in 1704.

From a Sermon, called "Plain English," preached at the Church of St. Mary-le-bow, in Cheapside, by William Bisset, before the "Society for Reformation of Manners."

The *conduct* of those who were then most loud in bawling out *the Church, the Church*, is described in the following terms: "I'll undertake you may find these blessed Churchmen, five times at a play, and ten times at a tavern, for once at divine service. I suppose you know the new distinction, ('tis a nice one) *of the church*, and *for the church*. One comes constantly to church morning and afternoon: he is *with us*, but yet against us, or not heartily for us. Another comes once in a moon, and then, it may be, half drunk, and smells so strong of brandy no one can sit near him; and so takes up the room of two better than himself; (this is all the church gets by him) and yet he is violently for the church; and *hic vir, hic est*, this is the man for their turn. Indeed, to be too constant and serious in all its ordinances, espe-

cially if for two sermons a day, is with them an ill sign, it has a fanatic aspect, and if they would venture to speak out, this is their sense at the bottom: He drives the point too far, he is in good earnest for the church; he's a dangerous person.

To sum up our evidence; these gentlemen's *churchship* is not to be found in the book of *Articles*, of *Canons*, of Homilies, nor of *Common Prayer*, nor in any book that I know of, but what I never could see, the *Book of Sports*. Yes, there is one book all over canonical, and with them the *pillar and ground of truth*; the author of it came to an ill end, but his *end was according to his works*; for the Devil had never a more serviceable tool; and that is *Hudibras*; one canto of which, in their account, is worth all the *cant* of St. Paul's epistles; and I've known some who were trained up for champions, have got every line of *Hudibras* by heart, before they could say one chapter of the Bible, or had read it, perhaps, as far as Exodus. And no wonder if it were had in such high esteem, when a *defender of the faith* declared at the council-table, it was the best book that ever was printed; and yet I think the *Bible* had then passed the press.

To conclude—the new marks of church membership, which serve as *tests* or *criterions*, to find out a fanatic wolf in sheeps' clothing, are as follow:

1. To call the communion-table an altar, which supposes a sacrifice; and I never heard of any outward sacrifice amongst Christians, but that of the *Mass*.

2. Conformably to this term, to make a profound reverence or congee to, or towards it; which by the way is far more reasonable in the *Church of Rome*, for they have something to plead in its defence; viz, that they have their God before them in the *Pix*, as a present object of their devotion.

3. To turn their faces towards the *East* when they repeat the creed (and many when they perform other parts of their devotion) for which the only precedents I can meet with, are those twenty-five men, whom the prophet Ezekiel caught, (Ezek. viii. 16) and I think he does not much commend them for it, "With their backs toward the temple of the Lord, and their faces toward the East," but they had some reason on their side, for it seems they were worshipping the *sun*.

4. Upon pain of *fanaticism*, to call the Christian Sabbath by no other but the old heathenish name of Sunday, and accordingly to make as heathenish a use of it: to scruple no visits, journeys, diversions, &c. but to end it at noon: for a Sabbatarian ('tis well known) is, of all others, the rankest fanatic.

5. Of late to vilify the memory of King William, and throw all the dirt upon him they can.

6. What I know not well whether it be a *civil or sacred test*, (a sacred it should be by being constantly uncovered at it), and whether it requires *constant* or but *occasional* conformity, I leave to the learned—To drink the *Church's health*: And I suppose the rule is, as in other cases, Fill as ye love her; and she says, as Cant. v. 1, "O friends, drink, yea, drink abundantly." Now if such drink-offerings may pass for devotion, we need not compass sea

and land to gain proselytes; for I'll undertake for enow who (put only Tavern for Temple) shall vye with holy Anna for perseverance, and like her, never depart from their devotions, day nor night."

Dr. Walker on the "Quaker Missionary Notice" (p. 536).

Bond Court, Walbrook, 16, X. 1814.

It is the fashion, in certain professions, for their members not to offer their services by public advertisement. The medical practitioner, by advertising, would be in danger of being called a charlatan, a quack. But that any idea of disresputable conduct, in those devoted men, who think it their duty to address their fellow-mortals on the subjects affecting their happiness beyond the grave, can attach to advertising, in every possible way, their ministerial prospects, seems most absurd. In season, and out of season, without regard to the fashions of a vain world, which passeth away; these estimable enthusiasts, these apostles will piously labour; woe unto them, they may think with Paul, if they preach not.

A. B's. communication, however, of the advertisement of *one of the ministers* of the Society of Friends, (p. 536) desiring a meeting of worship, to be holden at the Theatre, at Yarmouth, may elicit inquiries and observations, which, if the Society of Friends retained its pristine zeal, would bring them forward in candid explanation of what appear to be their inconsistencies.

"The wind bloweth where it listeth; we hear the sound thereof, but know not whence it cometh, nor whither it goeth: so is it with every one that is born of the spirit." Yet, the Friends in their ecclesiastical proceedings, or by their discipline, seem to deny the unrestrained influence of the spirit; seem to quench it. By their keeping up that hierarchial order, "approved ministers" in their church (Vide letter of I. or [as in the manuscript] of Iatros, Vol. vii. pp. 625, 626) they seem to assume to know where or how the wind will blow, in the time which man hath not yet seen. I think I never knew an instance of a desire being expressed for such meeting as the advertised one at Yarmouth, save by some of the approved ministers. The first Quakers, like Jesus, and Peter, and Philip, did not wait in their missionary services, for the approbation or unity, and testificatory recommendation of their brethren; and, in the beginning the acknowledgement, the profession of their simple principle spread abroad with unexampled rapidity. Churches were gathered in many places which now know them no more. The Friends holding meetings in the meeting-houses of other societies, in fields, market-places, session-halls, theatres, &c. act worthily of their profession, which recognizes not sanctity in any species of locality, or particular place. They are not, generally, sufficiently superstitious to acknowledge any superior sanctity, in any particular time, or sabbath. They are not, however, quite clear of a superstitious deference to the fixed places of their assembling for worship; to their sepulchres. They would shrink from lending their meeting-houses

or the seats therein, to the common purposes to which they would, individually, dispose of their houses or furniture; from using their grave-yards, always necessarily sinks of corruption, like any waste corner in the fields for the reception of rubbish, or of other offal than human bodies no longer fit to be kept above ground.

As under the national hierarchy I have seen the bodies of the unbaptized deposited by the wall of their church, to be purified, I was informed, by the droppings from the eaves of the sanctuary, against the judgment day; those of such as had fallen like the son of Manoah, but without divine aid for the accomplishment of the suicidal deed, put under ground in an unconsecrated corner of their church-yard; so, these reformers of later times—Fanaticism! when shall thy ten thousand heads, every where gnawing, growling at, the sons of men, be at last bruised under our feet?—these most specious of all reformers, that ever rose up on the face of our disordered planet, do endeavour, in the depositing of our dead carcases in their burying grounds, to falsify the fine sentiment, in a favourite old ballad of that profligate, Charles II. who, it hereby seems, like the worst of us, had his lucid intervals,

"All in the dust are equal made,
By Time's devouring scythe and spade."

If the sheets of the Repository could be spared for the, perhaps, unworthy exhibition, I could easily shew how the associated Friends, inconsistently, rise far above, and sink far beneath, all the other religionists, in the regulations established at their burying grounds. The dull cold ear, the dim darkened eye of death is not open to what passeth on the unbroken sod, by the mouth of the yawning grave. But the hearts of the surviving relations may be cheered by the philosophy, or agonized by the apathetic cruelty of the ecclesiastical regulations to which they feel themselves subjected in committing to the dust the remains of their dear, departed friends in a Quakers' burying ground.

JOHN WALKER.

CHILLINGWORTH.

"The Bible—the Bible only."

No. XXX.

Dedication of the Religion of Protestants.

To the Most High and Mighty Prince, Charles, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c.

May it please your Most Excellent Majesty,

I present, with all humility, to your most sacred hands, a defence of that cause, which is, and ought to be infinitely dearer to you, than all the world; not doubting but upon this dedication I shall be censured for a double boldness, both for undertaking so great a work, so far beyond my weak abilities; and, again, for presenting it to such a patron, whose judgment I ought to fear more than any adversary. But for the first, it is a satisfaction to myself, and may be to others, that I was not drawn to it out of any vain opinion of myself, (whose personal defects are the only thing which I presume to know) but undertook

it in obedience to Him who said, *Tu conversus confirma fratres*, not to St. Peter only, but to all men: Being encouraged also to it by the goodness of the cause, which is able to make a weak man strong. To the belief hereof I was not led partially, or by chance, as many are, by the prejudice and prepossession of their country, education, and such like inducements; which, if they lead to truth in one place, perhaps lead to errour in a hundred; but having with the greatest equality and indifferency, made inquiry and search into the grounds on both sides, I was willing to impart to others, that satisfaction which was given to myself. For my inscribing to it your majesty's sacred name, I should labour much in my excuse of it from high presumption, had it not some appearance of title to your majesty's patronage and protection, as being a defence of that book, which by special order from your majesty was written some years since, chiefly for the general good, but peradventure not without some aim at the recovery of one of your meanest subjects from a dangerous deviation; and so due unto your majesty, as the fruit of your own high humility and most royal charity. Besides, it is in a manner nothing else but a pursuance of and a superstruction upon that blessed doctrine, wherewith I have adorned and armed the frontispiece of my book, which was so earnestly recommended by your royal father of happy memory, to all the lovers of truth and peace, that is, to all that were like himself, as the only hopeful means of healing the breaches of christendom, whereof the enemy of souls makes such pestilent advantage. The lustre of this blessed doctrine I have here endeavoured to uncloud and unveil, and to free it from those mists and fumes which have been raised to obscure it, by one of that order, which envenoms even poison itself, and makes the Roman religion much more malignant and turbulent than otherwise it would be: whose very rule and doctrine obliges them to make all men, as much as lies in them, subjects unto kings, and servants unto Christ, no farther than it shall please the Pope. So that whether your majesty be considered, either as a pious son towards your royal father King James, or as a tender-hearted and compassionate son towards your distressed mother, the Catholic church, or as a king of your subjects, or as a servant unto Christ, this work (to which I can give no other commendation, but that it was intended to do you service in all these capacities) may pretend, not unreasonably, to your gracious acceptance. Lastly, being a defence of that whole church and religion you profess, it could not be so proper to any patron as to the great defender of it; which style your majesty hath ever so exactly made good, both in securing it from all dangers, and in vindicating it (by the well-ordering and rectifying this church) from all the foul aspersions both of domestic and foreign enemies, of which they can have no ground, but their own want of judgment, or want of charity. But it is an argument of a despairing and lost cause, to support itself with these impetuous outcries and clamours, the faint refuges of those that want better

arguments; like that Stoick in *Lucian*, that cried ὦ κατάρατε! *O damned villain!* when he could say nothing else. Neither is it credible the wiser sort of them should believe this their own horrid assertion, that a God of goodness should damn to eternal torments, those that love him and love truth, for errours which they fall into through human frailty! But this they must say, otherwise their only great argument from their damning us, and our not being so peremptory in damning them, because we hope unaffected ignorance may excuse them, would be lost: and therefore they are engaged to act on this tragical part, to fright the simple and ignorant, as we do little children, by telling them that bites, which we would not have them meddle with. And truly that herein they do but act a part, and know themselves to do so, and deal with us here, as they do with the king of Spain at Rome, whom they accurse and excommunicate for fashion-sake on Maundy-Thursday, for detaining part of St. Peter's patrimony, and absolve him without satisfaction on Good Friday; methinks their faltring and inconstancy herein makes it very apparent: for though for the most part, they speak nothing but thunder and lightning to us, and damn us all without mercy or exception; yet sometimes, to serve other purposes, they can be content to speak to us in a milder strain, and tell us, as my adversary does more than once, *That they allow Protestants as much charity, as Protestants allow them.* Neither is this the only contradiction which I have discovered in this uncharitable work; but have shewed that, by forgetting himself, and retracting most of the principal grounds he builds upon, he hath saved me the labour of a confutation; which yet I have not in any place found any such labour or difficulty, but that it was undertakable by a man of very mean, that is, of my abilities. And the reason is, because it is truth I plead for; which is so strong an argument for itself, that it needs only light to discover it; whereas it concerns falsehood and errour to use disguise and shadowings, and all the fetches of art and sophistry; and therefore it stands in need of abler men to give that a colour at least which hath no real body to subsist by. If my endeavours in this kind may contribute any thing to this discovery, and the making plain that truth (which my charity perswades me the most part of them disaffect, only because it hath not been well represented to them) I have the fruit of my labour, and my wish, who desire to live to no other end, than to do service to God's Church, and your most sacred Majesty, in the quality of your Majesty's most faithful subject, and most humble and devoted servant, W. C.

No. XXXI.

Luther.

And then for *Luther's opposing your church upon mere passion*, it is a thing I will not deny, because I know not his heart, and for the same reason you should not have affirmed it. Sure I am, whether he opposed your church upon reason or no, he had reason enough to oppose it. And therefore, if he did it upon passion, we

will follow him only in his action, and not in his passion; in his opposition, not in the manner of it: And then I presume you will have no reason to condemn us, unless you will say that a good action cannot be done with reason, because somebody before us hath done it upon passion.

As for *Luther's* speeches, I told you not long since, that we follow no private men, and regard not much what he says either against the Church of Rome or for it, but what he proves. He was a man of a vehement spirit, and very often what he took in hand, he did not do it, but overdo it. He that will justify all his speeches, especially such as he wrote in heat of opposition, I believe will have work enough. Yet in these sentences, though he over-reach in the particulars, yet what he says in general we confess true, and confess with him, *That in the Papacy are many good things*, which have come from them to us; but withal we say there are many bad, neither do we think ourselves bound in prudence to reject the good with the bad, or to retain the bad with the good, but rather conceive it a high point of wisdom to separate between the *precious and the vile, to sever the good from the bad, and to put the good in vessels to be kept, and to cast the bad away; to try all things and to hold that which is good.*

No. XXXII.

Heroical Service.

Seeing falsehood and error could not long stand against the power of truth, were they not supported by tyranny and worldly advantage, he that could assert Christians to that liberty which Christ and his apostles left them, must needs do truth a *most heroical service*. And seeing the overvaluing of the differences among Christians, is one of the greatest maintainers of the schisms of christendom; he that could demonstrate that only those points of belief are simply necessary to salvation, wherein Christians generally agree, should he not lay a very fair and firm foundation of the peace of christendom?

No. XXXIII.

Protestants Orthodox.

The sum of your discourse in the four next sections, if it be pertinent to the question in agitation, must be this: Want of succession of bishops and pastors, holding always the same doctrine, and of the forms of ordaining bishops and priests which are in use in the Roman church, is a certain mark of heresy: but Protestants want all these things: therefore they are hereticks. To which I answer, that nothing but want of truth, and holding error, can make or prove any man or church heretical. For, if he be a true Aristotelian, or Platonist, or Pyrrhonian, or Epicurean, who holds the doctrine of Aristotle, or Plato, or Pyrrho, or Epicurus, although he cannot assign any that held it before him for many ages together; why should I not be made a true and orthodox Christian, by believing all the doctrine of Christ, though I cannot derive my descent from a perpetual succession that believed it before me? By this reason, you

should say as well, that no man can be a good bishop, or pastor, or king, or magistrate, or father, that succeeds a bad one. For, if I may conform my will and actions to the commandments of God, why may I not embrace his doctrine with my understanding, although my predecessors do not so? You have above, in this chapter, defined faith, a free, infallible, obscure, supernatural assent to divine truths, because they are revealed by God, and sufficiently propounded: This definition is very phantastical; but for the present I will let it pass, and desire you to give me some piece or shadow of reason, why I may not do all this without a perpetual succession of bishops and pastors, that have done so before me. You may judge as uncharitably, and speak as maliciously of me, as your blind zeal to your superstition shall direct you; but certainly I know, (and with all your sophistry you cannot make me doubt of what I know) that I do believe the gospel of Christ (as it is delivered in the undoubted books of canonical scripture) as verily as that it is now day, that I see the light, that I am now writing; and I believe it upon this motive, because I conceive it sufficiently, abundantly, superabundantly proved to be divine revelation; and yet in this I do not depend upon any succession of men, that have always believed it without any mixture of error; nay, I am fully persuaded, there hath been no such succession, and yet do not find myself any way weakened in my faith by the want of it, but so fully assured of the truth of it, that not only though your devils at Lowden do tricks against it, but though an angel from heaven should gainsay it, or any part of it, I persuade myself, that I should not be moved. This I say, and this I am sure is true; and if you will be so hyper-sceptical as to persuade me, that I am not sure, that I do believe all this, I desire you to tell me, how are you sure, that you believe the church of Rome? For if a man may persuade himself he doth believe what he doth not believe, then may you think you believe the Church of Rome, and yet not believe it. But if no man can err concerning what he believes, then you must give me leave to assure myself, that I do believe, and consequently that any man may believe, the aforesaid truths upon the aforesaid motives, without any dependence upon any succession, that hath believed it always. And as from your definition of faith, so from your definition of heresy, this fancy may be refuted. For questionless, no man can be an heretick but he that holds an heresy, and an heresy, you say, *is a voluntary error*; therefore no man can be necessitated to be an heretick whether he will or no, by want of such a thing that is not in his power to have; but that there should have been a perpetual succession of believers in all points orthodox, is not a thing which is in our own power; therefore our being, or not being hereticks, depends not on it. Besides, what is more certain, than that he may make a strait line, who hath a rule to make it by, though never man in the world had made any before? And why then may not he that believes the scripture to be the word of God, and the rule

of faith, regulate his faith by it, and consequently believe aright, without much regarding what other men either will do, or have done? It is true, indeed, there is a necessity, that if God will have his word believed, he by his Providence must take order, that either by succession of men, or by some other means, natural or supernatural, it be preserved and delivered, and sufficiently notified to be his word; but that this should be done by a succession of men that hold no error against it, certainly there is no more necessity, than that it should be done by a succession of men that commit no sin against it. For if men may preserve the records of a law, and yet transgress it, certainly they may also preserve directions for their faith, and yet not follow them. I doubt not but lawyers at the bar do find by frequent experience, that many men preserve and produce evidences, which being examined, oft-times make against themselves. This they do ignorantly, it being in their power to suppress, or perhaps to alter them. And why then should any man conceive it strange, that an erroneous and corrupted church should preserve and deliver the scriptures uncorrupted, when indeed, for many reasons which I have formerly alleged, it was impossible for them to corrupt them? Seeing therefore this is all the necessity that is pretended of a perpetual succession of men orthodox in all points, certainly there is no necessity at all of any such, neither can the want of it prove any man or any church heretical.

No. XXXIV.

Analogy between Justice and Charity.

Now, besides moral prudence, nay, before the moralist can make any use thereof, or exercise it in the work of any virtue, there is required another general virtue, which the philosopher calls universal justice, which is nothing else but a sobriety and temper in the affections, whereby they are subdued and captived unto well-informed reason: so that whatsoever it commands to be done, there is no rebellion, no unwillingness in the passions, but they proceed readily to execution, though it be never so distasteful to sense. Now, how well does this express the nature of charity? For, what else is love, but a sweet breathing of the Holy Spirit upon our passions, whereby the Holy Ghost does, as it did in the beginning of Genesis, *incubare aquis*, move by a cherishing, quieting virtue, upon the sea of our passions? Did not the same spirit come to Elijah in a soft whisper? He walks not, *in turbine*, in a strong wind, to raise a tempest in our affections. Now, when we have received this *ipsissimam Dei particulam*, (as Plato said of the soul) this shred or portion of the Holy Spirit, which is charity, how evenly and temperately do we behave ourselves to God, and all the world besides? How willingly and obediently do we submit ourselves to the performance of whatsoever faith, out of God's word, doth injoin us? But yet the analogy and proportion between these two is more evident and observable: That universal justice is no particular singular

virtue, neither hath it any particular singular object (as other virtues have; for example, temperance, or abstinence, which hath to do with sensual delights and pleasures, and none else); but when it is determined to, and fastens on, the object of a particular virtue, it is converted into, and incorporates with that very virtue: For example, if I do exercise this general habit of observing a mean and temper in things that concern diet, or sensual pleasures, it becomes abstinence; if upon objects of terror, it becomes fortitude, or magnanimity. Just so is it with charity. For, charity is a virtue which never goes alone, and is busied in solitary places, being reserved and excluded from the society and communion of other graces: But it is that which seasons, gives life and efficacy to, all the rest; without which, if it were possible for me to enjoy all the graces that the bountiful hand of God ever showered upon a reasonable creature, yet, if St. Paul speaks truth, I should be nothing worth: it is that which fulfils all the commandments. This is evident to all that shall but slightly, and in haste, read over 1 Cor. xiii. beginning with verse 4, and so onwards; where we may behold almost all the virtues that can be named, enwrapt in one virtue of charity and love, according to the several acts thereof, changed and transformed into so many several graces: *It suffereth long*, and so 'tis longanimity; *It is kind*, and so 'tis courtesy; *It vaunteth not itself*, and so 'tis modesty; *It is not puffed up*, and so 'tis humility; *It is not easily provoked*, and so 'tis lenity; *It thinketh no evil*, and so 'tis simplicity; *It rejoiceth in the truth*, and so 'tis verity; *It beareth all things*, and so 'tis fortitude; *It believeth all things*, and so 'tis faith; *It hopeth all things*, and so 'tis confidence; *It endureth all things*, and so 'tis patience; *It never faileth*, and so 'tis perseverance.

No. XXXV.

Benevolence of God.

I would to God that men would consider, what end, what project Almighty God should have in making his poor creatures believe he means well to them when there is no such matter. *Would any of you*, saith our Saviour, *when his son shall ask him bread give him a stone? Or instead of a fish*, to nourish him, *a serpent* to destroy him? *If then you, which are evil, know how to give good gifts*, if you would not have the heart to mock poor children after this manner, how much rather would not God? For God's sake, therefore, let there be but as much sincerity, as much good-nature in Almighty God (I will not say as in yourselves, for it may be, that would be too much for you to grant, but) as our Saviour confesseth, that there was in the Jews, that crucified him; and then we have all of us right enough to his promises.

No. XXXVI.

Love of Truth.

I truly for my part, though I hope very well of all such as seeking all truth find that which is necessary; who endeavouring to free themselves from all errors, any way contrary to the purity of Christianity, yet fail of performance and remain in some; yet if

I did not find in myself a love and desire of all profitable truth; if I did not put away idleness, prejudice, and worldly affections, and so examine to the bottom all my opinions of divine matters, being prepared in mind to follow God, and God only, which way soever he shall lead me: if I did not hope, that I either do, or endeavour to do these things, certainly I should have little hope of obtaining salvation.

[Conclusion of the Extracts from Chillingworth.]

Book-Worm. *No.* XVI.

Dec. 4, 1814.

Sir,

I have delayed too long to send you an account of the *Project for settling an everlasting Peace in Europe*, by the Abbot *St. Pierre*, which was designed soon to follow some particulars of his Life, at p. 298 of your present Volume.

Prefixed to the translation which appeared in 1714, is an "Advertisement by the English Bookseller," who mentions a sketch of the work as "printed in Holland," two years before, as "incredibly bought up and read in all the foreign Courts in Europe." He describes his author as an "eminent French Abbot, brother to the Marquis *de St. Pierre*, first cousin to the late Marshal *de Bellefonde*, and to the present Marshal *de Villars*, about twenty years a member of the French Academy, and about fifty years old; said to be extremely studious, though of a very tender constitution of body."

St. Pierre, in his Preface, describes himself as led to the consideration of his subject, by "being both an eye-witness of the extreme misery to which the people were reduced, by the heavy taxes, and also informed, by divers particular relations, of the excessive contributions, the foragings, the destructions, the violences, the cruelties, and the murders, which the unhappy inhabitants of the frontiers of Christian States daily suffer." This subject had occupied his attention during at least "four years, in places" where he was "too much taken off by duties or amusements," till "in the country, assisted by the strength which the mind receives from the calmness and leisure of solitude," he applied to it "an obstinate and continued meditation," not forgetting "the happiness it would be, as well to the sovereigns of Europe, as to private men, to live in peace."

At the date of this Project, "the equilibrium of power," as described by St. Pierre, was maintained "between the House of France and the House of Austria," an equilibrium which procured no "sufficient security against foreign or civil wars." To effect this security, he proposed a "general diet of Europe," consisting of "twenty-four deputies" from the following "united sovereigns," whom it may be amusing to compare with the modern European powers, "France, Spain, England, Holland, Savoy, Portugal, Bavaria and associates, Venice, Genoa and associates, Florence and associates, Switzerland and associates, Lorrain and associates, Sweden, Denmark, Poland, the Pope, Muscovy, Austria, Courland and associates, Prussia, Saxony, Palatine and associates, Hanover and associates, Ecclesiastical Electors and associates." Our projector hoped to have, as "associates of the union," Turkey, Mo-

rocco, and Algier, and, at last, that "an Asiatic Society would be effected." For the residence of this diet he proposes a City, with its territory, to be given to it, in full sovereignty, preferring Utrecht, among other reasons, for the following: — "The City of Peace cannot be better placed, than in the midst of the most peaceable nation in the world. In the midst of a monarchy the congress" might be "dissipated in a moment," by "a turbulent and hot-brained monarch. There is no Christian nation wherein is found, among the learned or the vulgar, a greater disposition to tolerate different religions, than in the Dutch nation."

To this European society, permanently represented by deputies in the City of Peace, the individual members were to refer their differences, on peril of compulsion by the united power of the general confedracy. To the same diet the governing power of any particular state was to resort for aid against any attempt to alter its ecclesiastical or political constitution. Thus was precluded every improvement in a state not approved by the power in possession. The author remarks, that Charles I. had not been "destroyed by the spirit of rebellion," if this European society had existed. Yet, in another place, he asks, "if at any time the sovereigns of England should endeavour to gain an absolute power over their subjects, where can the subjects find assistance against such enterprizes, unless it be in the European society?" He adds, "The English would have two very considerable advantages in the union; first the delivering themselves from the danger of civil wars, which may in ten years, nay in any time happen among them, upon occasion of the difference between the Episcopal and the Presbyterian religion. Second, they might then recal a great many English and Irish Catholics, by giving them the same liberty as in Holland; no small comfort to those poor refugees and their protestant relations." How far St Pierre contemplated religious liberty in his Project does not clearly appear; Sully, whose account of Henry's design he so closely follows, was quite in the dark on that subject. The King, whose ideas of religion must have been merely political, would preserve as established, the Roman, Lutheran, and Reformed. On this Sully remarks (p. 30), that "new sects or opinions should carefully be suppressed on their first appearance," and that "there is nothing in all respects so pernicious as a liberty in belief." Such was the *protestantism* of that enlightened politician.

It is impossible, within the limits which I can allow myself, to go into the detail of St. Pierre's arguments for his Project, or his solution of difficulties and answers to objections. None of these can be expected to have any effect, unless those who rule over men should ever consider the "Interest of sovereigns in the next world," which is the title of a short section of this work. Till then this Project must be classed with those Utopian theories, which have only done honour to the hearts, and often to the understandings, of the theorists. There are interspersed, by the author, many valuable passages on those important subjects,

peace, war, government, and education." On the last he appears to have anticipated some modern advantages: he asks, "May not the education of children be improved? and "How much might the methods be abridged to teach them so much of each science, of each art, as every age is capable of comprehending?" As to forms of government, while he conciliates monarchs, and would engage them to realize his projects, by the hope of a long-continued dynasty, he appears to prefer a republic, such as the Dutch, where "they have few of those lazy sharks who in Spain are called nobles, where the hope of favour does not change a plain downright merchant, one that is useful to the republic, to a supple, polite, complaisant courtier, agreeable to the prince, and of no use to the state."

At the close of this translation is an advertisement announcing a second part, as in the press, but which I never met with, containing answers to sixty-two objections, one of which is that "war is a necessary consequence of original sin," another not so easily overcome, that "there are many more passions, and those more powerful, for the system of war, than for the system of peace." On the last page is a short letter to the English bookseller, signed, "L'Abbé de Saint Pierre," and dated "A Paris au Palais Royal, 14 Avril, 1714," promising a supplementary sheet.

In a former paper I availed myself of the "Eloge de Saint Pierre," by D'Alembert; he says that Cardinal Fleury, on receiving from the author a copy of his Project, replied to him, You have forgotten an essential article—to send missionaries to dispose the minds of princes to your design. D'Alembert relates a pleasantry on St. Pierre by a Dutch trader, who set up as his sign a church-yard, with this motto, *à la paix perpétuelle*. The eulogist describes, as the error of our author, in common with most benevolent projectors, that he supposes all princes just and moderate; or that men conscious of supreme power, often ill-informed, always surrounded by falsehood and flattery, might indulge dispositions which even private men, under the restraint of law and the fear of censure, so seldom possess. He adds, that whoever forms schemes for the good of mankind, without taking into the account the passions and vices of men, will only imagine a pleasing chimera. This Project, as he remarks, Rousseau revived many years after its first appearance, with all the ornaments of his eloquence, but without more effect than in the simple form of St. Pierre.

I know not that any other writer has referred to the Project. A recollection of Henry's design, as detailed by Sully, forms an interesting conclusion to a small volume, published in 1776, and entitled, "A Short History of English Transactions in the East Indies," which I have mentioned, p. 229. The anonymous author, who appears well acquainted with British enormities in India, supposes Henry's congress of civilized states, assembled by their deputies at Rome, and introduces an enumeration of the wrongs of India, endured for British aggrandizement, by asking "Who are these alighting from their camels? They are the deputies from Ben-

gal, Baher and Orixa?—Who is that, whose pale but manly face reddens with a blush? I think it is one of the deputies from England."

Some have *fondly* recollected the design of Henry on the assembling of the present congress at Vienna. With what just expectations of royal and imperial liberality, the fate of Poland and of Saxony will probably soon enable the public to determine.

VERMICULUS.

Mr. Belsham on "Jewish Sin-offerings."

Essex House, Dec. 13, 1814.

SIR,

I do not exactly see the foundation of my worthy friend Jevans's alarm (p. 707—710), at a fact which I stated in a late publication, and which indeed his letter confirms, that "atonements under the law were appointed only for sins of ignorance, or for ceremonial defects, never for voluntary transgressions, except in two cases, Lev. vi. 2. xix. 21." These two cases, to which I had referred, my worthy friend has produced at length. The first is the case of breach of trust, aggravated by falsehood and perjury; the penalty for which is restitution of the property detained, with an addition of one-fifth of the value by way of costs and damages to the plaintiff; and a ram as a trespass-offering, to make atonement for the offence, which, under the theocracy, might justly be considered as a fine to the crown: and upon these terms the offender was cleared. The second case was that of the seduction of a betrothed female slave; the penalty annexed to which offence was, that both the parties should be scourged, and that a ram should be brought by the seduced, as a trespass-offering, to make atonement, or in other words that the same fine should be paid as in the former case. No other *laws*, imposing atonements for voluntary offences, are to be found in the Pentateuch, which contains the whole of the Mosaic code. Particular instances may indeed be alledged, but my worthy friend is not to learn that a single act does not constitute a general law.

But in the first case my friend argues, that "these words appoint that atonement shall be made for lies, fraud, oppression, deceit, for seven or eight wilful breaches of the moral laws of God, and four of these laws are found in the decalogue." But the law in question treats the case as a civil, and not as a moral offence; and at any rate my friend's principle would make precious work in a criminal code. A certain offence is visited by the law with a certain penalty; but the offence in question is of great magnitude, it is a complication of crimes, and therefore, according to this new system, each of these subordinate offences is to be visited with the same punishment as the greater. My friend's principles, if pursued to their consequences, would render him a very Draco in legislation.

But my good friend advances another principle, which by no means squares with our modern notions of criminal law; he thinks that a statute, made expressly for the punishment of one offence, may, by construction, be extended to other cases, "which it would neither be prudent nor necessary to specify," and that priests in

particular are excellent interpreters of the penal code. "Some of these crimes," says he, "are of such a nature, that they seem to include others which are not expressly mentioned, but which the good sense of *offenders*, and especially the *priests*, would evidently see to be comprehended in them. It is neither necessary nor prudent to specify every possible breach of general laws." Had my worthy friend lived in the golden days of the Tudors or the Stuarts, when *loyalty had no harm in it*, and high-church politics were in fashion, his courtly doctrine could hardly have failed to be rewarded with a mitre. Happily we live in other times; and under the mild sway of the House of Brunswick, priests have long ceased to be the official expounders of the laws. Nor can this be regarded as a just subject of regret. I declare, for my own part, that I would much rather that the Blasphemy Act should be expounded by the sound legal knowledge of Lord Ellenborough, than by the *good sense* of Bishop Burgess, who is evidently very much disposed to include under it, *many offences which are not expressly mentioned in it*.

That the good sense of the offenders should, as my worthy friend conceives, be employed in extending the limits and increasing the severities of a penal statute, would, I believe, be quite an anomaly in the history of criminal law; but that the priests, in the case supposed, should be willing to extend the operation of the law to cases not expressly mentioned in it, and likewise to increase the value of the penalties, is far from being improbable, because the atonements or fines provided by the law, were chiefly the perquisites of the priesthood, and supplied the table of the class whose turn it was to be in attendance. And this consideration may possibly account for the expensive nature of some of the sacrifices, which it appears from the history were offered in after times, though not required by positive law.

Upon the whole, atonement under the Mosaic institute, is generally used to express the rite by which things or persons are transferred from an unconsecrated to a consecrated or holy state. In the two instances in which atonement is required for voluntary offences, it is to be regarded as an addition to the civil penalty, which the offender must submit to, previously to his being restored to his state in civil society, and has no respect whatever to the moral quality of the offence. Expiation for moral offences is never required in the Jewish scriptures, and the very idea of it is rejected with indignation and abhorrence.

Under the law things unconsecrated were atoned, *i. e.* brought into a consecrated state, by being sprinkled with the blood of an animal victim. In the New Testament believers in Christ are, in allusion to this rite, said to be reconciled by the blood of Christ, which is called the blood of sprinkling, with which believers are figuratively said to be consecrated, *i. e.* transferred from an unholy to a holy, from a heathen to a christian state. In a sense analogous to this, Christ is said to have died for his own sins, as well as those of the people, Heb. vii. 27, for being of the tribe of Judah, he was not qualified to officiate as a priest, till he

was consecrated with his own blood.

This is the idea which runs through the epistle to the Hebrews, and by which the fanciful but eloquent writer endeavours to reconcile his half-believing countrymen to the offensive doctrine of a crucified Messiah. But neither does he, nor do any of the writers of the New Testament ever hint at the modern doctrine of the blood of Christ being shed as an expiation for moral offences: I am persuaded that the idea of a doctrine so repugnant to reason and the divine perfections, and to the most explicit declarations of the prophets of the Old Testament, never once entered into their minds. I am, Sir,

Your humble servant,

T. BELSHAM.

Passage from Hobbes, on the Destruction of the Wicked.

MR. EDITOR,

I send you a few extracts from Mr. Hobbes' answer to Dr. Bramhall's book, entitled, The Catching of the Leviathan. My reasons for sending them are, that they bear upon a subject of controversy which has appeared in many of your Numbers, and that I would contribute my share of influence, or at least endeavour to lead back the public mind to the simple, clear and vigorous writings of those giant minds, that were created in the mighty struggles between the *new principles* of freedom and the old principles of arbitrary authority, which commenced under the reign of Henry the Eighth, and which terminated in that of William and Mary. Great occasions not only require but create great men. This is the chief reason, I conceive, why our greatest writers are comprehended under the eventful period of our history to which I have referred.

I cannot persuade myself Mr., Editor, that any of your readers will infer that I approve all Mr. Hobbes' principles because I quote from his writings. The greater part of his works, indeed, I not only approve but admire; but one or two of his political and ethical principles I consider to be false, and if, *operative*, mischievous. This, however, is no sufficient reason for indiscriminate and entire reprobation as if nothing good could come out of Nazareth. Atheism is the old, the perpetual accusation brought against philosophers; for there never was, perhaps, a true thinker and honest writer from Socrates to Locke, whose principles were not reprobated as false and dangerous.

In the following extracts, J. D. stand for Dr. Bramhall, that is, as I suppose, J. is the initial of John, and D. is the initial of *Derry*, of which the Dr. was Bishop; T. H. are the initials of Thomas Hobbes.

I. G.

"I. D. To what what purpose should a Cælum Empyreum serve in his judgment who denieth the immortality of the soul; who supposeth that when a man dieth there remaineth nothing of him but his carcase; who maketh the word *soul* in holy scripture to signify always either the *life* or the *living creature*; and expoundeth the casting of soul and body into hell-fire to be the casting of body and life into hell-fire. He

will not acknowledge that there is any spirit or substance distinct from the body. I wonder what they think doth keep their bodies from *stinking*.

"T. H. He comes here to that which is a great paradox in *school divinity*. The grounds of my opinion are the canonical scripture. My doctrine is this, first, that the elect in Christ from the day of judgment forward by virtue of his passion and victory over death, shall enjoy eternal life, that is, be immortal: secondly, that there is no living soul separated in place from the body, more than there is a living body separated from the soul: thirdly, that *the reprobate shall be revived to judgment, and shall die a second death in torments, which death shall be everlasting*. Now let us consider what is said to these points in scripture.

"And first, because the word immortal soul is not found in scripture, the question is to be decided by evident consequence from scripture. The scripture saith of God expressly, that *he only hath immortality*. Hence it followeth, that the soul of man is not by its own nature immortal, but by *the grace or gift* of God. And then the question will be, whether this grace or gift were bestowed on the soul in the creation and conception of the man, or afterwards by his redemption. Another question will be, in what sense immortality of torments can be called a *gift*, when all gifts suppose the thing given to be grateful to the receiver.

"It is plain, from the words of St. Paul to the Romans, that God gives eternal life only to well-doers, and to them that seek (not to them that have) immortality.

"Fear not them that *can* kill the body, but are not able to kill the soul; but fear Him that is able to kill both soul and body in hell." Man cannot kill a soul, for the man killed shall revive again; but God can destroy the soul and body in hell, as that it shall never return to life. "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." These words are to be spoken in the day of judgment, which judgment is to be in the clouds.

"I. D. Mr. Hobbes hath killed the great infernal devil, and all his black angels, and left no devils to be feared but devils incarnate, that is wicked men; and as for the damned spirits, he declareth himself every where, that their sufferings are not eternal. If he had said only, that the pains of the damned may be lessened as to the degree of them, or that they endure not for ever, but that they are purged by long torments from their dross and corruptions as gold in the fire, and restored to a better condition, he might have found some ancients (who are therefore called the *merciful doctors*) to have joined with him, though still he would have wanted the suffrage of the Catholic Church.

"T. H. Why does not his lordship cite some place of scripture to prove that reprobates shall live eternally. They shall indeed be cast into hell; but scripture says, plainly enough, that they shall be destroyed there, both *soul* and *body*. If I had said that the devils themselves should be restored

to a better condition, his lordship would have been so kind as to put me into the number of the merciful doctors. Truly, if I had any warrant for the possibility of their being less enemies to the church of God than they have been, I would have been as merciful to them as any doctor of them all. As it is, I am more merciful than the Bishop."

Mr. Marsom on Future Punishment, in Reply to Mr. Wright.

Feb. 10, 1814.

Sir,

Your correspondent, Mr Wright, in reply to my letter, says, (p. 622,) "You have noticed but one of the four questions I communicated, and none of my answers to them;" and he adds, "that he might have supposed, (had it not been for an expression in the close of my letter) that, after quoting the first, I had forgotten there were three others." Mr. W's. answers to the questions are all of them either in the affirmative or the negative, with a repetition of the terms of the questions, no reply therefore can be made to the one without including the other. Supposing then, that Mr. W's. charge were true, that I have "noticed but one of the questions," (which, however, as we shall see presently, is very far from being the truth,) if I have satisfactorily replied to the first, and to the conclusion resulting from it, all the rest must necessarily be included in that reply; because the most superficial reader must see, that they so entirely depend upon it as without it to have no meaning or force whatever, and to reply to them, after having replied to the first, would be to attempt to demolish a superstructure which has no foundation to support it, but which must necessarily fall of itself. This will appear by taking a summary view of the nature of the questions, and of the answers of Mr. W. to them. Q. 1. Did God ever design the happiness of all men? Answered in the affirmative. Q. 2. If God designed the happiness of all men, "has he changed his mind and ceased to design their happiness?" Answered in the negative. Q. 3. If God designed, &c. how is it that any of them will be eternally lost? Is it because unforeseen difficulties will arise to frustrate his purpose, or because he hath not sufficient wisdom to find out means to accomplish his design? Answered by repeating the terms of the question and affirming this to be impossible. Q. 4. If God designed, &c. hath not God sufficient power to use the means which his infinite wisdom dictates, and which would be effectual for the recovery of all to purity and happiness? Answered, by granting that it is impossible he should want power so to do. Now is it possible that a reply can be made to the first of these questions without involving in it a reply to all the rest? Your correspondent must himself admit that if the first question is satisfactorily answered, the foundation on which the remaining three rest is completely gone. And considering the nature of the controversy it is equally impossible that the reply to the first question should not include your correspondent's answer to it, for without it there was nothing to

reply to. The man that could suppose the contrary must be utterly ignorant of the nature of the controversy, and must be equally blind to the nature and tendency of my observations.

But is it true, as your correspondent asserts, that I have *noticed* only *one of the questions*, and *none of his answers?* Certainly not. But because I have not distinctly numbered them, which, from their connection with, and dependence on the first question, was rendered unnecessary, and because he did not see the figures 2, 3, 4, he either could not, or would not, discover that I had noticed them at all. I *notice* the answer of your correspondent to the first question, when I say that it will scarcely admit of a direct answer but "in the affirmative," the very words of his answer, but because I did not mark them with reversed commas, or say they were his answers, he seems not to have been aware that they were so. If he will look into p. 477, he will see that I quote the terms of the second question, and his answer to it, and make some observations upon them. My words are, "And though their vices should terminate in their utter ruin, it will not follow, that *God did not design their happiness, or that he has altered his design, or changed his mind; he is of one mind and none can turn him.*" See. Q. 2, and Mr. W's. answer. The third question, with the answer respecting unforeseen difficulties arising and frustrating God's design, I have stated and observed largely upon in the last paragraph of the same page. The fourth question, with the answer, respecting the *power* of God to recover men to purity and happiness, I notice in the next page, where I observe, "What must we think of a Being designing the happiness of all men, and who, possessing *infinite wisdom* and *almighty power* is able, at all times, and at any time, (if the happiness of rational beings depends on the exercise of his *wisdom* and the exertion of his *power*) to accomplish his design, not only defers the accomplishment of it throughout the whole of the present state of probation, of which almost 6000 years have already elapsed, but will still defer the accomplishment of it, and subject the very persons whom he designs to be happy, to inconceivable misery throughout incalculable ages in the future state."

Now it is impossible in the nature of things that Mr. W. should have made any attempt to reply to any of my observations on these three last questions and answers, because he positively denies the very existence of any such observations, and who would undertake to answer a nonentity? By his own admission then my observations remain *unnoticed* and unrefuted, I have therefore nothing to defend.

Mr. W. quotes me as saying, p. 621, "Questions may be put so general in their nature, and in such a form as easily to mislead the unwary, and betray them into concessions which would support the claims of any hypothesis. What then? he adds, have you shewn the questions I communicated to be of this kind?" I answer, the first I think I have. "What," he asks, "does your making this observation prove, but that you do not like the questions, that

they are not easy to answer on your hypothesis, but such as you had rather not meet?" I will illustrate the justness of my remark, and the pertinency of Mr. W's. observations upon it by the following case. I maintain that drunkenness is a sin against God; an opponent replies you are mistaken, it is no such thing, and puts this plain question to me, Does not the Divine Being, in the scriptures, *command* men to get drunk? Now, I cannot answer this question unexplained, without conceding what I ought not to concede, for the question must be answered "in the affirmative;" because it is written, "Thus saith Jehovah of hosts, the God of Israel; drink ye, and be drunken, and spue, and fall." Jer. xxv. 27. I object, therefore, to the question in this form unexplained. "What does this prove," says my opponent, "but that you do not like the question, that it is not easy to answer it on your hypothesis, but that it is such as you had rather not meet?" Mr. W. asks, "Was it not a consciousness of this, (i. e. that the question, Did God ever design the happiness of men? will scarcely admit of a direct answer but in the affirmative) that led you to decline giving it a direct answer?" I was not called upon to give it a direct answer by what I undertook; he had himself already done that, I had nothing to do with the question but as connected with his answer, and with him as having given that answer, and to this, I have closely attended But, he adds, instead of which you have made *a number* of remarks *some* of "which are perfectly just, but not at all to the purpose." Very good! Mr. W. is to be judge in his own cause, and to pronounce a sentence of condemnation on his opponent, without producing an iota of evidence. Why did he not cite some of those remarks, and shew that they were not to the purpose? Instead of doing so he has not throughout his whole letter quoted one single sentence from my reasoning in order to shew that it was either inconclusive, or not to the purpose. "However," he says, "they enabled you to avoid a direct answer."

Mr. W. does, indeed, in the same page, 622, quote the following question from me, a question put to himself, "Is moral character, are virtue and vice of God's creation?" Does Mr. W. give a direct answer to this question? Nothing like it. He answers it by saying, unsaying, and evasion. "I answer," says he, "they are produced under *his* government on whom all things are every moment dependant." Again, "I do not say God *creates* vice or virtue in any *proper sense* of the word *create*, for both are the work of man." Does he mean to say then, that he does create them in some *improper sense* of the word? Or that he does not create them at all? It is impossible, I believe, to find out what he means, by what he has said.

After the above short sentence there is not, in the subsequent part of Mr W's. letter, a single line quoted from my piece that has any relation to the four questions and answers. He does, however, in the next page, refer to what I have said respecting the description Universalists give of the future punishment of men as

excessive in its nature, and almost infinite in its duration, on which he exclaims, "What! will not endless life and felicity, *at however late a period it may commence*, compensate for any prior suffering that may have been necessary to prepare for it?" Are then the sins of a short life, and probably in the worst of men, intermingled with many good and virtuous actions, to be visited with a punishment which outrages all the ideas we are able to form of equity and justice? I thank God that no such description of future punishment is to be found in the New Testament. What then does Mr. W. mean by a compensation? Does he mean a compensation for the severity and apparent injustice of their sufferings, or that their future felicity is to be the reward of sufferings so extreme in their nature and extent? For the sake of humanity then, and for the honour of the divine character, we have reason to hope the doctrine is not true.

From the circumstance of my mentioning the name of Dr. Estlin, Mr. W. seizes the opportunity to nibble at a few expressions I have made use of in that controversy. I have endeavoured, at least, in my observations on that gentleman's Discourses, to enter into close reasoning and argument on the subject. Why then did not Mr. W. shew that some of that reasoning, or of those arguments were inconclusive? This he has not done; but he intreats me, p. 624, "to review a passage or two in my letters on that gentleman's Discourses. The *first*," he adds, "is, The word chastisement is never used of God under the character of a judge, or as acting in that capacity, but only as a father, and acting as such." On this subject I have shewn that the Greek word Paideia, from Paideuo to instruct, particularly a *child* or *youth*, rendered chastisement, means *instruction*. See Eph. vi. 4. 2 Tim. iii. 16. It is derived from the Greek word *Pais*, a child; but instead of noticing the argument by which the assertion above quoted is illustrated and proved, he asks the following impertinent questions, "Does God then cease to be a father, or to act as a father, when he acts as a judge? What proof can you give of this? Are the characters incompatible? Is it not the Father of all who is the Supreme Judge of all?" As if any one could be so ignorant as either to say, or to think that the characters were incompatible with each other, that a Judge could not be a Father, or that both the characters did not meet in the Divine Being. But surely no one will say that a Judge, sitting on the seat of judgment, and pronouncing the sentence of the law on criminals, was acting in the *capacity of a father instructing his children*. If any one were to say so we should think him more fit for Bethlem than for rational society.

"The second," he says, "is, where you question, whether there be any thing in scripture from which God's love to the wicked can be fairly inferred (p. 282)." The whole of this is misrepresentation. He has not marked it as quotation, but has incautiously referred to the page, where I say, "The scriptures tell us that the Lord loveth the righteous," and

then follows the question referred to by Mr. W., "But do they ever say, *The Lord loveth the wicked?*" Mr. W. had the question before him, the length of it could not be the reason of his not quoting it, the reason evidently was, he well knew that if he had quoted it, he could not have answered the question by referring to a passage of scripture that says any thing of the kind; and therefore it must be suppressed, and something I have not said substituted in its room, for I certainly have not questioned "whether there be any thing in scripture from which God's love to the wicked *can be fairly inferred.*" We cannot look into the heart, and ought not to impute motives to any man which are not made apparent by conduct; but, under the circumstances of the case, is it possible to conceive, that such a misrepresentation could be without design? The two passages Mr. W. refers to are no answer to my question, and contain nothing in them but what I have expressly stated in that connection. See page 282.

"The third," says Mr. W., "is where you object to the definition, 'That justice is goodness exercised in the capacity of a judge.' (ib.") These again are not my words, they are copied from an assertion of Dr. Estlin's, of which I say, "Surely the truth of it ought to have been proved before he made this assertion. Dr. Estlin in his reply has not attempted to prove it."

"The last is," (p. 283) says Mr. W. "Your denial that the power of God is ever exercised for the happiness of the wicked." This again is no quotation from me, and is so expressed as not to convey my meaning, but to pervert it: I appeal to the passage, and to my reasoning on the subject, and on the scriptures there quoted in support of what I have advanced. There is no conduct more disingenuous, or more deserving of severe reprehension, in controversy, than a person stating what he *supposes to be the meaning* of his opponent, instead of giving *his meaning in his own words.*

The rest of Mr. W's. letter has nothing to do with my arguments, and I have nothing to do with it. I think I may now assume it as an indubitable fact, established by the clearest evidence, that Mr. W. has not answered, or attempted to answer any one argument that I have advanced. And I feel a peculiar satisfaction in the contemplation that my arguments, in the long controversy between Dr. Estlin and myself, are such, that Mr. Wright, with all his acknowledged acuteness, and notwithstanding the willingness he has shewn to do it, if it had been in his power, has not been able to discover one which he could venture to controvert.

I submit, Sir, these observations, which are called for by Mr. Wright, in his letter addressed to me, to you for insertion in your Repository. And am, Sir,

Yours, &c.

JOHN MARSOM.

P. S. Mr. Wright points out to me a paper, (p. 275,) which, he says, "contains questions *which you ought to answer.*" But before he made this observation, he would have done well to have considered how far he has answered my let-

ter, and whether, as he expresses it, he had looked my *arguments* and my *questions* "full in the face."

Arguments for the Endless Life of all Men.

SIR,

Apprehending that the controversy on future punishment, in your valuable Repository, may close with the present Volume, I decline making a direct reply, which I at first thought of doing, to the "arguments for the destruction of the wicked" (p. 674), as your correspondent might not have opportunity of making a rejoinder; and choose rather to state a few arguments on the contrary side, without placing them in the light of an answer; and leave the reader to compare and weigh what is said on both sides of this important question.

All the arguments that can be derived from the character and perfections of God, the nature and powers of man, and the present order of things under the divine government, in favour of the probability of a future life, will equally favour the probability of the endless existence of all men. If the infinite wisdom and goodness of God, the maker of all men, authorizes the conclusion, that he will have a regard to the work of his hands, and not suffer his rational offspring to remain eternally in the grave, they must equally authorize the conclusion, that, after he hath restored them from the grave, he will not suffer them to sink into nothing, and be eternally lost. If it may be inferred, from his being the Father of all, that he will raise all mankind from the sleep of death, it may also be inferred that he will always cherish their existence; for his character and perfections can never change. If the desire of immortality, which is natural in all men, and their not attaining the intellectual and moral perfection of which their nature is capable, in the present life, be an argument in favour of their living again, they must likewise be an argument in favour of the probability of their endless existence: because, so far as we can judge, existence can never cease to be a blessing, and they will be endlessly capable of attaining higher intellectual and moral perfection. If a future life be probable, because virtue has not its full reward, nor vice its full punishment, in the present state, on this ground of reasoning it is equally probable that, in a future state, every evil will be corrected, and complete moral order established, by the influence a full retribution will have on all who experience it: and if complete moral order be established, no cause can remain for the utter extinction of the existence of a single individual. I see not how the propriety of this reasoning can be questioned, unless it be supposed that future punishment will be mere revenge, the infliction of evil merely for the sake of making those on whom it is inflicted feel it: which is a supposition that never can be reconciled with the acknowledged character and perfections of God.

Though we could not have had the assured hope of a future life without a divine revelation, and though that revelation does not give us the same assurance that the wicked will be restored from

the destruction or death, which will be their punishment hereafter, as it does that all will be raised from the dead; yet the assurance it gives of the resurrection of the wicked, furnishes an argument in favour of their endless existence and final happiness. If God raise them from the dead it must be for some end worthy of himself. The resurrection is spoken of in the New Testament as a free gift, a justification to life, forms of expression which place it in the light of a blessing. But how could it be otherwise than the greatest of curses to those who should be raised merely to experience unknown sufferings, and then sink into nothing? If the wicked, when raised from the dead, can never become either better or happier, if they be raised merely to suffer a miserable death, how can the raising them at all be consistent with the wisdom and goodness of God? If unfit to live, and incapable of any future good, why should they be called from the silence of the tomb? Though raised to condemnation, if that condemnation be not their final end, but be designed to issue in their reformation, their future existence may be a blessing, and the raising them from the dead consistent with the divine character and perfections. The question is not whether it be consistent with the Divine wisdom and goodness to put out of existence a creature who by the wilful abuse of his powers hath rendered his existence a misery to himself and all with whom he is connected; but whether it be consistent with those divine perfections to restore such a being to life, not that he may be reformed, but merely that he may suffer and die again?

The scriptures plainly teach that death shall be destroyed, swallowed up in victory, that a time will come when there shall be no more death, and assigns as the reason, that all things shall be made new. Death can be destroyed, viewed literally, as the privation of life, only by the restoration of life: consequently so long as any remain dead death remains, it is not destroyed: and if any remain eternally under death, death can never be completely destroyed. In any sense in which the word death may be applied it can be destroyed only by life, its opposite, occupying the place it occupied. Surely the utter extinction of death, by all things being made new, must be an argument in favour of the endless existence of all men.

As the second death will be the wages of sin, and sin is the work of finite creatures; but eternal life the gift of God, bestowed according to the riches of his grace on sinful man; it is rational to conclude that what flows from an infinite source will finally prevail and triumph over what flows from a finite one, and that human transgression and its effects will not eternally prevent the universal prevalence and final triumph of divine grace, in the communication of eternal life to all men. As sin hath reigned unto death, the apostle Paul speaks of grace reigning, through righteousness, unto eternal life, by Jesus Christ our Lord. This seems to authorize the conclusion, that whatever may be meant by the second death its reign will not be endless; as

that would preclude the possibility of the equally extended reign of grace unto eternal life, with respect to those over whom sin hath reigned unto death.

The figurative language of scripture in which the wicked are compared to stubble and chaff, and are said to be burnt up, will be found, in some places at least, on examination, to be applied to the destruction of the wicked in this world, who will afterwards be raised from the dead: (See Mal. iv. 1. Matt. iii. 12.) consequently such forms of expression furnish no conclusive argument against the eternal existence of those to whom they are applied.

As all men will be raised from the dead, by the power of an infinitely wise and merciful God, who is their Father, and grace and life will finally triumph over sin and death to their utter destruction, it is concluded, whatever sufferings the wicked may endure hereafter, as a punishment proportioned to their offences, God will give them eternal existence, and all the happiness for which they may progressively attain a moral fitness. I am, Sir,

Yours, &c.

A PLAIN CHRISTIAN.

A View of the State of the Question respecting Future Punishment.

Nov. 14, 1814.

SIR,

After attending to the various communications, which have appeared in your valuable Repository, on future punishment, it appears to me desirable, as concisely as possible, to bring into one view, what seems to be the present state of that important question: A question which every humane person, who thinks seriously, must feel to be deeply interesting; for surely no one who is influenced by the gospel, whose breast is warmed with Christian benevolence; can be indifferent to what relates to the future and final state of millions of his brethren of mankind.

It does not appear, that either the duration of future punishment, or its final issue, can be determined merely by the words translated *for ever*, *everlasting*, &c. nor by those other terms, *destruction*, *perdition* and *death*. Your worthy correspondents may continue to dispute about adjectives and nouns, and the conversion of the one into the other; they may accumulate criticisms on words; but unless they could divest the principal terms, on which they hinge the main question, of their ambiguity and indefiniteness, which is not possible to be done, they will, in this way, neither convince each other, nor fully satisfy their readers. The war of words may go on, but the subject will remain perplexed; and there will be a danger of its importance being diminished, in the view of the unlearned, who may be led to conclude that the different opinions of it are founded on mere grammatical niceties, of which they can be no judges. To me it appears, that both the terms used to express the nature and the duration of future punishment leave the subject in much obscurity; perhaps this was the best state in which it could be left; for what can be more alarming to the sinner than the dread of unknown punishment, which is to continue

for an unknown period? Who without horror can think of entering a region of unexplored darkness, where imagination conjectures every thing dreadful; or of plunging into an unfathomed abyss, from which he knows not when nor how he shall emerge? It is unreasonable to suppose that any thing of great moment is left to be determined by the mere sound of words, or to be made out and depend for its support on mere criticisms on words. If the question on future punishment be ever decided to general satisfaction, it must be by resting the decision on great leading principles, in which both parties are agreed: I mean the advocates for destruction, and the advocates for restoration. I apprehend there are such principles, that they have a direct bearing on the subject, and that the following are of this description:

1. The infinite goodness of God. As all Christians admit that God is infinitely good, it must follow that nothing can proceed from Him but what proceeds from goodness; that all he does, whether in judgment or mercy, is done in goodness, and that under his government every thing is regulated in infinite goodness.

2. That the resurrection, and future life on the ground of it, are blessings flowing from the love of God to mankind, and communicated to the world by Jesus Christ, the messenger of divine mercy and grace.

3. That hereafter the wicked will be judged and punished according to their crimes, consequently, that the punishment of each individual will be proportioned to the crimes of that individual.

4. That in the future punishment of the wicked there will be nothing like pure revenge, or the infliction of suffering for the gratifying of resentful feelings in the Almighty; but that the end of punishment will be the good of the moral system.

5. That a time will come when there will be no more death, but life and happiness will be universal and eternal.

In these principles, I suppose, your correspondents will agree, however much they may differ in their application, and the conclusions they make from them. By these principles, which are perfectly reasonable, and clearly scriptural, it is presumed, the controversy about future punishment must be decided; for the well-informed Christian cannot acquiesce in any thing that appears not consistent with them, and it is in vain to look for a satisfactory decision on any other ground. To say the scriptures must decide the point, is to express an important fact. But how are the scriptures to decide it? They contain no declarations so explicit and definite as to settle it without reasoning and inference: and different persons reason differently on the same words of scripture. It must be by such principles, clearly contained in scripture, as compel the assent of both parties, that the decision is to be obtained. It is important to inquire which of them reasons more consistently with the leading principles both admit?

All our information respecting a future life must be derived from

the scriptures; but what they teach on the subject should be explained rationally, and may be expected to agree with the acknowledged character of God, as written on all his works. Whatever hypothesis may be founded on particular forms of expression, and detached passages, ought not to be received as true unless it harmonizes with the leading principles of natural and revealed religion, and especially with the acknowledged perfections of God. A doctrine may be true, it may stand on the most indubitable principles, yet it may not be found in passages of scripture which are urged in its support, and a perception that such passages are misapplied, may lead some persons to conclude the doctrine itself to be false. A doctrine may agree with the sound of words in scripture, and yet be opposed to the general sense of scripture, as well as contrary to reason: this is the case with respect to transubstantiation. A doctrine may not be expressly taught in any single passage of scripture, yet the whole of divine revelation may imply its truth, and it may be a natural and just conclusion from the scriptures at large. The sound of some words in scripture may not accord with it, while the general sense of scripture is on its side. These things should be kept in view in attending to the controversy on future punishment.

The doctrine of eternal torments may seem to agree with the sound of some expressions in the Bible, and to be contained in some few detached passages; but the general sense of scripture is against it, and it is clearly contrary to reason, and irreconcilable with the acknowledged character and perfections of God: consequently, it must be false.

The doctrine of endless destruction may seem to be taught in some few passages, it may agree with the sound of words in a few places; but has never been shewn to harmonize with the general sense of scripture, nor with the infinite goodness and mercy of God. It owes its support chiefly to the arbitrary construction of particular phrases.

Limited punishment issuing in restoration, all will admit to be consistent with the acknowledged character and perfections of God: nor can it be shewn to clash with any leading principle of either natural or revealed religion: it well agrees with the general sense of the scriptures, and appears a just conclusion from what they contain; but it cannot be shewn to be explicitly revealed, and the sound of words in some few places seems against it. The universalist, however, may fairly insist, that the sound of words cannot outweigh the evidence arising from leading and universally admitted principles, especially as the words in question are ambiguous, and may be differently construed: and that a doctrine built on the acknowledged character of God, and the general sense of scripture, stands on a better foundation, than one that is built merely on detached passages, which seem to teach it, and is inconsistent with the acknowledged character and perfections of Deity.

The advocates for the doctrine of eternal torments seem to have retired from the field, nor is it likely they will wish to agitate the subject afresh; the insuperable

difficulties which attend their hypothesis will probably prevent their again entering the lists with its opponents.

The friends of the doctrine of endless destruction, though their number has decreased, still keep the field, and seem determined to assert the eternal empire of death so long as they have any ground to stand on. More than they have done they cannot do, so far as relates to criticisms on words, and building arguments on detached passages. If they would fully establish their hypothesis, and place destruction on an indestructible basis, they should turn their attention to great leading principles, and shew the agreement of their doctrine with the infinite goodness of God, his character as the Father of all, and those other principles stated in the former part of this letter.

The advocates for limited punishment take their stand on the ground of the acknowledged character and perfections of God, and on this immoveable foundation, build the great conclusion, that the whole of the divine government and dispensations will issue in universal life and happiness. Led to closer examination in the course of the controversy, they have relinquished some ground which they once occupied; and without attempting to prove the restoration by detached passages of scripture, they content themselves with shewing that it agrees with the scriptures at large, and that without admitting it the fulness of grace displayed in many passages would be contracted, and the glory which beams throughout the whole eclipsed.

The burden of proving seems to lie chiefly with the advocates for endless punishment, whether that of torment, or total loss of being. As it cannot be pretended either of these views can have any proof but from divine revelation, they are required to prove them from scripture. If they fail of doing this, the doctrine of limited punishment will follow of course, as the only remaining hypothesis, and as a conclusion authorized by the divine character and perfections. Occupying the strong ground he does, the universalist has only to shew that the proofs adduced by his opponents are not well-founded, or are not sufficient to establish the hypothesis in support of which they are urged, and he has gained the cause. If his conclusion cannot be proved inconsistent with scripture, as the premises on which he builds it are indubitable, it will be as certain as any deduction of reason can be, and will open the eyes of the understanding to behold an increase of light and glory in the sacred word.

Praying that truth on every subject may prevail,

I remain, Sir,
Respectfully yours,
An old Correspondent.

View of Future Punishment.

Sir,

I beg leave to be allowed, at the close, I suppose, of the controversy concerning the duration of future punishments, to present your readers, in a very few words, with a view of the subject with which I have been struck.

It does not appear to me that any intimation has been given in the scriptures, either concerning

the final restoration of the wicked to virtue and happiness, or concerning the extinction of their being; but it should seem that their condemnation consists in their being excluded from receiving any possible benefit from the Christian dispensation, the provisions of which they have disregarded, and in being consigned over to a state or dispensation conducted on different principles, but which it did not belong to Christianity to disclose.

The last judgment will be the consummation of the Christian dispensation; Christ will then deliver up *his* kingdom to the Father; so that the wicked will be for ever cut off from deriving any advantages from its gracious provisions. Having not availed themselves of the salvation which has come by means of the gospel, having slighted the advantages of this dispensation, a dispensation of suffering awaits them. This is all that the New Testament declares. Αιων signifies an age or dispensation; αιονιος that which lasts during an age or dispensation. There is a dispensation of suffering prepared for the devil and his angels—for all the adherents of evil. It was not the object of Christianity to give us any information concerning this dispensation of suffering; and it is, therefore, in vain to expect any information concerning it from the scriptures. But if our curiosity will carry us farther, and if we reason as far as we can on the grounds of natural religion, I think that probability is greatly on the side of the universalists. The Creator of the universe, and the Father of all his creatures, is the God of the wicked as well as of the good; and the knowledge of his paternal character and infinite benevolence will not for a moment suffer us to entertain the thought, that the display of the glory of his sovereignty will consist in the exercise of tyranny inconceivably great and dreadful.

The scriptures do not support the scheme of annihilation any more than that of eternal punishments. The expressions used are indefinite; and those who adopt either scheme, are previously disposed to be swayed by reasons which are quite independent of such evidence. The scriptural expressions relating to the future punishment of the wicked, are, I think, sufficiently well explained on my hypothesis.

I have designedly been as brief as possible in explaining my views, because your readers may be at length tired of the discussions on this subject, especially as they have sometimes degenerated into personal altercations. I am certain then I am only the herald of the far greater part of your readers, when I say, Let no personalities or animosity be ever admissible into the Repository.

Many questions, Sir, of great importance (if I may here introduce a fresh topic) have at different times been discussed in the Nos. of the Repository; which I think must have proved very useful to those whose inquiries were directed to such topics. Though such discussions must, in the very nature of such a publication, be rather miscellaneous, yet hints, remarks, arguments, views, &c. are brought forward which are frequently of essential service to

inquiring minds. After this short preface will you permit me to express a wish that the *doctrine of the atonement* may in some of your future Nos. be submitted to examination, and that your correspondents be invited to communicate such remarks on this alledged essential doctrine of Christianity as may have occurred to them in the course of their inquiries. I should particularly wish to have the truly orthodox doctrine of the atonement stated, after the best authorities, to have the nature of the Jewish sacrifices clearly explained, to learn what were the sentiments of the Jews concerning acceptance with God from the age of the prophets inclusively to the time of Christ, to have it ascertained whether the Christian scriptures countenance the notion of the transferring of moral qualities from one moral agent to another, and to be made acquainted with the views of theological students concerning the ends answered by the death of Christ, concerning the supposed *merits* of Christ's death, and the satisfaction to the justice of God, the Father, made by it, &c. &c.

I should likewise wish to learn the notions of the heathens concerning the placability of the Divine Nature, and concerning the end of sacrifices; with other topics connected with so important a question.

If there is any impropriety in my suggesting such a measure, you will of course suppress, at least the latter part of this communication; if not, you will oblige by an early insertion,

Yours, &c.

RUFFINUS.

Baptismal Commission.

SIR,

As a friend to free inquiry and truth I cannot but feel some chagrin at not finding a point which was mooted some time ago in your present volume, [pp. 182—184] renewed by some other correspondents. The subject to which I refer is certainly not an unimportant one—the authenticity of the baptismal precept in its present shape, Matt. xxviii. 19. Those who see reason to deny the Deity of our Saviour consider, it would seem from their liturgy, the orthodox form, or that in use with the apostles, as a matter of option with a Christian church. Is it then, I ask from an honest curiosity, is it that they conclude these forms to be equivalent, identical in point of meaning? Do they hold that to baptize in the name of the Lord Jesus, is to baptize in the name of the Father and of the Son, and of the Holy Ghost? Or do they conclude, that if the first disciples made so free with the express commandments of their Master as to substitute a form of their own invention in lieu of the very singular one which he prescribed, they may go and do likewise? Surely the reason of the practice should be distinctly understood. For one believing, with the author of the Acts of the Apostles, Jesus to have been a man proved to be of God, and not an integral part of the triple Being so happily termed by some of our fellow-Christians the One God, I must really confess, that in my present state of information on the subject, I should deem baptism in the name of Moses to be about as much a compliance with the supposed original injunction, as baptism in

the name of Christ only. And our Trinitarian brethren seem unanimously of the same way of thinking as to this particular with your heretical correspondent; for they esteem no other form valid but that of the particular text; a text, assuredly of the few that remain unimpeached, in favour of their odd-named hypothesis, by far the most invulnerable to heterodox criticism. A few lines surely would not be ill-bestowed upon the anxiety of

NULLIUS ADDICTUS.

Supplementary Particulars, &c. communicated by Dr. Toulmin.

Birmingham, Dec. 15, 1814.

SIR,

It appears to me a desideratum towards the improvement of monthly publications, which have a department for literary or biographical intelligence, if some correspondents, whose accurate and more extensive knowledge qualifies them for the task, would furnish the editors, from time to time, or at the close of the year, with candid amendments of any errors, which they may have noticed, or such information, as the writers of particular articles, it may be inferred from omissions, have not been possessed of.

With this view the following particulars are offered for a column in your next Number.

Page 390, col. 2. in the account of Students educated at Warrington, it may be added to No. 228, "Dickson, Mr." the younger son of an eminent physician in Taunton. He took orders in the Church of England, and was soon after presented to the living of Bishop's Hull, near that town. This he resigned, after some years, on being nominated to the vicarage of Petminster, about the distance of four miles; on which he still resides. His maternal grandfather was the Rev. — Stodden, pastor of the congregation of Dissenters in St. Paul's Street, Taunton.

P. 528. No. 250. — Watson. Mr. George Watson was designed for the bar, but declining the profession of the law, took orders in the Church, and has now a living in Bristol.

No. 253. John Doddridge Humphries, died about a year since.

No. 256. — Simpson, for a Memoir of this very respectable character and scriptural critic, see Monthly Repository, for February last, p. 81.

No. 259. George Daniel, removed, after a few years, from Salisbury to Exeter, in which city he practises as a physician, with reputation.

No. 261. Charles Vaughan, a younger brother of Mr. John Vaughan, of Philadelphia. This gentleman has resided, it is apprehended, in the province of Kennebeck, North America.

No. 283. Richard Codrington relinquished all views of the medical profession, became a clergyman, and holds the living of Norton-Fitzwarren, two miles from Taunton. His father was a solicitor, and the town-clerk of Bridgwater.

P. 597. No. 377. — Hawker, Poundisford Lodge, Dorsetshire: read, William Hawker, only son of William Hawker, Esq. of Poundisford Lodge, near Taunton, Somersetshire. For an account of the very respectable father of this young gentleman, a

steady Dissenter and a firm Whig, and who used to speak with a virtuous glow of his descent, on the maternal side from the Rev. and learned Thomas Sampson, Dean of Christ Church, Oxon, the bold opposer of superstition and tyranny in the reign of Queen Elizabeth, see Monthly Magazine for April, 1806 p. 285, 286.

To these supplementary hints for the list of the students educated at Warrington, permit me to observe, that I have the mortification to find, on examination that, contrary to the honourable expectation of your correspondent, Mr. Bristowe, (p. 552) entertained from his "friend's" accuracy, I have twice fallen into the error concerning the birth-place of George Fox, which he considers as "highly culpable" in the abridger of Mr. Neal: both in my edition of the "History of the Puritans," and my late original work, entitled, "An Historical View of the State of the Protestant Dissenters in England," p. 407. Impartiality must dispose Mr. Bristowe to think his friend "more highly culpable" than Mr. Parsons, for he avowedly was, in drawing up his account of the Founder of the Society of Friends, writing not from Neal only, but from Gough, their historian: yet he carelessly overlooked, or neglected to refer to him for the birth-place of Mr. Fox: who precisely states that "he was a native of Leicestershire, being born at Drayton in the Clay, in the said county, in the year 1624." Vol. I. p. 1.

In excuse of Mr. Parsons's error it may be pleaded, that it was scarcely the province of the abridger of a work to examine the accuracy of every date, or even every statement of the author, whose general correctness has not been impeached, and whose work went through a second impression under the eye of his son, a very respectable lawyer. Whether this plea will palliate the error of him, who professes as an editor to examine the statements of Neal, and in the execution of a new work had before him the biography of George Fox, must be submitted to the candour of his readers. They, and his friend Mr. Bristowe, will have the goodness to allow for the great variety and number of minutiæ, included in these publications, and for the *incuria* and slips from which so "elaborate a work," as Mr. Hume's History was not exempt: while they will consider that it can be the lot of a few only to enjoy the advantage for accuracy in this case, which Mr. Bristowe has derived from a few years' residence in the vicinity of the Drayton in Leicestershire; and the writer of this has no fear, but the inhabitants of that village, should they hear of "the blunder" of writers in this instance, will acquit them of all *design* to deprive Drayton in Leicestershire of the honour arising from having been the birth-place of the celebrated George Fox.

I thank, however, my friend for having noticed this error, and would not doubt but Mr. Parsons will think it very proper that it should have been pointed out; to prevent the reader from being misled, and as a warning, not to depend implicitly on the correctness of any authors, though of such reputation as attach to the names of Neal and Hume.

While the pen is in my hand,

permit me to add an article of information, in addition to the statement, relative to the Sunday schools of the New Meeting in Birmingham, p. 672, of the last Repository, which was not handed to Mr. Higginson. It may be supposed, that it was not thought of, from its not having a particular bearing on the express design of the preacher's discourse. Yet it is an act of respect and justice due to another society, and will serve to set off that feature of the institution, which particularly caught his attention, if it be displayed to the public in its full connection. The circumstance alluded to is this, that the *Brotherly Society*, mentioned with just encomiums, arose out of the Sunday schools of the congregation of the *Old* as well as the New Meeting; and from the commencement has consisted of young men, who have laudably acted as teachers in both; with this difference only, that the proportion in point of numbers has been in favour of the New Meeting, in obvious correspondence to the proportional numbers of each society.

Hoping that these particulars will not improperly occupy too much room in your pages,

I am, Sir,
Respectfully your's,
JOSHUA TOULMIN.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CXCIII.

Uppermost men.

No government (in the opinion of Dryden) has ever been, or ever can be, wherein time-servers and blockheads will not be uppermost. The persons are only changed but the same jugglings in state, the same hypocrisie in religion, the same self-interest and mis-management will remain for ever. Blood and money will be lavished in all ages, only for the preferment of new faces with old consciences.

Miscel. Poems. Vol. III. *Ded.*

No. CXCIV.

Antient Coins in present circulation.

Who could have believed [says Dr. Clarke, Trav. Pt. II. § 2. Ch. iii. 1814] that ancient Roman coins were still in circulation in any part of the world? Yet this is strictly true. We noticed Roman copper medals in Caïro, as given in exchange in the markets among the coins of the country, and valued at something less than our halfpenny. What is more remarkable, we obtained some of the large bronze medals of the Ptolomies, circulating at higher value, but in the same manner.

CXCV.

Church Arguments.

Custance, a methodistic church writer, in his "Popular Survey of the Reformation," advocates the Establishment from scripture. He urgues from Gen. xvii. 19, in which Abraham is applauded by the Almighty for *commanding* his children and household to keep the way of the Lord; and from the precept to love God with all the heart and soul, and mind and strength, and one's neighbour as one's self!

This is about as good as Archdeacon Blackburne's satisfying himself in the Church, after he had renounced and written against its vital principle, with an advice of the apostle Paul's,—"Art thou called being *a slave*? *Care not for it.*"

No. CXCVI.

England—Paradise of Women.

"England is the Paradise of women.——And well it may be called so, as might easily be demonstrated in many particulars, were not all the world already therein satisfied. Hence it hath been said, that if a bridge were made over the narrow seas, all the women in Europe would come over hither. Yet it is worth the noting, that though in no countrey of the world, the men are so fond of, so much governed by, so wedded to their wives, yet hath no language so many proverbial invectives against women."

Ray's Proverbs, 2nd ed. 8vo. 1678, pp. 63, 64.

No. CXCVII

Patriarchal Beard.

It is said, in a French *Relation of Muscovy*, that in the century before the last a man was created patriarch of that nation because he had the finest beard of any of his countrymen.

No. CXCVIII.

To Scholars.

Hath literature been thy choice and thy occupation? (says a certain author) and hast thou food and raiment? Be contented: be thankful: be amazed at thy good fortune. Art thou dissatisfied, and desirous of other things? Go, and make twelve votes at an election. It shall do thee more service than to make a commentary on the twelve minor prophets.

No. CXCIX.

The Political Social Compact.

Vel pro me vel contra me was the noble form with which Trajan delivered the sword, the mark of his office, to the prefect of the Prætorian guards, and the same is the tacit compact between a free people and its government.

No. CC.

Deifying and Duncifying.

Warm passions and a lively imagination dispose men to panegyric and to satire; but *nimium nec laudare nec lædere*, that is, neither to *deify* nor to *duncify*, seems to be no bad rule for those who would act consistently and live quietly.——*Jortin.*

No. CCI.

Henry the VIIIth's last Words.

Sandus, a Popish writer, says that Henry VIII. of infamous memory, expired with these words in his mouth, *All is lost.*

No. CCII.

Elba.

It is a curious fact in the history of the island of Elba, that Anysis the Blind, King of Upper Egypt, being driven from his kingdom in the 2nd year of his reign, retired to this island in the year 1477 of the Egyptian æra, or 734 years before Christ, where having remained for the long space of fifty years, he was recalled to the throne at the death of Sabacon who had usurped it.

Anysis died a short time afterwards.

REVIEW.

"Still pleas'd to praise, yet not afraid to blame."—POPE.

ART. I.—*Dr. Magee's Discourses and Dissertations, &c.*

(Concluded from p. 702.)

Our author has judged proper to write a note [XXXI] "On the pretence of figurative allusion in the sacrificial terms of the New Testament." And the following number [XXXII.], which consists merely of references to those arguments, on this subject, that are urged by H. Taylor and Dr. Priestley, should have been incorporated with it. Now, though the Dean of Cork is very willing to apprehend that he has completely answered whatever these divines have said concerning *figure*, *allusion*, *sacrifice*, &c., we must beg him to suppress his exultation until he shall have substituted proof for assertion. Even if we conceded to him that his favourite division of language into literal, figurative and analogical is just (notwithstanding we are unable to conceive of any expressions as analogical which, at the same time, are not in some degree figurative), still we require him to shew that scripture warrants the latter distinction as to the death of Christ. And we have a far more serious charge to prefer against Dr. Magee than that of reasoning inconclusively. No ingenuous man, be he of what religious denomination he may, can hesitate to condemn, in severe terms, the following instance of controversial craftiness: because the historian *of the Corruptions of Christianity* has no doubt that, "*though not perhaps at present*, we shall in time be able, without any *effort or straining*,* to explain all particular expressions in the apostolical epistles, &c." the Illustrator holds him forth as here confessing "that those enlightened theories, in which he and his followers exult so highly, are wrought out of scripture only by *effort* and *straining*." Whoever reads with tolerable care the section whence Dr. M. has taken this extract, will see that no such confession is either made or implied. Certain *literal* interpretations of scripture are *forced and strained*. Such, unquestionably, even in the judgment of the Dean of Cork, is *that* by means of which the doctrine of transubstantiation possesses itself so firmly of the minds of Papists. Of the same nature, in Dr. Priestley's opinion, is *that* literal exposition of single texts of scripture which upholds the popular tenet of atonement: and to *this*, which he had before reprobated, he plainly alludes when he speaks of *effort* and of *straining*.

A long note succeeds [XXXIII.] "On the sense entertained generally by all, and more especially instanced amongst the Jews, of the necessity of *propitiatory expiation*." In this title an accurate

* Hist. of Corrup. &c. (1st ed.) Vol. I. 279.

reader will instantly discern the want of clearness and precision of ideas: and he will not be less sensible of it when he proceeds to the note itself. We are far from thinking that the Dean of Cork has here gained a triumph over his opponents. But allowing, for a moment, the inconsistency of H. Taylor and Dr. Priestley with themselves and with each other, what must be the conclusion? Supposing the advocates to have failed in any part of their reasoning, is their cause untenable? Is their antagonist *infallible* because *they* are liable to error? The comments of modern Jews upon the Old Testament, are as little entitled to regard as those of Dr. Magee and his fellow-labourers: and it is remarkable that Maimonides, who flourished in the twelfth century, and who was eminent for his learning and good sense, does not countenance, even after our author's *due* examination of him, the doctrine of vicarious satisfaction. Of the treatment which he receives, in consequence, from the Illustrator, curious specimens occur in pp. 272, 274. By criticism of the same kind the Dean of Cork aims at setting aside Josephus's testimony respecting the nature of the several sacrifices of Cain and Abel. 280.

We do not wonder that H. Taylor's objection of the want of a *literal* correspondence between the Mosaic sacrifice and the death of Christ was deemed by Dr. M. of sufficient importance for a separate note [XXXIV.]. It is, in truth, a very formidable objection. And the author of *Ben Mordecai's Letters* has urged it with a force which the haughty sneers, the pompous periods and the feeble reasoning of the writer before us are unable to impair. The question, after all, is one of *fact*. Will even the Dean of Cork assert that the death of Christ corresponded LITERALLY with the Mosaic sacrifice? He will not venture upon any such assertion! If therefore he be consistent with himself, let him not censure those who, in the use of their own judgment, which, upon this point, he must excuse them if they prefer to his, regard certain *expressions* as figurative which *he* chuses to understand *literally*. He, too, is under the necessity of interpreting some of the phrases relating to Christ's death *metaphorically*. Are we then to be accused of "labouring to convert the religion of Jesus into a system of heathen morality," because we are of opinion that he has not carried this principle of interpretation to its just extent?

The next note [XXXV, "On the arguments by which it is attempted to prove the *passover* not to be a sacrifice"] would have been more pertinent to this gentleman's purpose, could he have shewn that the paschal lamb was either expiatory or a substitution. We believe it to have been emblematical, and nothing more. Nor is this idea of it at variance with the fact of its being termed [Exod. xii. 27] "the sacrifice of the Lord's passover." Dr. Magee's parade of reading, and his accumulation of authorities for the signification of the word,* are

* We do not admire Geddes' translation of it, *skip-offering*. However, it is far from being true, that this learned man was *totally* devoid of *taste*. His version of David's Elegy on the Death

quite superfluous. He would have been better employed in attending to Bishop Pearce's letters to Dr. Waterland.

We agree with the learned Dean [XXXVI.] that the meaning of the original term, in the Old Testament, which has been translated *atonement*, is "modelled like that of other scripture phrases, so as to fall in with the theories of those who are more anxious that scripture should speak their language, than that they should speak the language of scripture." This statement is obviously and pointedly applicable to Dr. M. himself. Doubtless, the *primary* sense of a word is the first which every true critic will investigate; and from this he will deduce, as well as he is able, its *secondary* signification or significations. And whether the primary meaning be generic or specific, is a totally distinct consideration. The import of the word *atonement* in the Old Testament we have no difficulty in pronouncing to be *covering*. Here Dr. Taylor and our author seem to coincide. They differ in this, that the former ascertains the nature of the Levitical atonement from the use of the expression extra-levitically; while the other, having previously assumed that *atonement* denotes something expiatory or vicarious, explains the word in conformity with a theological hypothesis. Which of them *models* the scripture phrase our readers will easily determine. Some of the sentences in p. 324, are singularly obscure; the members of them being involved, and the adjective *agreeable* being substituted (certainly by a typographical inadvertency) for *agreeably*.

In No. XXXVII. the Dean of Cork treats of "the efficacy of the Mosaic *atonement* as applied to cases of moral transgression." Most of this note is employed by him in an ineffectual attempt to set aside the reasoning of a very able critic, who published an "Essay on Atonement," in the third volume of the "Theological Repository," under the signature *Eusebius*. This accurate writer has evinced that a *great part* of the appointed atonements bore no relation at all to moral character: and he accounts satisfactorily for the exceptions.

We are almost perpetually at a loss to know what Dr. M. understands by the doctrine of atonement. In note XXXVIII. ["On the *vicarious* import of the Mosaic sacrifices"] he tells us that "the offering of the animal slain in sacrifice, may be considered vicarious in *symbol*, (or as representing the penal effects of the offerer's demerits, and his release from the deserved punishment (in consequence of the death of the victim"). Our author may explain his own views and language as he pleases: but we submit, in the first place, whether there be not a material difference between what is vicarious in *symbol*, and what is vicarious in nature and effect, and next, whether his representation of the case derive any countenance from the scriptures? Had he forgotten, moreover, that in p. 63, he spoke of *the transfer to the animal of the iniquities of the people*? Was this *in symbol*, or was it real?

In a note [XXXIX.], "On the Imposition of Hands upon the

of Saul, &c. is a proof of the contrary. Unhappily, his style was corrupted by exotic terms and idioms. Nor is Dr. Magee's uniformly pure.

Head of the Victim," which action was confessedly symbolical, we meet with this strange *postulatum*—"That even the eucharistic sacrifices might bear some relation to sin, especially if *animal sacrifice in its first institution* was designed to represent that death which had been introduced by sin, will perhaps not be deemed improbable." In other words, if we will only admit the learned dignitary's gratuitous theories, we shall not perhaps dissent from his conclusions. But then if we reject his hypotheses, we are instantly to be tutored on the pride and self-sufficiency of human reason, &c. &c. This, to be sure, is admirably logical and modest? —We must observe, before we dismiss this note, that as the scape-goat was *not* sacrificed, no argument can hence be fairly drawn in favour of the meaning Dr. M. would ascribe to the imposition of hands where a sacrifice took place. Besides, a discrimination is to be made between laying hands *on the head*, and laying hands *upon the animal*.

But, adds our dextrous Illustrator, if the Jewish sacrifices were not of vicarious import, still they were *propitiatory*. To this effect are the title and the substance of his fortieth note. Now if by *propitiatory* he intends that they rendered God propitious, we reclaim against the statement, and demand proof. If, on the contrary, he means that they were declaratory of the merciful and propitious regard of the Supreme Being to the offerer we agree with him in sentiment.—After all, let him be somewhat more definite in his statements, and say for what *scheme* of atonement he is really pleading? We smile when he speaks of an argument *ex abundanti*: some of his readers may conceive, as we do, that he has no argument to spare.

There is a note, of twenty pages, [XLI] "On the Divine Institution of Sacrifice: and the traces thereof discoverable in the heathen corruptions of the rite." Scripture teaches us that Almighty God prescribed sacrifices to the Jews. With this information we are satisfied. Nor shall we accompany Dr. M. into the regions of conjecture. If an hypothesis be once assumed, nothing is easier than to *discover traces* of it wherever its author or its votary pleases. In his visionary remarks on Phenician history and theology, the Illustrator confesses that he is opposed to Bishop Cumberland. And how does he account for this difference of sentiment between the Dean of Cork and the learned prelate? Why, truly, "with *a preconceived system*, and a predominant terror, even the mind of Cumberland was not likely to pursue a steady and unbiassed course!" We add no comment: we forbear to make any application.

In No. XLII ["On the Death of Christ as a true *propitiatory sacrifice* for the sins of mankind"] Dr. Magee speaks of a passage and of a prophecy in scripture as having experienced "the *severity* of Socinian criticism." Sometimes then, according to this writer, Socinian criticism is superficial, and sometimes it is severe! His present note ought to have been entitled "an Examination of certain words and phrases occurring in the Old and New Testament." Part of it is occupied in an exposition of Isaiah liii. and should, in justice, be compared with the translation, &c. of Bi-

shop Lowth and Mr. Dodson. One of the Hebrew words of which the sense is here investigated, clearly means *tollo, aufero—to take, carry* or *bear away*. We select a single instance out of numerous examples: 1 Sam. xvii. 34. To interpret the term, when connected with the word sins, of a substitution, is altogether arbitrary.

If our author thought his reasoning in No. XLIII ["On the Inconsistency of the Argument whereby the Death of Christ is maintained to have been but *figuratively* a sacrifice"] of importance, he should have incorporated it with note the thirty-fourth. It does not call for additional observations.

The three sentences which compose No. XLIV ["On the nature of the Sacrifice for sin"] prove that Dr. Magee's ideas on atonement are confused and indistinct. We refer to our remarks on No. XL.

He does well to treat, in No. XLV, of "the effect of the doctrine of atonement in producing sentiments favourable to virtue and religion." Virtue and religion can have no existence where there is no hope of Divine Mercy. But the popular doctrine of atonement exhibits only "the rigid satisfaction, death for death;" though, happily, the clear declarations of scripture respecting the unpurchased goodness of God, have a greater practical influence upon men than metaphysical creeds and elaborate *deductions*.

Dr. Magee's second volume opens with a note [XLVI] "On the supposition that Sacrifice originated in *Priestcraft*." It is a supposition to which, in our judgment, no regard is due: nor was it necessary that the Dean of Cork should write a single sentence upon so gratuitous a theory.

There is considerable ambiguity in the title of No. XLVII, and no trifling difference between the statement and the illustration of the proposition. The Dean of Cork professes to animadvert on "the supposition that the Mosaic sacrifices originated in human invention:" and he enumerates Maimonides, Justin Martyr, Chrysostom, Grotius, &c. among the supporters of this opinion. We own that we were startled at the list; because we had been accustomed to reckon those distinguished names among the most enlightened believers in the divine legation of Moses. Nor was it long before we perceived that our valorous knight-errant had mistaken a windmill for a giant; for the supposition he combats, is not that *the Mosaic sacrifices originated*, strictly speaking, in human invention, but that sacrifice was an accommodation to the prejudices of the Jewish people. Such it might be, and yet after all, be, *in respect of its obligation upon the children of Israel*, a divinely instituted rite. There is a real distinction in the two propositions. As to the question at issue between Spencer and Witsius, we doubt whether there are sufficient *data* for determining it, and indeed whether it is of any great practical importance. On the whole, we agree with the Illustrator in his commendation of Dr. Graves's work on the four last books of the Pentateuch,* and with the sentiments expressed in Dr. Priestley's Dissertation † on

* Mon. Repos. Vol. VI. 173, &c.
† Notes on Script. Vol. I. 373—400.

the Mosaic Institutions. Let not the Dean of Cork be surprised that some of the later theological publications of this truly excellent man are superior to those of his youth. For our author himself we can scarcely form a better wish than that in *his* future productions we may discover "a soberer interpretation of scripture," and strong signs of "comparative moderation." However, we shall not soon forget that most of the quotations he makes from the great writer whom he is so eager to attack, are supplied by an anonymous and a very early essay.

"Sacrifices" have been "explained as gifts by various writers;" on which explanation Dr. M. offers some strictures in No. XLVIII. Whether this view of sacrifices be correct or otherwise, we will not take upon ourselves to decide. But we have no hesitation in saying that the Dean of Cork has cited and condemned the sentiments of Spencer, H. Taylor, and Priestley, without confuting them. With some few exceptions, we much admire the Essay, to which he has referred us, in the *Theolog. Repos.*:* and it has not escaped our attention that the word by which the daily sacrifices in the sanctuary are commonly described, signifies *a gift*.†.

There are those who regard sacrifices as federal rites [No. XLIX]; against which idea also our Illustrator protests. As we do not materially dissent from his reasoning in this note, we forbear to dwell upon it, and only add, that Dr. Sykes and others seem to have been betrayed into the mistake here censured, by the practice of connecting feasts with sacrifices, which was so common among the ancients. A familiar example of it occurs in *Zenophon*: *Memorab.* L. II. c. iii. § 11, as likewise in C. ix. § 4.

"Bishop Warburton's Theory of the origin of Sacrifice" [No. L.] is that the whole of it was symbolical. This is an ingenious and plausible hypothesis, and cannot, we might imagine, be very unacceptable to the Illustrator, who has spoken of sacrifices that were vicarious in symbol! Even when language has attained its greatest perfection, certain actions are far more expressive than any words which can be uttered.

The fifty-first should have made part of the forty-eighth note: for it is entitled "The supposition that Sacrifices originated in the Idea of *Gifts*, erroneous." Dr. M. here opposes an hypothesis which, probably, is unfounded, by another not less questionable, by the notion that Jabal, the eighth from Adam, was the first possessor of *individual* property!

As to the date of the permission of animal food to man [No. LII], we concur in opinion with this writer, that it was subsequent to the deluge. Sykes's arguments had been noticed previously by Jennings, in his *Jewish Antiquities*: and those of Heidegger only shew the precariousness of the theological reasoning which has no other support than a nicety of verbal criticism. The origin of sacrifice, however, is still obscure: nor would *Outram*‡ venture to pronounce whether it were divine or human.

Concerning that of language there seems less room [LIII] for doubt. We regard it, with the Dean of Cork, as *divine*; being

* Vol. 1. 195, &c. † Heb. *mincha*.

‡ *De Sacrificiis, &c.* p. 11 (1677).

unable to account for its existence on any other principle. There is a valuable essay of the late Mr. Wakefield's on this subject.* — However, a disquisition upon it, and one, too, of three and twenty pages, has no proper relation to "Discourses, &c. upon Atonement and Sacrifice."

By the natural *unreasonableness* of the sacrificial rite [LIV] the Dean of Cork understands its *natural* want of fitness to obtain the favour of the Deity. Hence he appears desirous of concluding that its origin was absolutely divine. Were such a kind of argument once admitted, it might prove, we apprehend, too much.

Not more solid, we imagine, is that attempted to be derived from the universality of sacrifice [LV]. Granting, for argument's sake, the fact, to the utmost extent, will it follow that sacrifice was, *in the first instance*, of *divine* institution? Are there not practices against nature, against reason, and against interest, which prevail throughout a vast tract of country, and yet are obviously human? And this question holds good of the universality of the notion of the *expiatory virtue* of sacrifice [No. LVI].

Regardless of method, Dr. M. again introduces [LVII] the objections against the supposition of the *divine institution* of sacrifice; a topic which should have been confined to No. XLVII. Warburton reasons very forcibly from the silence of the sacred historian: and the conjectures of the Dean of Cork, in answer, we do not judge to be satisfactory. After all, the distinction, which we have already pointed out, between sacrifice in the earliest age of its existence and sacrifice as it made a part of the Jewish ritual, must be carefully recollected.

Our author produces the sacrifice of Abel [LVIII] as evincing the *divine institution* of sacrifice. Following Hallett, on Heb. xi. 4, he argues that Abel's offering would otherwise have been *will-worship*, and therefore unacceptable to God. There is more strength in this reasoning than we meet with in that of many of the preceding numbers. But we cannot pronounce it demonstration. So far as sacred history is our guide, we find that the acceptableness of Abel's sacrifice was independent of the *mere offering*, and arose from the qualities of mind and character with which it was presented.

Dr. M. devotes more than a hundred pages [LIX] to "the history and the book of Job." We cannot allow that his review of them is "necessary to the subject of our present enquiry:" but it certainly presents matter of interesting investigation; and we should be happy to see it printed, with some omissions and corrections, in a separate pamphlet. On the whole, it is an excellent dissertation, generally accurate, we think, in point of reasoning and statement, and communicating to students in theology much valuable information. We have not time to notice those parts of it in regard to which we differ from the author. But we cannot suppress our displeasure at the harsh and supercilious manner in which he has spoken of the late amiable Bishop Stock† (137).

* Memoirs, Vol. II. p. 339, &c.

† He published a new translation of Job in the year 1805.

Grotius is charged by the Dean of Cork [LX] with a strange misconception of the nature of Abel's sacrifice. That eminently ingenious and learned man thought that "the *wool* and *milk* were the parts of the animal which alone were offered by Abel," on the occasion mentioned in Gen. iv. With great respect for his memory and deference to his authority, we cannot accede, in this instance, to his opinion. Still his observations on this passage of the sacred history do not strike us as being more *chimerical* than some of Dr. M's., which we have before had occasion to expose, on the self-same topic.

This author seems fond of recurring to the subject of the sacrifices of Cain and Abel. His sixty-first note is "on the Difference in the Divine Reception" of them. We shall repeat that the reason was the difference of moral character. The history clearly connects the fact of the acceptance of the one and the rejection of the other with the nature of the several courses of life and states of mind of these two persons. *If thou dost well*, shalt thou not be accepted? Gen. iv. 7. *By faith* (a *practical* principle) *Abel offered unto God a more excellent sacrifice than Cain, and obtained witness that he was righteous.* Heb. xi. 4. 1 John iii. 12.

We are next favoured with some additional observations on the true meaning of the phrase, πλειονα θυσιαν, attributed to the sacrifice of Abel [LXII]. Our readers will recollect that the Dean of Cork had cited with praise Wickliffe's translation, *a much more* [in the Vulgate, *plurimam*] *sacrifice.* Now it is hard to determine whether by this version Wickliffe meant to convey an idea of the sacrifice as to number or as to value. Here Dr. M. defends the latter sense of it, in opposition to Kennicott, who imagined that Cain brought a *single* and Abel a *double* oblation. Such is the natural effect of the predominant love of a theological hypothesis! We wish that Kennicott's example may be a warning to our Illustrator, who appears to be much in the habit of animadverting on the *early* productions of celebrated authors.

"The nature and grounds of the faith evidenced by the sacrifice of Abel," come under his consideration [LXIII]. Faith is devout confidence and hope: and these were Abel's characteristics. More than this scripture does not declare; and we shall not be so unjust to it as to prefer human theories.

"On the probable time and occasion of the institution of sacrifice" [LXIV] the sacred writings are likewise silent. This Dr. Magee knows: and therefore he is under the necessity of saying, "The event which, *according to the principle of sacrifice maintained* [in page 51, Vol. I.], gave birth to the establishment of the rite, seems obviously to determine the *time* of its institution." A principle then is assumed, and, by a process much more convenient than legitimate, a *seemingly obvious* determination is formed. This, too, is the reasoning of a man who professes to write on the *Scriptural* Doctrines of Atonement and Sacrifice!

He will not acquiesce in the received translation and acceptation of Gen. iv. 7. [LXV], but

renders the question thus: "If thou doest not well, is there not a *sin-offering* at hand?" But the original word does not require this version: its more usual sense is *sin*; and neither the respectable authorities which the Dean of Cork marshals, nor the subject and the connection, will justify us in departing, here, from King James's translators. *Sin*, in scriptural phraseology, is sometimes the habit or an act of vice; sometimes, by a very natural metonymy, its punishment. The examples of the term in the signification of *sin-offering*, would be more pertinent, were they found in passages which treat of events, &c. prior to the Mosaic institution of sacrifice.

Our author's argument [LXVI] on "the comparison between the sacrifice of Abel and that of Christ," is built, as we have shewn before, on a false assumption;* *the blood of Abel* not being the sacrifice which Abel presented, but the violent death which he suffered from his brother's hands, Gen. iv. 10, Heb. xii. 24. What would Dr. M. have remarked upon any similar mistake on the part of some one of his opponents?

His sixty-seventh number is "on the nature of sacrifice *before the law*: tending to shew its confinement *to animal sacrifice* except in the case of Cain." Now, allowing these premises, what follows? Plainly that there must have been some reason for the restriction. Our next inquiry then is, whether any or what reason has been assigned in the sacred writings? We find *none*: and we leave Dr. M. to his favourite employment of *conjecturing*. The truth, however, we take to be, that the few instances of sacrifice, which are in record, previously to the promulgation of the law, *happen* to be those of the sacrifice of animals: they were sacrifices presented by men of wealth, and our Illustrator needs not to be informed, that animals have ever been esteemed as more costly than fruits and vegetables.

Of "the disproportion between the effects of the Mosaic and the Christian sacrifices," he treats in note the sixty-eighth. His argument, or rather that of Grotius, in relation to this matter, proceeds on the popular but incorrect opinion that the legal sacrifices, at least the animal ones, were typical of the death of Christ. We require positive proof from scripture before we adopt this sentiment. The English word *types* is found but once in the New Testament,† the corresponding Greek expression, in sixteen passages. But the scriptural meaning of it is, *a resemblance*,† and nothing more; whereas in the vulgar acceptation it is "a divinely intended resemblance." And this distinction is not only real, but of great importance in the present controversy.

As to "the correspondence between the sacrificial language of the Old Testament [LXIX], and that employed in the New to describe redemption by the death of Christ; and the original adaptation of the former to the subject of the latter," we demand, what Dr. Magee has never afforded, positive and independent proof of

* Vol. ix. 494, 495.

* 1 Cor. x. 11.

† Marsh's Lect. P. iii. 113, &c. M. Repos. vol. viii. 677.

there being such *an original adaptation*. We deny, moreover, that the language of the New Testament on the subject of atonement, is more precise and significant than that of the Old, and, in particular, that λύτρον, ἀντίλυτρον, κ. τ. λ. are *sacrificial* terms. Our author cannot think more highly than we do of Tillotson and Chillingworth. The former of these writers maintained that the doctrine of our redemption by the sacrifice of Christ, had its origin in "the notion of sacrifices entertained among the Pagans." Perhaps he would have been more correct, had he restricted this proposition to human schemes and theories of atonement. We do not accompany Dr. M. in his long digression upon points relating to the deistical controversy, and upon the characters of some distinguished unbelievers in Revelation. It occupies a vast number of pages, and helps to swell the volume, and, it may be, to aid the writer's object, by leading his unwary readers to associate the idea of Deists with that of Unitarians: in all other respects it is superfluous and misplaced.

After labouring through this tedious disquisition, we arrive at the seventieth note ["On the correspondence between the annual expiation under the law, and the one great expiation under the gospel"]. In this number, as in many of the preceding, the Illustrator, unsupported by express scriptural authorities, indulges luxuriantly in his accustomed fancies. We refer to our observations upon *types*, in our review of No. LXVIII.

On "the nature and import of the ceremony of the scape-goat," he deems it necessary to add a few remarks [LXXI]. It is with litle consistency that he asks us to consider this ceremony as a designed type of the death of Jesus Christ, till he and his reputedly orthodox brethren are agreed whether, on the occasion of which he speaks, there were two offerings or but one!

The seventy-second note bears the following curious title, "Socinian Objections urged by a Divine of the Established Church against the doctrine of the vicarious Import of the Mosaic sacrifices, and against the Doctrines of the Church of England." This divine, it appears, is Mr. Fellowes, whom Dr. Parr eulogises and Dr. Magee loudly censures. *Utri horum!* Of Mr. F. the Dean of Cork says, "*Juravi linguâ, mentem injuratam gero*, is a sentiment which has seldom been so openly avowed as by this gentleman." The subject of clerical subscription is, in truth, a very melancholy and mortifying one. We grant to our author that it "demands a most conscientious precision." That it admits of such a precision, is not quite so evident. But we are thankful that none of *our* interests—temporal or eternal—are involved in this topic, which we must leave to be discussed by others, whom we can sincerely pity, while we will not attempt to vindicate them.

Mere references to his own indistinct reasonings, will not convince us that Dr. M. is correct in stating [LXXIII] the atonement by the sacrifice of Christ to be "more strictly vicarious than that by the Mosaic sacrifices, whereby it was typified." This typification of it,

we must remind him, is nothing more than an hypothesis invented to uphold and colour a certain system of theology: and, even according to our author's statement, there is still a want of correspondence between the type and the antitype. To the absurd comments of the Targumists the Dean of Cork is perfectly welcome: nor are we astonished at his giving some of them a place in his pages.

At length we see land, and reach the seventy-fourth and concluding number, in which the author ventures to affirm that he has examined, "with a conscientious regard to truth and scripture," the objections of those whom he opposes. We presume not, indeed, to arraign his motives, however much we condemn his spirit and his reasoning. But we could wish that he were as ready to admit the purity of the intentions of his antagonists, as he is to assert his own sincerity.

His *Appendix* is highly discreditable to his reputation, both as a scholar and a gentleman, and must class among the most censurable effusions of arrogance and unfairness in controversy. It professes to give "an account of the Unitarian scheme as described by Mr. Belsham in his Review of Mr. Wilberforce's treatise; with occasional strictures on the leading arguments advanced in that publication;" and in every part of this Appendix, not excepting even the mottos, Mr. B. is treated with a superciliousness and vulgar illiberality, which forbid him to bestow any great share of his time and thoughts upon such an antagonist. By quoting detached and garbled passages from his works, by imputing to him principles which he does not hold, and charging upon him consequences against which he has guarded his statements and reasonings, the Dean of Cork flatters himself that he has obtained an easy triumph.*

In one of the notes to his Appendix, Dr. M. remarks that Schleusner deserves to be particularly consulted on the word *εντυγχανω*. We quote, accordingly, the language of that most valuable author: "*εντυγχανειν. υπερ τινος*, vel sensu forensi causam alicujus agere et commendare significat, vel *simpliciter* intercedere *pro* aliquo, pro commodo alicujus facere aliquid, adjuvare, opem ferre." Again, he says (p. "3) "si præpositio *κατα* additur, significat accuso aliquem, verba facio *contra* aliquem, defero apud judicem," Rom. xi. 2. What then shall we think of Dr. Magee's sneer at Mr. Belsham, for observing that *interceding* expresses "any interference of one person, *for* or *against* another?"

Two useful indexes are subjoined, of the principal matters and of texts. The work closes with a catalogue of the editions of such books as have been quoted, &c. We sincerely commend and thank Dr. M. for this attention to his readers.

Upon the perusal of these Discourses and Dissertations we entered with some prepossessions in favour of the author; we were willing to believe that a gentleman so accomplished in academical learning, and so high in academical reputation, would bring with him to the discussion of the point

* See Mr. B.'s own account of the matter, in the preface to the third edition of his *Review*.

at issue, competent information, and the temper and the manners which are not unjustly expected from controversialists at the present day. Our review of his volumes proclaims our disappointment, and accounts for it to our readers. If theological learning consist in an extensive acquaintance with books, to this praise he is certainly entitled; to any further and superior qualifications for his undertaking, he cannot reasonably prefer a claim. We have produced examples of his imperfect knowledge of the principles on which the text of scripture is to be ascertained and its sense explored. His expositions almost uniformly bend to some favourite hypothesis; and the larger number of his notes relate to conjectures and assumptions of his own, rather than to a comparison of one passage of the sacred volume with another. Yet, while he leaves the consideration of what the records of revelation teach, for verbal disquisitions, and for investigations which are also impertinent and recondite, he has no charity for those who unfortunately differ from himself. Were we to transcribe only a part of the sneers, the invectives, the insinuations, &c. which he has levelled against names of no mean estimation, we should trespass yet more upon the patience of those for whom we are writing.

Dr. Magee's volumes, however, are a specimen of the method by which it is not unusually attempted to decry and silence Unitarian Christians. For this purpose, although they refuse to take a name from any uninspired leader, they are to be confounded with the followers of *Socinus*: it is to be carefully insinuated that they scarcely differ from deists; and a vast deal of most irrelevant and inflammatory matter, literary, metaphysical, and even political, is to be mixed up with declamation against their principles. In the mean time, the proofs adduced of those principles are to be overlooked, and supposition and inference to be substituted for fair and manly examination. This is a receipt for writing against Unitarians!

The Dean of Cork is, unquestionably, a scholar; we are the more astonished, therefore, at his neglect of order in the arrangement of his materials, and at the occurrence of such phrases as the *entire* of the argument, &c., *open up*, &c. But these and greater blemishes of style are undeserving of notice, when compared with the temper of his performance. We are aware that we cannot always judge of the disposition and the habits of the *man* from the spirit of the *author*; otherwise, our estimate of Dr. Magee, in points of considerable moment, would be much to his disadvantage.

His *Discourses*, &c., so theoretical and so desultory, have reminded us of the remark of J. J. Wetstein,* "sunt qui mysteria apostolis incognita sciunt, et ea Christianis obtrudunt, quæ Christus Magister nusquam præscripsit;" and also of one of Griesbach's, "negari non potest, omnes futuros Christianæ Religionis doctores, cuicunque ecclesiasticæ provinciæ administrandæ destinati sint, mature liberandos esse a vanis atque præconceptis opinionibus, quæ accuratam *intelligentiam*

* N. T. tom. ii. 852.

et justum *usum* scripturæ sacræ impediunt."*

It is in the New Testament that the appointed ends of the death of Christ are primarily to be sought. But he who reads the scriptures, both Jewish and Christian, with an indifference to hypotheses which men have framed, is in no danger of thence *inferring* that this event was *vicarious*, even *in symbol*, which appears to be Dr. M.'s opinion of it—if indeed he has formed any thing like a definitive opinion. Of the epistle to the Hebrews, so often and so confidently quoted for the popular tenet, the following observation of the late Zachary Mudge's is, we submit, the just principle of interpretation." † The Christian Hebrews seem to have been reproached by their brethren, who did not believe, with the want of an altar, a priest and a sacrifice. In answer to this, the apostle says that they wanted none of these; and in ch. xiii. 15, 16, he proceeds particularly to say, what are those Christian sacrifices with which God is well pleased."

ERRATA.

IX. p. 692, 2d column, 18 lines from the top, for "quoted before," *read* quoted just before.

P. 695, 2d col. 7th line from the bottom, for "doctrines," *read* doctrine.

P. 698, 1st col. 19th line from the top, place a comma after "repentance."

ART. II. *Time's Telescope for 1815*; or, a Complete Guide to the Almanack, &c. 12mo. pp. 384. 9s. Sherwood and Co.

We noticed with approbation [p. 57.] the first volume of this annual work, and we have great satisfaction in announcing its continuation. The "Telescope" for the ensuing year has an appropriate *Introduction* on the *Principles of Astronomy*, which will recommend it to young persons and others desirous of pursuing this delightful study. The astronomical Introduction is illustrated with wood-cuts, and the volume is ornamented with an emblematical frontispiece.

ART. III. *An Essay on Future Punishment.* Second Edition. By Richard Wright. 12mo. pp. 40. 8d. 1814.

ART. IV. *An Essay on the Existence of the Devil, and his supposed Influence on the Human Mind.* Second Edition. 12mo. pp. 48. 1s. Eaton. 1814.

The former of these essays was reviewed at length in a former volume [IV. 340, 341]: the present edition differs from the first only in the *Preface*, which is rewritten.

In our Review of the Essay on the Devil [V. 258.] we recommended it to Mr. Wright to explain more fully, in the next edition, the distinction between the words *devil* and *demon*, on which the question in a great measure turns. He has acted upon the suggestion, and added to the second edition before us, "Observations on the demoniacs of the New Testament." These contain the substance of Mr. Farmer's admirable essay.

* N. T. (ed. 2a.) xli.

† Sermons (1739) p. 1.

OBITUARY.

Rev. George Hodgkins.

The Rev. John Evans, by the united request of the widow and congregation, preached Mr. Hodgkins' funeral sermon, at Stoke Newington, Sunday Morning, Oct. 30, 1814, to a large and respectable auditory, from Acts i. 9, "And when he had spoken these things, while they beheld he was taken up and a cloud received him out of their sight." Mr. E. towards the close of his Address gave the following sketch of the character of his friend, the first part of which was communicated to him by a venerable and much-respected relative of the deceased, who was present on the occasion.

"The Rev. George Hodgkins was born at Hales-owen, in the county of Salop, July 14, 1765. Providence removed both his parents at an early age.

"On the death of his very amiable and pious mother, he was taken under the kind care and very affectionate attention of her mother and sister, the latter of whom is still living to lament his death. Discovering a good capacity and a thirst for knowledge, he was put under the instruction of a worthy clergyman, who was at the head of a Free School, where provision was made for the learning of the Latin tongue for such boys whose parents might request it. In this situation, such was his diligence, improvement and behaviour as to secure not only the approbation but the affection of his master.

Shewing marks of a serious mind, and a decided preference of the Christian ministry, he was put under the care of the late Rev. Noah Jones, of Walsal, in Staffordshire, who had a very respectable school at that place, where he was minister, and was held in no inconsiderable degree of estimation.

"When a proper age arrived, attended with a suitable degree of classical acquirements, he was admitted into the Academical Institution at Carmarthen, under the patronage of the Presbyterian Fund in London, and the superintendence and tuition of the Rev. Robert Gentleman, on whose removal he was received into the Academical Institution at Daventry, under the patronage of Mr. Coward's trust, where he pursued his studies, and completed his course of education with credit to himself, and to the entire approbation of his tutors.

"At this time the advanced years and infirmities of the pious and excellent Mr. Townsend, rendering an assistant desirable, Mr. Hodgkins was applied to, and chosen into that situation in the year 1789, in which he remained until Mr. T's. resignation of his ministerial and pastoral charge, to which the deceased was unanimously called, and into which he was introduced by solemn ordination; on which a very affectionate and faithful charge was delivered by his uncle, the Rev. Noah Hill, from Col. i. 27, 28. 'Christ in you, the hope of glory, whom we preach; warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus.'

"Mr. Hodgkins's strain of preaching was serious and useful—his sermons well-composed and judicious—their subject-matter, such as he conceived, entered into the nature and design of Christianity, and the Christian ministry. His model seemed to be the most eminent practical preachers of the *last age*—and their writings were his favourite theological reading."

To this concise but impressive account of the deceased, I shall add —"that the only opportunity that I had of hearing him from the pulpit was at *the Salters' Hall Wednesday Evening Lecture*, in which we were associated for several successive winters. Here he gave general satisfaction. His subjects were not only well-chosen, but were illustrated with good sense, and in the spirit of the New Testament. As his sentiments had been formed after deliberate inquiry, so did he cherish a liberal spirit. He made candid allowance for those who differed from him, and was an enemy to every species of bigotry. Having a respectable school his time was so much taken up by the duties of his profession, that he withdrew from these lectures—which the *late Rev. Hugh Worthington* and myself sincerely regretted. Latterly indeed he was much occupied in the teaching of foreign young gentlemen the English language—and the only piece that he ever printed was a *Grammar*, very recently published—which for its simplicity and perspicuity seems well-adapted to the purpose. He was a man of good talents and of respectable attainments. He had a most sacred regard for truth—and though of a reserved temper yet he possessed a benevolent disposition, which rendered him an ardent well-wisher to the civil and religious liberties of mankind.

"His health, which in general was good, became much impaired within these last twelve months. A violent cold seized him previous to Midsummer, and a long journey during the vacation was of no service to him. His debility increased so rapidly that he sunk under it with calmness and composure, expiring on the 14th day of October, in the 49th year of his age. He left behind him a *widow* and *two daughters*, who affectionately respect his memory.

"*This corruptible shall put on incorruption, and this mortal* IMMORTALITY."

CORRESPONDENCE.

The necessity of bringing the *Index* to the volume into the present number constrains us to leave out the *Public Affairs* for the month. They were prepared for insertion, and though we exceed the usual quantity of pages in this number would have been introduced, if time had allowed. But we cannot dismiss the magazine without congratulating our readers upon the restoration of

PEACE WITH AMERICA.

The Preliminaries were signed by the respective commissioners at Ghent, on Saturday the 24th instant, and have already (Dec. 28) been ratified by the Prince Regent. We always deprecated the American war as unnecessary and unnatural on both sides. The United States and Great Britain are in reality the only two free nations in the world: Providence has formed them for a close alliance: and it is our earnest prayer and our sincere hope that they will ever be a joint example and lesson to the world of the necessary connection between liberty, civil and religious, and national prosperity and greatness.

Our correspondents will allow us now to close the discussion on the subject of Future Punishment. In the ensuing volume we shall be happy to bring the popular doctrine of *Atonement* into discussion, according to the recommendation of *Ruffinus* (p. 770); whose admonition concerning *personalities* our contributors must in future observe, if they would obtain a place for their communications in the Monthly Repository.

We find it necessary to remind our readers once more that we solicit no communications which we are not at liberty to reject without assigning a reason.

The subscription of the anonymous *Friend*, to the Neath Congregation and the Christian Tract Society, has been paid over to the Rev. T. Rees.

T. B. desires us to inform our correspondent B. T. (p. 722) "that at Portsmouth there are *two* Unitarian congregations."

We agree with the anonymous remonstrant at Exeter, as our future Numbers shall shew.

The Obituary of Mr. Mullett was too late for the present volume.

We intend to give in our next Number a report of the cause, *The King* v. *Houston*, for *Blasphemy*; and in the same, we shall insert the letter of *Thomas* on the subject.

In asking a favour, A. B. of Trowbridge should not have put us to expence. Let him give his name, and he will receive an answer.

The Prospectus of the new *cheap Unitarian Magazine* for the benefit of unlearned christians will be found on the Wrapper. The first number of that work will appear on the First of February. We do not enter into the fears of some of our correspondents that *The Christian Reformer* will interfere with *The Monthly Repository*. With the patronage of our readers and particularly of Unitarian ministers, whose interest we earnestly solicit, we have no doubt that, under the divine blessing, both publications will serve the cause of truth and freedom, and be helpful to each other.

To the Subscribers to the Monthly Repository.

The Editor of the *Monthly Repository* announces to the subscribers and the public that an *engraved Portrait* of the late Dr. Joseph Priestley will accompany the Number for January, to be published on the First of February, as a Frontispiece, being the first of a *Series of Heads, likenesses of eminent deceased and living Unitarian Ministers and Writers*, which will be given at intervals in the course of the work. The picture, from which the engraving is to be taken was painted by Stewart, in 1803: it was the last for which the Doctor sat, and is deemed by his son, Mr. Joseph Priestley, (to whom it belongs, and who has kindly permitted the copy to be made) and those friends who best knew him, to be the most characteristic and interesting resemblance that exists. The engraving (to be executed by Mr. *J. Partridge*) will be of the vignette form, and will receive the highest degree of finishing.

The Monthly Repository, commencing with the First of February, will be printed with a new and clear type, and on an improved plan, by which the contents will be very considerably enlarged, and the work rendered more interesting to the theological and general reader and more valuable as a permanent record of theology and literature.

A

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RULES

OF THE

UNITARIAN FUND,

ESTABLISHED 1806.

TO WHICH ARE ADDED

A STATEMENT OF THE SOCIETY'S ACCOUNTS,

AND

A LIST OF SUBSCRIBERS,

&c. &c.

FOR 1813 AND 1814.

HACKNEY:

PRINTED BY C. STOWER, BROOKSBY'S WALK

1814.

RULES

OF THE

UNITARIAN FUND,

ESTABLISHED MARCH 4, 1806.

It has long been a subject of complaint among Unitarians, and a topic of reproach to their adversaries, that so few active measures have been taken to diffuse among the lower classes of the people the doctrines of rational religion. A knowledge of this, together with a conviction of the necessary connexion between truth and righteousness, has prevailed upon a number of individuals, zealously concerned for the spread of scriptural Christianity and the promotion of the happiness and improvement of the poor, to institute a Society for the encouragement of popular preaching on Unitarian principles. The Society is not insensible of the laudable efforts that have been made to instruct the public mind in the knowledge of pure

Christianity by the distribution of books. Those efforts its members have witnessed with pleasure, and have, as individuals, assisted. They are persuaded, however, that addresses from the pulpit are more suited to the habits of the poor, than addresses equally excellent from the press; and that the encouragement of Unitarian worship is one of the best means, as it is the natural consequence, of disseminating the Unitarian doctrine. Under this persuasion they have formed themselves into a Society to be regulated according to the following rules:

I. This Society shall be denominated THE UNITARIAN FUND *for promoting Unitarianism by means of Popular Preaching.*

II. The uses to which the Fund raised by this Society shall be applied shall be,

First, to enable poor Unitarian congregations to carry on religious worship;

Secondly, to reimburse the travelling and other expenses of teachers who may contribute their labours to the preaching of the gospel on Unitarian principles; and,

Thirdly, to relieve those Christian ministers who, by embracing Unitarianism, subject themselves to poverty.

III. Every person subscribing the sum of Five Shillings or upwards annually, shall be entitled to recommend cases to the Fund.

IV. Every person subscribing the sum of One Guinea or upwards annually, shall be considered as a member of the Society, having a right to recommend cases, and to vote at all meetings, and to be eligible to all offices of the Society.

V. Every person subscribing the sum of Five Guineas or upwards at one time, shall be a member of the Society for life, having all the privileges described in Rule IV. of persons subscribing One Guinea or upwards annually.

VI. All subscriptions paid during any part of the year, shall be considered as commencing on the first day of January of the same year, and as terminating on the first day of January next ensuing. No subscriber shall be entitled to recommend a case, or to vote at any meeting, until his subscription for the current year be paid.

VII. There shall be a general annual meeting of the Society on the Wednesday in Whitsunweek, when a report shall be made of the state of the Society, and officers shall be elected for the ensuing year.

VIII. At the general meeting, a sermon shall be preached before the Society, by a minister previously appointed by the Committee, and a public collection shall be made for the benefit of the Fund.

IX. A Treasurer and Secretary shall be annually chosen at the general meeting; the Treasurer shall receive all subscriptions and make all necessary disbursements on account of the Society; the Secretary shall give notice of the meetings of the Society, record its minutes, and conduct its correspondence. Both the Treasurer and Secretary shall make a yearly report to the Society at its general meeting.

X. A Committee, consisting of nine members, (including the Treasurer and Secretary for the time being) resident in or near London, shall be annually appointed at the general meeting, to manage the affairs of the Society, five of whom shall constitute a quorum, and three of the said committee, viz. those three who, upon inspection of the Secretary's minutes, shall be found to have given the least attendance at Committee-meetings, shall be considered ineligible for one year.

XI. The Committee shall meet once a month, or oftener, if the Secretary shall think proper to call them together.

XII. Corresponding members shall be appointed by the Committee in different parts of the kingdom, to whom it shall be recommended to transmit to the Secretary an annual report of the state of Unitarianism in their several districts, to be laid before the general meeting,

and otherwise to promote the general objects of the Society. Corresponding members shall be entitled to attend the Committee meetings in London, and shall be considered for the time being as members of the Committee.

XIII. Two members shall be chosen annually by the Society at its general meeting, as auditors of the Treasurer's accounts, one of whom shall never have been auditor before, by whom all the accounts shall be allowed and signed prior to their being submitted to the Society.

XIV. Every individual wishing to receive assistance as a preacher from the Unitarian Fund, shall produce ample testimonials to the Committee of his moral character and ministerial qualifications: and every congregation desirous of assistance from the Fund, shall produce a recommendation signed by two or more subscribers, not members of such congregation.

XV. The Committee shall have the power of electing as honorary members such persons as by their advice and services shall render themselves particularly useful to the Society, who shall possess all the privileges of life subscribers, provided always that the Committee shall not elect more than two honorary members in one year, and that they specify in the Secretary's report at the yearly meeting the considerations on which such elections are made.

XVI. Ministers who may preach the annual sermons shall be honorary members of the Society.

XVII. The Committee shall have the power in any emergency of calling an extraordinary general meeting of the Society.

XVIII. The above rules shall not be altered except at the general meeting. Any alterations intended to be proposed to the Society, must be first notified to the Committee at one of its meetings; and no motion for altering the rules shall be carried unless by two-thirds of the members present at the general meeting.

MR. JOHN CHRISTIE, 52, Mark Lane,
TREASURER.

REV. ROBERT ASPLAND, Hackney Road,
SECRETARY.

COMMITTEE 1814, 1815.

Mr. G. ABBOTT, Laurence Pountney Lane.
D. EATON, 187, High Holborn.
W. HALL, Crosby Square.
J. TAYLOR, Stratford.
W. TITFORD, Union Street.
REV. T. REES, Barnard's Inn.
REV. W. VIDLER, West Ham.

AUDITORS.

MR. W. STURCH, Stanhope Street.
MR. S. BARTON, Bishopsgate Street.

COLLECTOR.

MR. JOHN MARSOM, No. 80, High Holborn.

LIST

OF

MINISTERS

WHO HAVE PREACHED THE ANNUAL SERMON BEFORE THE SOCIETY.

1806* REV. JOSHUA TOULMIN, D. D.
1807 REV. ROBERT ASPLAND
1808* REV. JAMES LYONS
1809 REV. THOMAS REES
1810* REV. LANT CARPENTER
1811 REV. JOHN GRUNDY
1812 REV. WILLIAM SEVERN
1813* REV. EDMUND BUTCHER
1814* REV. JOHN KENTISH.

* Those ministers to whose names the asterisk is prefixed published their sermons.

TREASURER'S ACCOUNT for 1813.

Cash *Dr.* *Contra* *Cr.*

1813.	£.	s.	d.
To Balance brought from last Account .	350	6	1
To Collection at Anniversary, Parliament Court Chapel	17	2	9
To Ditto by Chester Congregation, per Rev. J. Lyons	20	11	6
To Donation by Warrington ditto, per Rev. W. Broadbent. (This congregation has also sent a Collection for 1814.)	10	10	0
To amount of Donations this year . .	54	8	0
To ditto of Life Subscriptions ditto . .	57	5	0
To ditto of Annual Subscriptions ditto .	221	19	6
To Interest	15	0	0
	£. 747	2	10

1813.	£.	s.	d.
By Missionaries, in England, Scotland and Wales	209	13	9
By Assistance to sundry Congregations .	43	0	0
By Books, Tracts and Printing . .	73	8	2
By incidental Charges	58	11	5
Balance now in Treasurer's Hands . .	362	9	6
	£. 747	2	10

EXAMINED AND SIGNED

LAWRENCE ROWE,
WILLIAM STURCH, } Auditors.

A LIST

OF

SUBSCRIBERS

TO THE

UNITARIAN FUND.

N. B. Those persons whose names are marked with ‡ are Subscribers of One Guinea or upwards per Annum; those with †, Members for life; with §§, Honorary Members; with ††, Corresponding Members: and those with || have presented Donations.

A.

|| Mr. Abbott, Weymouth
‡ Mr. George Abbott, Lawrence Pountney Lane
‡ Mr. David Ainsworth, Preston
‡ John Alderson, M. D. Hull
Mr. Alexander, Yarmouth
‡ Mr. James Alger, Minories
‡ Mr. R. Allchin, Maidstone
‡ Mr. Allen, Stratford, Essex
‡ Mr. George Allen, ditto
‡ Mr. Samuel Allen, ditto
Mr. William Amphlett, West Haddon, Northampton
Mr. R. Anderson, Lutton, Lincolnshire
|||| Anonymous, Hackney
|| Anonymous (by Rev. T. Madge)
‡ Mr. Archer, Hertford
†|| Mrs. Arnold, Bridport, *deceased*
Mrs. Ashton, Thorne, Yorkshire
§§† Rev. Robert Aspland, Hackney Road

‡ Mr. Isaac Aspland, Wicken, Cambridgeshire
‡ Mr. F. Austin, Catsfield, Sussex
‖ A. B.
‡ A. T. by Mr. Eaton

B.

‡ Mr. J. T. Bache, Bridgnorth
‡†† Mr. T. Badcock, Battle, Sussex
‡ Mr. Bailey, Kingsland
‡ Mr. James Bainbridge, Hackney
‡ Mr. W. Bakewell, Melbourn, Derbyshire
‡ Mr. Bale, Tofts Trees, near Fakenham
‡ J. F. Barham, Esq. Exeter
‡ Mr. Barnard, Harlow Mill, Essex
‡ Mr. W. Barnard, Harlow Bury
‡ Mr. Peter Barron, Cockey-moor, Lancashire
Mr. William Barry, Paisley
Mr. Barth, Yarmouth
‡ Mr. Samuel Barton, Bishopsgate-street
† Mr. William Barton, Bishopsgate-street
‡ Rev. Edward Batten, Yeovil
‡ Rev. Mr. Bealey, Cockey-moor, Lancashire, *deceased*
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Mr. Bedford, Lincoln
† Mr. Thomas Bellerby, Oxford-street
‖‡ Rev. Thomas Belsham, Essex-street
§§ Rev. Ab. Bennet, Ditchling, Sussex
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‡ Robert Bicknell, Esq. James-street, Bedford-row
‡ E. Bicknell, Esq. Newington Butts
‡ Mr. J. H. Bidlake, jun. Homerton
‡ James Blackmore, Esq. Tenterden
‡ Mr. Thomas Blackmore, Tenterden
‡ Malachi Blake, M. D. Taunton

‡ Rev. W. Blake, Crewkherne
Mr. Boon, Thorne
‡ Mr. Frederick Bourn, Surry Road
Mr. H. Bowles, Yarmouth
Mr. Bowring, Hackney
‡ Mr. Charles Bowring, Elizabeth City, America
Mr. Edward Bowring, Wood-street
Mr. John Bowring, ditto
Mr. S. Boyd, Stainforth, near Thorne
‡ Mr. Bradley, Aldermanbury Postern
Mr. Joseph Bradley, Brentford
Mr. William Bradley, Brentford
Rev. J. H. Bransby, Dudley
† Samuel Brent, Esq. Greenland Dock, *deceased*
‡ Mr. William Brent, Blackfriars Road
‖ Bridport (Congregation at, under the pastoral care of the Rev. T. Howe,) by Thomas Colfox, Esq.
‡ Mr. Christopher Briggs, Hull
‡ Mr. William Brooke, Lincoln
‡ Mr. Samuel Brookes, Willow-walk, Grange Road, Bermondsey
† Mr. Joshua Brookes, Mount Pleasant, on the Hudson, America
Mr. John Brothers, Sheerness
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† Timothy Brown, Esq. Lombard-street
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† Rev. Joseph Bull Bristowe, Hinckley
‡ Mr. Thomas Lever Burch, Aldgate
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C.

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‖ Mr. Chaffin
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‖ Mr. Wm. Champion, Reading
Rev. Peter Charles, Evesham
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‖ Chester, Unitarian Congregation at, late under the pastoral care of Rev. J. Lyons
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†† Rev. T. Davies, Coed-y-Cymmer, near Merthyr Tydvil
Rev. H. Davies, Taunton
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A Friend, Hull
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‡ A Friend, by Mr. Whitby
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‖ A Friend, by Rev. J. Jevans, Bloxham, Oxon
‡ A Friend to Religious Liberty
† An Unknown Friend
† John Fullagar, Esq. Newport, Isle of Wight

G.

† William Garfitt, Esq. Boston
‡ Mr. John Gaze, Norwich
‖ Mr. Gellibrand, Parliament-street
‡ Mr. David Gibbs, Grub-street
‡ Mr. Thomas Gibson, Trump-street
‡ Rev. James Gilchrist, Kingsland
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‖ Glasgow Unitarian Church
‖ Glasgow Unitarian Fund
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*** *Subscriptions and Donations are received by the Treasurer, Committee, and all the Corresponding Members of the Fund, of whom also information may be had of the Rules and Proceedings of the Society.*

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*** Any mistakes in the foregoing Lists will be cheerfully corrected in the next Lists of Subscribers and Receivers.

Sermons preached before the Society.

1. Popular Preaching recommended by the Conduct of Christ as a Teacher. By Joshua Toulmin, D. D. 12mo. 1s. Johnson. 1806, 7.

2. The Dissemination of Unitarian Principles recommended and enforced. By James Lyons. 8vo. 1s. 6d. 12mo. 1s. Eaton. 1808.

3. On the Importance and Dissemination of the Doctrine of the proper Unity of God. By Lant Carpenter, LL. D. 12mo. 1s. Eaton.

4. The Heresy of St. Paul described, and applied to the Conduct of Modern Unitarians. By Edmund Butcher. 12mo. 1s. Eaton.

A few copies of the Reports may be had of David Eaton, 187, High Holborn; viz.

Second Report, 1806, (12mo.) 6d.
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